

فيس

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الله The Torah

HEBREW and ENGLISH
LEXICON,
Without POINTS:

IN WHICH

The HEBREW and CHALDEE Words of the *Old Testament* are explained in their Leading and Derived Senses,

The DERIVATIVE WORDS are ranged under their respective PRIMITIVES,

AND

The MEANINGS assigned to each

Authorised by References to Passages of SCRIPTURE.

Sehah. طاح
Kamus. قاموس

To this Work is prefixed

A METHODICAL

HEBREW GRAMMAR,

Without POINTS;

Adapted to the Use of Learners, and of those who have not the Benefit of a Master:

ALSO,

The HEBREW GRAMMAR, at ONE VIEW.

By JOHN PARKHURST, M. A.
Late Fellow of CLARE-HALL, CAMBRIDGE.

The same things uttered in Hebrew, and translated into another tongue, have not the same Force in them: and not only these things, but the Law itself, and the Prophets, and the rest of the Books have no small Difference when they are uttered in their own language.

Prol. to Ecclesiasticus.

L O N D O N:

Printed by and for W. FADEN, in Wine-Office-Court, Fleet-Street.

MDCCLXII.

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THE NEW YORK
L. E. X. I. C. O. N.
Without

The first of the Old Testament
The second of the Old Testament
The third of the Old Testament
The fourth of the Old Testament
The fifth of the Old Testament

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The first of the Old Testament
The second of the Old Testament
The third of the Old Testament
The fourth of the Old Testament
The fifth of the Old Testament
The sixth of the Old Testament
The seventh of the Old Testament
The eighth of the Old Testament
The ninth of the Old Testament
The tenth of the Old Testament

Handwritten notes in the right margin, including the word 'Hebrew' and other illegible scribbles.

De Lingua & Hebrae
Commentarius.

vocabularium linguae arabicae. Kabbala.
לשון ארמית
لسان اسعيل

TO HIS GRACE

THOMAS HOLLES, Duke of Newcastle,

CHANCELLOR of the University of CAMBRIDGE;

MY LORD,

THE generous Patronage with which your Grace hath honoured the University of *Cambridge*, and the particular Regard you have shewn to the *Society of Clare-Hall*, may appear some Excuse for one, who, some Years since, was a Fellow of that College, in presuming to dedicate the First Fruits of his Studies to your Grace.

The Work itself pretends to no other Merit than that of an humble, though laborious Attempt, to illustrate the Language of the *Old Testament*: And however inconsiderable the Author, or however mean his Performance may be, yet the *Design* can never appear to any *Christian* contemptible.

The *Word of God* is of such a glorious Nature, that it gives a Lustre to whatever hath any Relation to it, and every sincere Endeavour to make it's Light shine more bright to others must be attended with some Claim to Regard.

It would, my Lord, ill become me, whilst I profess to put into the Hands of others a Key to the Word of Truth, to shew that I have

so badly learned the Lessons therein contained, as to launch out into the Stile of modern Dedication. Nor indeed should I have any Excuse for so doing. True Greatness, as it is above Envy, so is it above Flattery, or exaggerated Encomium. Who knows not your Grace's long and unwearied Application to the Service of your Country in promoting the Designs of our *late* Sovereign of *ever-blessed* Memory?

That your Grace may still continue a faithful Servant to his *present* Majesty, a sincere Friend to your Country, and a true Disciple of Christ, and that your Labours to promote the Glory of God, and the Good of Mankind on Earth, may be crowned with everlasting Joy in Heaven, is the unfeigned Wish and Prayer of,

Your G R A C E's

Most Humble and most obedient Servant,

Epsom.

Nov. 2, 1761.

JOHN PARKHURST.

PREFACE

P R E F A C E.

THE following Work is presented to the Public as an *Introduction and Key to the Hebrew Bible*, and sincerely designed to facilitate an acquaintance with the sacred language to all those who understand *English*, and are, like the * noble *Bereans*, desirous of searching the Original Scriptures for the evidence of their Faith.

The accuracy, conciseness, and simplicity of those divine Records, the lively and picture-like descriptions they contain, the insight they afford into † natural things, into the religion, customs, and practices of the heathen, and indeed into all antiquity, might be urged as so many arguments to induce all persons of true taste and judgment to be diligent in the study of them. But to Christians one would hope no other motives need be pressed, than that *all* those Sacred Writings were ‡ *given by inspiration of God*, || that *they are they which testify of Jesus*, and to which both § himself and his Disciples continually appeal for proof of his being the promised *Messiah*, the Son of God. And who can doubt but, the more accurately we understand those lively oracles to which we are thus by divine authority referred, the more accurate will our knowledge be of the glorious Plan of our Redemption by *Christ*, and of all those great Things which the Ever-blessed **THREE, JEHOVAH ALAÏM**, have done, are still doing, and will yet do for us? And, if we never cease to pray for the Inspiration of that Holy Spirit, who spake by the Prophets, and conscientiously co-operate with his gracious influence, we may be assured, that in proportion as our knowledge of these high and momentous truths becomes more extensive and exact, and our evidence for them more clear and convincing, so our love to God and man will be more fervent and confirmed, our lives more sober, more righteous, more godly, and we ourselves more and more *meet to be partakers of the inheritance of the saints in light*. This is an argument for acquainting ourselves with the *Hebrew Bible*, which looks beyond the grave, and whose force every Christian must feel in the same degree as he is solicitous for his own *eternal salvation*.

Some, I know there are, who having viewed the *Hebrew* Scriptures through the deceitful Mist of *Rabbinic* Prejudices, have presumed to *bring up an evil Report of that pleasant land*, and to represent the Sacred Language itself as vague, uncertain, and abstruse. It is hoped the ensuing Work will to every sincere and impartial person, prove a sufficient and final confutation of all such idle tales, by shewing, on the contrary, that each *Hebrew* root has but *one leading idea or meaning, taken from nature by our senses or feelings*, which runs through *all the branches and deflections of it, however numerous or diversified*, and by consequence that the *Hebrew* language is the most simple and determinate, the most easy and natural of any that was ever spoken in the world. And what wonder, since it was *certainly* framed immediately by **HIM**, who not only formed the heart, and ear, and tongue of man, but also made the heavens and the earth, and all things therein?

* Acts xvii. 11.

† Of these following particulars not a few hints are given in this Lexicon.

‡ 2 Tim iii. 16. || John v. 39.

§ Vid. inter al. John v. 39, 46, 47. Matt. v. 17, 18. Luke xviii. 31. xxiv. 25—27, 45—47. Acts xvii. 2. xviii. 28. xxvi. 22, 23.

To give the *primary idea, sense, or notion* of each Root is one of the points *principally laboured* in the following *Lexicon*. Yet I would by no means arrogantly insinuate that it is here *entirely completed*; and should rejoice to see such an attempt brought nearer to perfection by some abler hand. I say, *nearer* to perfection; for to expect from any man an *Hebrew Lexicon* absolutely perfect, is to expect from him nothing less than a perfect knowledge of the whole *System of Nature and of Grace*, (to say nothing of the numerous works of *human art*;) and a clearness of expression capable of conveying his own notions to others. But alas! that * *in many things we offend ALL* is as true of the Writings, as of the Lives of men. It is highly presumptuous in any to pretend exemption from the general taint of infirmity and error: Yet I cannot but hope, that the more capable any one is of estimating the *extent* and *difficulty* of the present Undertaking, the more inclined he will be to pass a † favourable Centure on such Mistakes and Oversights, as may have escaped the Author in the Execution of it. Gladly shall I receive, and carefully consider the Remarks which any learned and serious Christian may think proper to make on the Work now laid before him; but am prepared, I hope, to treat the sneers of ignorant Witlings and Deistical Scorners, with the Pity or Contempt they may deserve. *In general*, I trust the Reader will find, as far as the difference betwixt the *Hebrew* and *English* Language will permit, the true *leading sense* or *idea* given to each Root, and such Passages of Scripture cited, as confirm and fix that Sense beyond *reasonable* Contest.

If a Root be found in no more than *four* Passages of the Bible, I have constantly referred to them all, that the Reader, by consulting and considering them, may judge of the propriety of the interpretation given. So that in such Instances as these, (and they are not a few,) where the assistance of a *Hebrew Concordance* is most wanted, this *Lexicon* may very well supply it's place.

And here I must, once for all, desire those who wish to reap the full benefit of this Work, *constantly to compare and consider in the Hebrew Bible those ‡ texts which they find cited for Proof or Illustration*, and I dare promise that their Labour in this respect will be amply repayed by the Knowledge they will speedily acquire of the sacred Language.

In fixing the *leading sense* of each Root, the highest Regard possible hath been paid to the *Scripture usage* of it; but in such words as occur but once, or very rarely, or where the Root is not extant in the Bible, tho' one or more of the derivatives be, Recourse hath been had to the Eastern *dialectical* Languages, which it is hoped will, in such instances, be found to have frequently afforded great light into the true meaning of the *Hebrew*.

It is well known to those who are skilled in the sacred Language, what perplexity and difficulty have been introduced into it by the *rabbinical* division, and assortment of the radical and derived words. And yet this method, though in many cases evidently unnatural and absurd, hath been followed with little variation by all the *Lexicons*, (I believe,) yet extant, and thus heterogeneous branches are often represented as springing from one common Root, and oftener still one and the same Root is split into several, sometimes into five or six, with their appendant derivatives. Hence the learner is confounded, if not totally discouraged from proceeding in a Language, which, under such disguise, must appear to him a rude, undigested chaos of jarring elements. To reform this confusion by a new and natural division of the roots, and by a suitable arrangement of their respective Derivatives is another point, which has cost the Author no little time and pains: And indeed it well deserved them, for, this being done, the number of supposed Roots is considerably reduced, and the relation between the branches of each becomes more evident and clear, and the regularity, simplicity, and

* James iii. 2.

† Siquis (saith Varro de Ling. L. lib. vi.) *de Vocem Originibus multa commodè dixerit, potius boni consulendum, quam si aliquid nequiverit, reprehendendum.*

‡ The texts are quoted according to Montanus's Interlineary Bible. Ed t Plantin. 1572.

beauty of the sacred Language more striking and indisputable. It was however thought best suited to the conveniency of the Reader, and to the nature of a *Lexicon*, to place the *Chaldee* words under the *Hebrew* roots of the *same letters*, although the former do frequently far deviate from the original sense of the latter, and ~~do even~~ sometimes, according to the rules of *Etymology*, plainly belong to other *Hebrew* Roots. For instance, the *Chaldee* עתר, *to increase*, is placed under the *Hebrew* עת, *to deprecate*, though it be in truth derived from the *Hebrew* עש, *to be rich*, as is observed in the *Lexicon*.

The reader is particularly desired to observe, that I have not inserted *all* the *derivative words*, (I mean *all* those formed from Roots by the addition of *servile* letters,) which are to be found in some *Lexicons*. This was judged to be a needless labour, and what would tend rather to swell the size, and enhance the price of the book, than bring any real advantage to the reader. For if the *leading idea* of a Root be once settled, the meaning of any *derivative* word will be easily found by the common rules of Grammar, and the help of a translation: and the discovery will be both entertaining and profitable to the learner. So great a number, however, of these derivatives is inserted, as both to afford a sufficient direction to a beginner in tracing the signification of others of a like form, and also, I hope, to protect this work from any fair imputation of deficiency in this respect. Not *one* derivative word is knowingly omitted which was thought to have any real difficulty.

The *pluriliterals*, or words consisting of *more than three radical letters*, whether *Hebrew* or *Chaldee*, are in this, as in most other *Lexicons*, placed in alphabetical order, at the end of each letter.

Although this work be designed for such *general* use, as is above declared, yet I must confess, that in the composition of it, a particular eye hath been had to the *youth* of our *Schools* and *Universities*. On their account chiefly it is, that the *very words* of the *Vulgate*, *Septuagint*, and other ancient versions of the Bible are so frequently cited, that the *Greek* and *Latin* writers, produced for proof or illustration, are quoted not only in a translation, but in the *language in which they wrote*, and that a greater number of hints relative to *Heathen antiquity* and *theology* are given than perhaps would otherwise have been inserted.

At the end of the Explanation of many *Hebrew* roots are added such *English* words as are either plainly or probably *derived* from them. And though no great stress be laid on this part of the work, yet it was apprehended, that it might tend to fix the meaning of the *Hebrew* in the Reader's memory, and might, at the same time, entertain him to see so many words still preserved in *English* from the common mother of all tongues, and set him upon new enquiries of this kind both in our own and other languages.

When about half the *Lexicon* was printed off, there were discovered in that part some considerable omissions and some mistakes, and I presumed I should easily be pardoned for endeavouring to supply the one and amend the other. If therefore in any instance the Reader fail of satisfaction from the *Lexicon*, he will not, I hope, think it too much trouble to look into the *Supplement*, in which it must be observed, that both the *simple* and *pluriliteral* words are placed *together* alphabetically.

The works chiefly made use of in composing the ensuing *Lexicon* were the *Concordances* of *Marius de Calasio* and of *Kircher*, *Leigh's Critica Sacra*, *Robertson's Thesaurus Linguae Sanctae*, and *Castell's Heptaglott Lexicon*, writings too well known, and too justly celebrated for their learning and usefulness, to need any new commendation. *Montfaucon's Hexapla* has supplied the citations from the ancient *Greek* versions of *Aquila*, *Symmachus*, *Theodotion*, &c. and it is hoped that the use here made of that laborious and valuable work will appear to have sometimes greatly contributed to the right interpretation of the *Hebrew*. For the sense of the *particles* *Noldius*, for the names of *animals* the learned *Bochart*, and on different occasions a considerable variety of other Writers have been consulted. In whatever Author any thing occurred

curred to explain or illustrate an *Hebrew* word or expression, I have freely used and acknowledged his assistance, without troubling myself about his sect, party, or opinions in *other* Matters: And, the Reader is desired to observe, that when any writer is cited with approbation on any *particular* point, I am very far from undertaking the defence of *all* his Tenets and Opinions.

It is greatly to be wished that all who profess and call themselves Christians would lay aside that blind *party-spirit*, which disposes them, in opposition to the * *command* of Christ, to call *men on earth, their fathers*, and to embrace or contradict a religious opinion or system, merely because this or that *man*, of whom perhaps they know little but his name, is for or against it. Could they once be persuaded conscientiously to examine the *lively oracles of God* for themselves, and therein to trace the evidence of the most important truths, by making a proper use of that reason, which is too often employed in broaching or defending ill-grounded or trifling opinions, we might soon hope to hear no more of those unscriptural and uncharitable names and distinctions, which, by the artifice of ill-meaning, and the undiscerning zeal of injudicious men, are continually multiplying among us; yea, could men once be induced honestly to search the Scriptures in their *original purity*, we might soon hope to see *heresy* and *infidelity* hiding their impious heads. And O! that all who *name the name of Christ* would seriously remember and apply to themselves what *Joseph* saith to his Brethren, † *See that ye fall not out by the way, that laying aside all ‡ bitter envying and strife*, they would, in earnest, unite in the great design of conducting themselves and others to the heavenly *Canaan*!

Before I conclude it may not be amiss to offer some thoughts concerning the *best method of acquiring a knowledge of the Hebrew language*, to those who have not the benefit of a master. In the first place then I would advise such persons to acquaint themselves with the common grammatical rules,—a task, which by the assistance of the Grammar now put into their hands, they will, I believe, upon trial, find much easier than they could well have imagined; then to begin reading the book of *Genesis*, with the || *grammatical praxis*, and to proceed with the help of *Montanus's interlineary version*, if they understand *Latin*, if not, our § *English* translation, with the *marginal* readings, will very well supply the place. But as they advance, they should still take care *grammatically to account* for every word in the manner of the *praxis*. I would also, as a help to the memory, recommend to them, at least for the first two or three months of their reading, to write down the *Hebrew* roots, (and occasionally the derivative words,) that occur, and their *English* interpretation in opposite columns, and to endeavour, by frequent repetition, thoroughly to connect these in their minds.

And I can venture to assure any person of tolerable parts and abilities, that an application *thus directed*, of two or three hours every day to the sacred *Hebrew* language, *unadulterated* with *Points*, and such like *rabbinical* additions, will, in a *few months*, enable him to read most parts of the Old Testament with ease and delight.

May the blessing of God, and the influence of his Holy Spirit accompany what is here published; and may he be pleased to prosper it to his own glory, and to the edification of every reader, even to his *growth in grace, and in the knowledge of our Lord and Saviour JESUS CHRIST*. Amen.

* Matt. xxiii. 9.

† Gen. xlv. 24.

‡ See James iii. 14.

|| See the 11th Section of the Grammar.

§ The learned *Ainsworth* thought proper to publish in *English*, a still more *literal* translation of the Five Books of *Moses*, the *Psalms* and *Canticles*, in a work entitled, *Annotations on the Five Books of Moses*, &c. which the Reader who hath opportunity, would, on many accounts, do well to consult.

الحمد لله الذي علي منوال ارادته وتدريبه تنسج مقاطع الامور
وهي ينبوع قضايه على لحن قدره تجري تيار الاعمار والدهور
وهو حسبي ونعم الوكيل 

A METHODICAL
HEBREW GRAMMAR,

[Handwritten signature]

P R E F A C E.

THE ensuing GRAMMAR being designed for the Use of Learners, and even of those who are unacquainted with the very Rudiments of all Grammar, I have endeavoured to make it as plain and easy as possible. To this end I have not only arranged the Rules and Observations in the most easy and natural method I could devise, but have also taken care not to use a single grammatical term, without explaining it, either by an Example or a Definition.

There is no difficulty in the *Hebrew* Grammar worth mentioning, except what relates to the *Pronouns* and to the *Verbs*; and with regard to these it will be sufficient for the *adult* reader, if he only commit to memory the tables of *Pronouns*, which he will find § V. 4, 5. and the Example of a regular Verb in *Kal* § VI. 12. A careful and attentive perusal of the other parts of the Grammar in order, and a frequent consulting of them, as occasion may require, I know by Experience, will soon enable a person of ordinary abilities and capacity, to analyse grammatically almost any word in the *Hebrew* Bible: I say *almost*, because there are some few words of *uncommon* forms, which are taken Notice of under their proper Roots in the *Lexicon*. So easy is the task, so short the Labour of acquiring the Elements of the sacred Language!

The learned reader will indulge me with one reflection on the great facility of the *Hebrew* Grammar, a reflection indisputably true, and which I would especially recommend to the consideration of all those who are intrusted with that important charge, the education of youth. It is this: Since the *Hebrew* Grammar, unsophisticated by *rabbinical* points, is so very easy, simple, and concise, and those of other languages, of the *Greek* and *Latin* in particular, so difficult, complex, and tedious, so clogged with numerous Rules and Exceptions, (as every School-boy to his sorrow knows) it is evident, that the most natural and rational method of teaching the learned languages would be to begin with the *Hebrew*. I now argue only from the greater easiness of the grammatical part, and do not urge, that *Hebrew* is certainly the common mother of *Greek* and *Latin*, if not of all other languages, all of which that I have any knowledge of, carry manifest resemblance to their *original* parent. And the nearer the fountain, the purer the stream; the more ancient and uncompounded the language, the more similar it is to the *Hebrew*.

And I beg it may be seriously and impartially weighed on this occasion, especially by the Instructors of our youth, whether to begin with teaching that original and sacred language, and then to descend to the *Greek* or *Latin* (for it is perhaps no easy matter to determine whether of these most resembleth the *Hebrew*, though the idiom of the former be more similar to the *English*,) would not be a most likely method of making those, who have the benefit of a learned education, not only better Grammarians and better Scholars, but, what is of infinitely greater consequence, *sounder Divines*, and *better Christians*.

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The Hebrew Grammar at One View.



ABBREVIATIONS in the LEXICON *explained.*

- * α. λ. (ἀπαλ λεγόμενον,) - - denotes a *root* which occurs *but once* in the Bible.
- Bochart, - - - - - Bocharti opera omnia. Fol. 3. vol. a Leusden & Villemandy.
Lugd. Bat. A. D. 1672.
- & al. (et alibi) - - - - - and in other passages.
- & al. freq. (& alibi frequenter) - and in many other passages.
- freq. occ. (frequenter occurrit,) - denotes that the word occurs frequently.
- inter al. (inter alia) - - - - - besides other places.
- non al. occ. (non alibi occurrit,) denotes that the Root occurs no where else in the Bible.
- occ. - - - - - prefixed to one or more references, denotes that either the root itself, or else the root in the last mentioned form or sense, occurs *only* in the texts referred to.
- q. d. (quasi dicas,) - - - - - as if one should say.

* N. B. α. λ. is in some Places at the beginning of the *Lexicon* (as for instance under □ 1.) used by mistake for occ. but this will occasion no confusion to the attentive Reader.

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☞ The Reader is requested before he uses this LEXICON to correct the following ERRATA, which it is hoped the Author's Distance from the Press, and the typographical Nature of the Work will sufficiently excuse.

Page.	Col.	Line	For,	Read,	Page.	Col.	Line	For,	Read,
21	2	5	from	fem.	193	2	41, 3	fictitious	factitious
22	1	44	שֵׁשׁ	שֵׁשׁ.	194	1	13	among the pluriliterals	in the Supplement
24	1	26	xxi.	xvi.	201	2	7	διαπνευσση	διαπνευσση
27	1	31	that	the	206	2	17	art	act
—	2	31, 2	Metaphor	Allegory.	207	1	8	נקפך	נקפך
29	2	13	vi. 18.	Dan vi. 18.	213	2	27	על, על,	על, על
48	2	40	lvii.	li.	217	2	3	in twine	intwine
—	—	42	σηματα	σηματα.	226	2	39	ψυχη	ψυχη
64	2	36		dele יהודה.	229	2	27	סריון	סריון
78	1	43	added the	added in the	230	2	41	then	thou
82	2	33	Hat	Hut. Q.	236	1	41	after, particle	add, עך
89	2	40	תחמה	תחנה	238	2	17	after, form	add, as a V.
91	1	14	amorous	enormous	249	1	10	Israel	Jezreel
—	2	12	after capistrum	add, occ. Ps. xxxix. 2.	251	1	9	infest	invest
104	2	13	Exod. xxiv. 12.	Exod. xxv. 11.	253	2	46	agitation violent	violent agitation
118	2	44	for, So pleas'd the tow'ring Alps to try, read, So pleas'd at first the tow'ring Alps we try,		257	1	47	duskily	dusky
131	1	45	Psal. xxxiii. 29.	Psal. cix. 24.	265	1	20	fields	folds
—	2	4	xxiii.	xviii.	268	1	26	after contrary,	add, occ. Job vii. 20.
134	1	32	כימיה	כימיה	270	1	31	פוזרים	פוזרים
135	1	11	after δημοσ	add τε	—	—	44	סעס	פעס
136	1	47	after νομιζε	add ZHNA	272	1	19	Skin	Air
137	1	29	xv. 17.	Exod. xv. 17.	273	1	17		dele, it.
140	1	22		dele 31.	279	1	26	after, struck	add, occ. Isa. lxi. 7.
145	1	2	12	z	280	1	30	after, liv.	add, i.
160	1	23	coursed	course	282	1	26		dele LXX.
163	2	42	moloress	molaress	286	1	7	פרע	פרץ
169	2	12	περιτμηθησισθε	περιτμηθησισθε	296	1	24	making	by making.
—	Note	40	Αγρυπτιων	Αιγυπτίων	303	1	39		dele, we
170	1	10	frugas	fruges	311	1	32	abstruse	abstract
172	1	38		dele the	—	—	49	xxiv.	'xxix.
—	2	46	Hith	Hiph	314	1	penult.	nod	non
177	2	45	which	whence	—	2	13	τρισελησιν	τρισελησιν.
184	1	31	mies	enemies	329	1	21	increase	increase
185	1	19	2 Chron.	1 Chron.	351	2	4	שאנו	שאנו
186	1	10	αναπηδης	αναπηδου	354	2	40	שנם	שנם
191	1	10, 11	read without the break, v. כסל IV. occ. 2 Kings, &c.		361	1	11	שוק	שוק
					—	2	36	something	sometimes
					383	1	7	affundens	effundens.
					400	2	4	Hiph	Niph.

ERRATA in the HEBREW GRAMMAR.

Page.	Line	For,	Read,	Page.	Line	For,	Read,
ix	22		dele, to	xiii	24	female	feminine
x	11	liked	like	xv	12	י	י
xi	2	loft	last				

ancient
 אבד הור חלי קלי ספסות פרשת
 A METHODICAL *Abjed hawz hothy*
calmon safats korisht

HEBREW GRAMMAR

WITHOUT POINTS.

SECT. I.

Of Letters and Reading.

1. **T**HE Elements of all Language are certain simple Sounds, which in writing are expressed by certain Marks or Characters, called *Letters*.
 2. The Letters in *Hebrew* are twenty-two, of which the following Table shews

The Name.	* Number	Form	† Finals	Similar	Sound or Power.
Aleph	1	א			a as in <i>all</i> , <i>war</i> .
Beth	2	ב		כ	b.
Gimel	3	ג		נ	g hard, as in <i>give</i> , <i>get</i> .
Daleth	4	ד		ך	d.
He	5	ה		ח	e as in <i>where</i> , <i>there</i> .
Vau	6	ו		ז	u (pronounced as <i>oo</i> , or as the French <i>ou</i>) or (before a vowel) w.
Zain	7	ז			z.
Heth	8	ח		ת	h hard aspirate.
Teth	9	ט		ם	th Saxon <i>ð</i> , or Greek <i>θ</i> .
Jod, or Yod	10	י			i French, or ee English, before a consonant, y before a vowel.
Caph	20	כ	ך 500		k or c hard, as in <i>come</i> .
Lamed	30	ל			l.
Mem	40	מ	ם 600		m.
Nun	50	נ	ן 700		n.
Samech	60	ס		ז	f.
Oin	70	ע		ז	o † long, as in <i>whole</i> , <i>cold</i> .
Pe	80	פ	ף 800		p.
Jaddi	90	צ	ץ 900		j soft, as in the French <i>jour</i> , <i>jamais</i> , or as the English <i>f</i> in <i>treasure</i> , <i>pleasure</i> .
Koph, or Quoph	100	ק			q or qu.
Resh	200	ר			r.
Schin, or Shin	300	ש			sh.
Tau	400	ת			t.

Pronounce

a
b
g
d
e
u
z
h
th
i
c
l
m
n
f
o
p
j
q
r
sh
t

* That is, Numeral Power, or use as an arithmetical mark.

† Letters thus written at the end of a word.

‡ y seems also to have had in some words somewhat of the nasal sound of *n*, or *ng*, like the French *en*. See *Lexicon*, under *y* VII.

it w^y the ancient order; hence the technical word confining the four first letters of the alphabet

ii

A M E T H O D I C A L

3. The Order of the *Hebrew* Alphabet seems justifiable by Scripture, especially by Ps. cxi. cxii. cxix. * Lam. i. ii. iv. †.

4. Writing over the Characters several times, is the best way to make them familiar to the Learner.

5. *Hebrew* is read from the right hand to the left, and not from the left to the right, as the western languages.

6. Of the *Hebrew* Letters five are Vowels, namely א, ה, ו, י, ע; all the rest are Consonants.

7. When two Consonants occur without any of the five Vowels between them, you may † pronounce them as if a short *ë* or *ä* stood between them; as, דבר, pronounce *dëbër* or *däbär*; פקד, *pëqëd* (*pëquëd*) or *päqäd*.

8. Always observe to pronounce the Textual Vowels long and strong, the Supplied ones short and quick; as אשר, pronounce *äshër*; דביר, *dëbîr*.

9. A Full Stop is expressed thus ;, a Colon thus ^ as א, a Semicolon thus : as א, a Comma thus . as א.

10. The first only of these stops is used in most unpointed books.

11. To exercise the learner in Reading ||, here follows, in *English* characters, part of the first chapter of *Genesis*, which is printed in *Hebrew* at the end of the Grammar. The Greek *e* stands for the Supplied Vowel; the Textual ones are to be pronounced broad, like the *French*, as in the Table of the Alphabet; and when several *Hebrew* Vowels come together, they are not to be run into diphthongs, but sounded distinctly, as בהו pronounce *be-u* in two syllables, not *beu* in one.

1. Berashit bera aleim at eshemim uat earej.
2. Uearëj eite teu ubeu, ueshëk ol peni teum, uruh aleim merhepet ol peni emim.
3. Uyamer aleim yei aur uyei aur.
4. Uira aleim at eaur ki thub, uibedel aleim bin eaur ubin eheshëk.
5. Uiqra aleim laur yum ulëshëk qra lile, uyei oreb uyei beqer yum ahed.
6. Uyamer aleim yei reqio betek emim, uyei mebdil (or mehedil) bin mim lemim.
7. Uyosh aleim at ereqio, uibedel bin emim asher metehet lereqio ubin emim asher moi lereqio, uyei ken.
8. Uiqra aleim lereqio shemim, uyei oreb uyei beqer yum sheni.
9. Uyamer aleim iquu (or iqwu) emim, &c.

S E C T. II.

Of the Division of Letters.

1. Besides that common Division or Distinction of Letters into Vowels and Consonants, they are in *Hebrew* divided into *Radicals* and *Serviles*.

* Observe that in the two former *acrostical* Psalms, there are two, and sometimes three *Hebrew* verses in one of the *English* translation.

† It is remarkable that in these two last chapters the initial letters ו and ה are transposed.

‡ I do not say *must*, because where two Consonants, if joined with a vowel either preceding or following, would form an *easy* sound, it may be most eligible (yea *necessary* in the poetic parts of Scripture) to run them into one syllable; for instance, you may pronounce עב in one syllable, *erb*; and אב, *bra*: and indeed this is much the same as sounding the supplied vowel *very short*.

|| The method of reading here recommended is almost the same as that proposed by Dr. Robertson, in his *True and ancient Method of reading Hebrew*, &c. in which ingenious treatise may be found an ample and satisfactory vindication of it.

2. A *Radix*, or Root in *Hebrew*, is a simple word, consisting of ~~two~~, or, more usually, of *three Letters*, from which other words are derived; as, *פָּקַד*, *visit*, *דָּבַר*, *speak*.
3. *Radical Letters* are those which *always* make part of a *Radix* or Root.
4. *Servile Letters* are those which *serve* for the variation of the Root, by Gender, Number, Person, &c. and for Particles.
5. The *servile Letters* are eleven, and may be comprised in these three *technical words*, *אֵתָן מִשָּׁה וְכָלֵב*.
6. The other eleven letters are *radical*.
7. Except *ו* when used for *וְ*, as in § VI. 21.
8. Observe, that although the *radical letters*, (except *ו*, as in Rule 7.) are *never servile*, yet the *servile letters* are very often *radical*, or *often* make a part of the Root.

SECT. III.

Of Words, and their Division.

1. Words may be divided into three kinds, *Nouns* or *Names*, *Verbs*, and *Particles*.
2. A *Noun* is the *Name* of a *Substance* or *Quality*; as *אִישׁ*, a *Man*, *טוֹב*, *good*.
3. A *Verb* expresseth the *Action* or *State* of a Being or Thing; as, *וַיֹּאמֶר אֱלֹהִים*, and *God said*, *וַיַּעַשׂ אֱלֹהִים*, and *God made*, *וַיִּכְלֹ הַשָּׁמַיִם*, and *the heavens were finished*. In these sentences *said* and *made* express the *Action*; *were finished*, the *State*.
4. *Particles* denote the *Connection*, *Relation*, *Distinction*, *Emphasis*, *Opposition*, &c. or in short the *Circumstances* of one's Thoughts, or of the Words expressive thereof; as, *and*, *with*, *or*, *much*, *although*, *but*, &c.
5. Many *Particles* in *Hebrew* are expressed by one or other of the *servile letters*. See § IX.

SECT. IV.

Of Nouns.

1. *Nouns* are of two kinds, *substantive* and *adjective*.
2. A *Noun Substantive* is the *Name* of a *Substance*; as *אִישׁ*, a *man*, *עֵץ*, a *tree*, *יעקב*, *Jacob*; of a *Quality*, or of an *Action*, *Passion*, or *State*, considered abstractedly; as, *בָּר*, *purity*, *כְּבוֹד*, *glory*, *כְּלֵמָה*, *shame*, *מִלְחָמָה*, *war*.
3. An *Adjective*, so called because *adjectitious*, or added to a *Substantive*, denoteth some *Quality* or *Accident* of the *Substantive* to which it is joined; as, *טוֹב*, *good*, *טָהוֹר*, (or *טהור*) *pure*: so in the phrases, *אִישׁ טוֹב*, a *good man*, *זָהָב טָהוֹר*, *pure gold*, *good* and *pure* are *Adjectives*.
4. *Nouns* in *Hebrew* as in *English*, are not declined by *Cases*, or different *Terminations*, expressing the particles *of*, *to*, *from*, &c. as *Nouns* in *Greek* and *Latin* are.
5. In *Hebrew*, *Nouns* are of two *Genders*, *masculine* and *feminine*; as *אִישׁ*, a *man*, *אִשָּׁה*, a *woman*: two *Numbers*, *singular* and *plural*; as *מֶלֶךְ*, a *king*, *מְלָכִים*, *kings*, i. e. two or more.
6. Most *Hebrew Nouns* not ending in *ה* or *ת* *servile*, are *masculine*; those that do end in *ה* or *ת* *servile*, are *feminine*.
7. The *Feminine singular* is formed from the *Masculine*, by postfixing *ה*; as, *טוֹב*, *good*, *טוֹבָה*, *feminine*.

8. But Nouns ending in י add ת for the feminine instead of ה; as from מצרי, an Egyptian man, מצרית, an Egyptian woman: so when a letter is dropt, the feminine ends in ת; as from בן, a son, בת, a daughter, נ being dropt; אחד, one, אחת, feminine, ד being dropt.

9. The plural of masculine Nouns is formed by adding ים, and sometimes only ם, to the singular; as, מלך, a king, מלכים, or מלכם, kings.

10. The plural of feminine Nouns is formed by adding ות or ת to the singular, as ארץ, a land, plural ארצות or ארצת, lands; or by changing ה into ות or ת, as תורה, a law, plural תורות or תורת, laws; or by retaining ת of the singular, or changing it into ות, as אגרת, a letter, plural אגרות or אגרות, letters: but feminine Nouns ending in ית or ות form the plural in יות, as עברית, an Hebrew woman, plural עבריות, Hebrew women; מלכות, a kingdom, plural מלכיות, kingdoms.

11. Some feminine Nouns have moreover another plural, formed by changing ה into תים; as from רחמה, a damsel, רחמתי, several damsels. Jud. v. 30. from עצלה, idleness, עצלותי. Eccles. x. 18.

12. Some masculine Nouns plural end in ות, as אב, a father, plural אבות; some Feminines in ים, as נמלים, she camels; נשים, wives, פלגשים, concubines, עזים, she goats, Gen. xxx. 35.

13. A Noun is said to be in Regimine, or in Construction, when it is in a particular relation to a Noun following it, or hath a Pronoun suffix, (of which see § V. 5.) as, מלך ארץ, king of a country, מלכו, his king: in these expressions מלך is said to be in Regimine, or Construction.

14. Nouns masculine singular in Regimine suffer no change, but in the plural they drop their ם; as, מלכים, kings, מלכי ארץ, kings of a country, מלכינו, our kings. So Nouns feminine plural in תים. Comp. 11. and Note.

15. Nouns feminine singular ending in ה, do, when in Regimine, change their ה into ת; as, תורה, a law, תורת יהוה, the law of Jehovah, תורתך, thy law: but other feminine Nouns, as also Feminines plural, suffer no change in Regimine.

S E C T. V.

Of Pronouns.

1. Under Nouns are comprehended Pronouns, so called because they stand pro nominibus, instead of Nouns or Names; as, I, thou, he; that; who, which; mine, his, &c.

2. Pronouns are by Grammarians distinguished into several kinds: thus, I, thou, he, are called primitive Pronouns; mine, thine, his, possessive; this, that, demonstrative; who, which, relative.

3. In a Hebrew Grammar it is necessary particularly to consider only the first of these, or the primitive Pronouns, under which the second, or possessive are included; the demonstrative and relative may be regarded as other Nouns.

4. Primitive Pronouns are distinguished into three Persons.

The First, אני, אנכי, and אתי, singular, I and me: אננו, אנחנו, and נחנו, plural, we and us.

• Of this plural the grammarians in general have made a dual; and it must be confessed, that in the absolute form it often has a dual signification, as שנתים, two years. Gen. xi. 10. xli. 1. אמהים, two cubits, Exod. xxv. 10, 17. & al. סאתים, two measures, 1 Kings xviii. 32. מאותים, two hundred, Gen. xi. 19, 32. but in the construct form (comp. 14.) many such Nouns have a plural signification; as, תורתו, his laws. Exod. xviii. 16, &c.

† See Lexicon, in Root ך II.

The

HEBREW GRAMMAR.

The Second **אתה**, **את**, **אתי**, and **אתך**, singular, *thou* and *thee*: **אתם** and **אתכן**, plural masculine, **אתן**, **אתנה**, and **אתכן**, plural feminine, *ye* or *you*.

The Third **הוא** and **היא**, singular, *he* and *she*: **הם** and **הנה**, plural (generally) masculine, **הן** and **הנה**, plural (generally) feminine, *they* and *them*.

5. Parts of these *primitive Pronouns* are postfixed or suffixed to Verbs and Nouns as follows, and are called *Pronoun Suffixes*.

Ist Person. From { **אני**, singular, * י or **ני**, *me* and *my*.
אנו, plural, **נו**, *us* and *our*.

IId Person. From { **אתך**, singular, **ך**, **כה**, and (fem.) **כי**, *thee* and *thy*.
אתכם, masculine plural, **כם**, *you* and *your*, masc.
אתכן, feminine plural, **כן**, *you* and *your*, fem.

III Person. From { **הוא** and **היא**, singular, **ו**, **הו**, **הי**, *him* and *his*.
הם and **הנה**, plur. masc. **הם**, **הנה**, **ם**, or **בו**, *them* and *their*, masc.
הן and **הנה**, plur. fem. **הן**, **הנה**, **ן**, and **ן**, *them* and *their*, fem.

6. These *Pronoun Suffixes* are also often postfixed to Nouns of Number, as **שנים**, *they two*, or *both of them*, and to several Particles, as **אין**, **בין**, **תחת**, **ב**, **מ**, &c. thus **איננו**, *not be*, **בם**, *in them*, &c.

7. Parts of the *primitive Pronouns* prefixed or postfixed, form also the *Persons*, and distinguish the *Tenses* of Verbs; thus,

Ist Person. From { **אני** א prefixed forms the First person singular future.
אתי ת postfixed, the First person singular preter or past.
נ prefixed forms the First person plural future.
אנו נו postfixed, the First person plural preter.

IId Person. From { **את** ת prefixed forms the Second person singular future.
ת postfixed, the Second person singular preter.
תי postfixed is often used for the Second person fem. preter.
אתי י postfixed to the Second person feminine singular future.
ת postfixed forms the Second pers. fem. singular imperative.
אתם ת postfixed forms the Second person masc. plural preter.
ת prefixed to the Second person masculine plural future.
אתן הן postfixed forms the Second person fem. plural preter.
אתנה ת postfixed, **נה** postfixed form the Second pers. fem. plur. fut.

III Person. Form { **היא** י pref. forms the Third pers. mas. sing. and (with י postf.) pl. fut.
מן י postf. forms the Third pers. plur. preter, and (with י postf.) fut.
הנה נה postfixed to the Third person fem. plural future.

8. A comparison of this latter table with the ensuing example of a regular Verb in *Kal* § VI. 12. will make it very clear.

9. The parts of Pronouns forming the *persons*, &c. of Verbs, are called *personal affixes*.

10. From the two tables above given it appears that the former part of Pronouns are generally prefixed, and the latter part of them postfixed, thus of **אני** and **אתי**, א is prefixed, **ני**, and **תי** postfixed.

* When י is thus postfixed to a plural Noun, that Noun loses its own י, or rather the two jods coalesce into one, as **דברי**, *my words*, for **דבי**. Comp. § IV. 13, 14.

S E C T. VI.

Of Verbs.

1. It hath been already remarked, § III. 3. that a Verb denoteth the *Action* or *State* of a Being or thing; now an *Action* may be considered either as *done*, *doing*, or *to be done*; so a *State* may be either *past*, *present*, or *future*. Hence,

2. The most simple and natural Division of Time, or *Tense* (from the Latin *tempus*, or French *temps*, time), is into *past*, *present*, and *future*.

3. Again, * “A Verb may either *indicate*, i. e. declare an action with certainty and positiveness, as *the sun is set*, *setting*, or *shall set*; or it may carry a *command*, as *sun stand thou still*; or a Verb may be *indefinite* as to Number, Person, or Tense, and so used very much in the sense of a Noun, as *it is pleasant to see the sun*, i. e. *the sight of the sun is pleasant for you*, or *me*, or *them*, *now*, *at any time*.”

4. Hence arise different *Moods* (*modi significandi*, *modes of signifying*) of a Verb, as the Grammarians call them.

5. A Being may either *perform an action itself*, or *the action may be performed upon it*; it may either *cause another to perform the action*, or *be caused itself to perform it*; or lastly, *it may perform it on itself*.

6. Hence in *Hebrew* Verbs arise the three (or, as some chuse to consider them, the five) *Conjugations*, so called a *conjungendo*, because all *conjoined* or related to the same Root.

7. *Hebrew* Verbs then have *three Conjugations*, *Kal*, *Hiphil*, and *Hithpael*, *three Moods*, *indicative*, *imperative* (commanding), and *infinitive* (indefinite, see 3, and 4.), *two Tenses*, *past* and *future* — the *past Tense* or † *Participle active* being often used for the *present Tense* (see 1, and 2.) and the *future Tense* supplying the place of the *potential* or *subjunctive Mood* of other languages, and so it is frequently to be rendered in English by *may*, *can*, *might*, *would*, *should*, *ought*, *could*, all which words evidently imply somewhat *future* in their signification.

8. *Hebrew* Verbs are varied by *two Numbers*, singular and plural, *three Persons* (see § V. 4.) and *two Genders*, masculine and feminine.

9. The old example of a *Hebrew* Verb was *פעל*, whence are taken the following grammatical terms *Niphal* *נפעל*, *Hiphil* *הפעיל*, *Huphal* *הפעל*, *Hithpael* *התפעל*, and *Paoul* *פועל*, the *Hebrew* words being pronounced according to the *masoretical points*.

10. The First Conjugation *Kal* (*קל* light, so called because in the preter it is *burdened with no letter* at the beginning) is generally *active*, or signifies simply *to do*, as *פקד* *to visit*, *דבר* *to speak*.

11. The *indicative preter* and *imperative* postfixes the personal Affixes; the *future* prefixes them, and in some of its Persons postfixes part.

12. A regular Verb in *Kal* is declined thus, the *personal Affixes* and other *Serviles* being, for the assistance of the learner, printed in *hollow* letters ‡,

* See Mr. Bayly's *Introduct. to Languages*, part i. p. 53.

† In *Kal* there are two Participles, *active* and *passive*, otherwise called *Benoni* (see the Note in the next Page) and *Paoul*. Other Conjugations have also Participles (as in the example rule 17.) Participles are so called *à participando*, because they *participate* of the nature both of a Noun and a Verb, being *declined by Gender and Number* like the former, and denoting an *Action* or *Passion* as the latter.

‡ If the Reader will take the trouble to colour the *hollow* letters with *red ink*, in this and the following examples, he will make the Examples still more clear and distinct; and indeed this may be no unprofitable exercise to a Beginner.

K A L.

INDICATIVE MOOD.

Past or Preter Tense.

She	פָּקְדָהּ	פָּקַד	He
		פָּקַדְתָּ	Thou
		פָּקַדְתִּי	I
Ye (fem.)	פָּקַדְתֶּן	פָּקְדוּ	They
		פָּקְדְתֶּם	Ye
		פָּקְדְנוּ	We

visited.

Future Tense.

She	תִּפְקֹד	יִפְקֹד	He
Thou (fem.)	תִּפְקְדִי	תִּפְקֹדְךָ	Thou
		אֶפְקֹד	I
They (fem.)	תִּפְקְדְנָה	יִפְקְדוּ	They
Ye (fem.)	תִּפְקְדֶנָה	תִּפְקְדוּ	Ye
		נִפְקֹד	We

shall or will visit.

IMPERATIVE MOOD.

Thou (fem.)	פָּקְדִי	פָּקַד	Visit	Thou
Ye (fem.)	פָּקְדְנָה	פָּקְדוּ		Ye.

INFINITIVE MOOD.

פָּקַד and פָּקֹד To visit.

Participle active, or benoni*.

fem.	פֹּקְדָהּ	פֹּקֵד	masc. sing.	Visiting.
fem. plur.	פֹּקְדוֹת	פֹּקְדִים	masc. plur.	

Participle passive, or paoul.

fem.	פֻּקְדָהּ	פֻּקֵד	masc. sing.	Visited.
fem. plur.	פֻּקְדוֹת	פֻּקְדִים	masc. plur.	

13. The passive of Kal is Niphal, which prefixes נ to the past or preter tense, and signifies to be done, as נִפְקַד he is visited. Comp. rule 5.

14. The Second Conjugation is Hiphil, which is formed in the preter by prefixing ה to the preter of Kal, and by inserting י before the last radical, as פָּקַד in Hiphil forms הִפְקִיד. A Verb in Hiphil generally signifies to cause another person or thing to do, or to cause a thing to be done, as הִפְקִיד he caused to visit. The passive of Hiphil is Huphal, which is formed from Hiphil by dropping the characteristic י, and denotes to be caused to do or to be done.

15. The Third Conjugation is Hitpael, which is formed in the preter by prefixing ה to the preter of Kal, and generally signifies reflected action, or to act upon oneself, but is often used in a passive sense, as from הִתְפַּקֵּד he visited himself.

16. To all these Conjugations the personal Affixes are joined nearly as in Kal; but these things will appear more clearly by the following

* בְּנוֹנִי, i. e. intermediate or middle, because it expresses the intermediate time between the past and future, i. e. the present.

17. Ex-

فعل
افعل
تفعل
تقرب

افعل هو سافس فيه

VII.

فعل هو سافس فيه
فعل هو سافس فيه
فعل هو سافس فيه

فعل هو سافس فيه
فعل هو سافس فيه
فعل هو سافس فيه

فعل هو سافس فيه

فعل هو سافس فيه

¶ 17. Example of a *regular Hebrew Verb* conjugated throughout, the personal Affixes and other Serviles being printed in *borrow* Letters.

[illegible]

18. Observe on the above example of a Regular Verb, that in *Kal* ו is often inserted before the last radical of the *future* and *imperative*, as אפקוד for אפקד, פקוד for פקד. *

19. That the ו in the *participle active* (*Kal*) is frequently, and in the *participle passive* sometimes, omitted.

20. That in *Hipbil*, as the characteristic י is found in only three persons of the *preter*, so it is often omitted in all words of that conjugation.

21. That in *Hithpael* the characteristic ה is transposed in verbs beginning with ש or ט, as השתמר *he kept himself*, for החשמר, from שמר *to keep*; הסתבל *he loaded himself*, for החסבל, from סבל *to load*; and that in Verbs beginning with צ, ה is not only transposed, but changed * into ט, as נצטרק *we will justify ourselves*, for נתצדק, from צדק *to justify*: Gen xliv. 16.

22. That when the third person feminine *preter* of any Conjugation is followed by a Pronoun suffix, its ה is changed into ת, as אהבתהו, 1 Sam. xviii. 28. *she loved him*, not אהבהו; בקשתם, Hof. ii. 7. *she seeks them*, not בקשהם. Comp. § IV. 15.

23. That the second person masculine plural sometimes drops its ם before a suffix, as in צמתני, Zach. vii. 5. *ye have fasted to me*; העליתנו, Num. xx. 5. *ye have made us come up*.

24. In the farthest column to the left hand are added the *paragogic* † letters, that is, letters which are sometimes postfixed to the respective persons of all conjugations against which they stand, and are always *emphatical*.

25. The above Example should be carefully perused by the Learner, and continually consulted for the forms of *Regular Verbs*.

S E C T. VII.

Of Irregular Verbs.

1. Those Verbs, which in their formation are not strictly reducible to the above Example of פקד, are called *irregular*.

2. But observe, that most *irregular* Verbs are also formed *regularly*.

3. *Irregular* Verbs may be comprehended under two kinds, *defective* and *reduplicate*.

4. *Defective* Verbs are such as in some forms drop one or more of their *radical* letters.

5. From the old example פעל, those that drop their first letter were called defective in *Pe* פ; those that were supposed to drop their second, defective in *Oin* ץ; and those that drop their third, defective in *Lamed* ל. *

Of each of these in their Order.

6. *Defective* Verbs that sometimes drop their *first* letter are chiefly those that begin with י or נ, hence called *defective Pe Jod*, פי, and *defective Pe Nun*, פנ.

7. Here follows an example of a *defective Verb beginning with י Jod*. In which, as also in the succeeding examples, not only the *servile letters*, as in פקד, but also those wherein it differs from that Verb, are printed in hollow letters; the first word only of each Tense, Mood, &c. being given, whence the other words are, both in this and all other *Irregular Verbs*, formed regularly, as in פקד.

* So in *Chaldee* Verbs beginning with י, ה in *Hithpael* is transposed and changed into ל, as in הודמנתון, for הודמנתון, Dan. ii. 9. *

† From the Greek παραγώγιος, *additional*.

A M E T H O D I C A L

ישב *To dwell.*

HITHPAEL.	HUPHAL.	HIPHIL.	NIPHAL.	KAL.	
התישב	הושב	השיב	נשב	ישב	<i>Preter.</i>
	ישוב	ישיב	ינשב	ישוב	<i>Future.</i>
regular	not used.	השיב	הנשב	שב	<i>Imper.</i>
throughout.	הושב	השיב	הנשב	שבת	<i>Infin.</i>
	משוב	משיב	נשב	ישוב	<i>Benoni.</i>
				ישב	<i>Paoul.</i>

8. The formative ך in *Hiphil* is sometimes omitted, as Jer. xxxii. 37. הושבתי for הושבתי; and these three Verbs ידה, ידע, and יכח, in *Hithpael*, change their י into ך, as התורה, &c.

9. לקח *To take or be taken*, is in *Kal* formed like ישוב.

10. An example of a *defective Verb beginning with נ*.

נסך *To pour.*

HITHPAEL.	HUPHAL.	HIPHIL.	NIPHAL.	KAL.	
התנסך	הנסך	הסיד	נסך	נסך	<i>Preter.</i>
	ינסך	יסיד	ינסך	ינסך	<i>Future.</i>
regular	not used.	תסיד	הנסך	סך	<i>Imper.</i>
throughout.	הנסך	הסיד	הנסך	סכת	<i>Infin.</i>
	מנסך	מסיד	נסך	נוסך	<i>Benoni.</i>
				נסוך	<i>Paoul.</i>

11. Verbs beginning with א often drop it in the first person singular future, as אמר for אאמר, *I will speak*, and sometimes in other forms, as יהל for יאהל, *he shall pitch a tent*. Isa. xiii. 20. מאלפנו for מאלפנו, *teaching us*. Job xxxv. 11.

12. As for the *second kind of defective Verbs* abovementioned (rule 5.) namely those that are supposed to drop their *second radical* ך or י, (hence called *defective* עין Oin Vau, and עין Oin Fod) as שום, קום, איב, בין, the truth seems to be this; that the former sort have properly speaking but *two radical letters*, and sometimes take a ך before the last radical, being in other respects (except that they are not used in *Hithpael*, and in *Huphal* assume a ך before the first radical, as הוקם, *was set up*. Exod. xl. 17.) formed quite regularly; and that the latter sort of Verbs, namely those with י Fod inserted, are either derivatives from more simple Verbs, as איב, *to swell with hatred*, from אב, *to swell*, in which case they are declined regularly, the י Fod being considered as *radical*, or else they are in *Hiphil*, the characteristic ה being dropped, as שים for השים, from שם or שום, *to place*, בין for הבין, from בן, *to discern, distinguish*.

13. Example of a *defective Verb of two radical letters*.

שם or שום, *To place.*

HUPHAL.	HIPHIL.	NIPHAL.	KAL.	
הושם	השים	נשום	שם	<i>Preter.</i>
יושם	ישים	ינשום	ינשום	<i>Future.</i>
not used.	השים	הנשום	שום	<i>Imperative.</i>
הושם	השים	הנשום	שום	<i>Infinitive.</i>
מושם	משים	נשום	שום	<i>Benoni.</i>
			שום	<i>Paoul.</i>

14. Verbs of this form frequently in *Kal*, and sometimes in *Niphal*, drop the *ו* before the lost radical.

15. Of the *third* kind of *defective Verbs*, or of those that drop their *third* radical, are the Verbs ending in *ה*, hence called *defective Lamed He* *לה*, as *קנה*, *גלה*.

16. Observe in general, first, that these Verbs usually either drop their *ה* before another servile, as from *גלה* to *reveal*, *גלו* they *reveal*, or change it into *י* *Yod*, as *גלית* for *גלהת*, *thou revealest*, *תגלינה* for *תגלהנה*, they (fem.) *shall reveal*: Secondly, that they often drop their *ה* final in the *futures*, and sometimes in the *imperatives*, as *גל* for *יגלה*; *גל* (Pf. cxix. 18.) for *גלה*, *reveal*; *יעש* for *יעשה*, *he shall make*.

17. Example of a *defective Verb* ending in *ה*.

גלה To reveal.

HITHPAEL.	HUPHAL.	HIPHIL.	NIPHAL.	KAL.		
התגלה	הגלה	הגלה	גגלה	(fem.) גלתה	גלח	<i>Preter.</i>
יתגלה	יגלה	יגלה	יגלה	גל or יגל	יגלה	<i>Future.</i>
התגלה	not used.	הגלה	הגלה	(fem.) גלי	גלה	<i>Imperat.</i>
תתגלות	תגלות	תגלות	תגלות	גלו or גלות*	גלות	<i>Infinit.</i>
מתגלה	מגלה	מגלה	נגלה	(fem.) גולה	גולה	<i>Benoni.</i>
					גלוי	<i>Pacul.</i>

18. In Verbs of this form the *ה* does not seem to be strictly radical, and accordingly they often coincide both in sense and sound with *Verbs of two radical letters*.

19. Verbs ending in *נ* sometimes drop their last radical before a *נ* servile, as *תאמנה*, Isa. lx. 4. (fem.) *they shall be supported*, for *תאמננה* from *אמן* to *support*.

20. So Verbs ending in *ת* sometimes drop their last radical before a *ת* servile, as *מת*, Gen. xix. 19. for *מתתי*, *I die*; *כרת*, Exod. xxxiv. 27. for *כרתתי*, *I have cut off*.

21. Some Verbs are *doubly defective*, chiefly such as have *י* and *נ* for the first radical, and *ה* for the last. Thus we have—Job xix. 2. *תניין*, second person masculine plural future *Kal*, from *ינה*, to *afflict*; Pf. lxxv. 2. *הורינו*, first person plural preter *Hiphil*, from *ידה*, to *confess*; Gen. xii. 8. *יט*, third person masculine singular future *Kal*, from *נטה*, to *extend*; Exod. ix. 15. *אך*, first person singular future *Kal*, from *נכה*, to *smite*.

22. The Verb *נתן*, to *give*, is *doubly defective* in a peculiar manner, for it not only drops its initial *נ*, as *נסך* (rule 10.) and its final one before another *נ*, as in rule 19. but it also generally loses its final *נ* before a servile *ת*, as *נתתי* *I have given*, for *נתנתי*, *ye have given*, for *נתנתם*, and sometimes has in the *infinitive* *תת* to *give*, for *נתנת*.

23. By *reduplicate Verbs* are meant such as have the last or two last radicals doubled; they are derived from simple Verbs, as from *גל* or *גלה* are derived *גלל* and *גלגל*; from *קל* or *קלה*, *קלל* and *קלקל*; from *אמל*, *אמלל*; from *נפל*, *נפלל*; from *הפך*, *הפכך*; from *סחר*, *סחרר*.

24. *Reduplicate Verbs* are declined regularly.

25. Except that those of the form of *גלל* sometimes use *ו* instead of their second radical, as *גלוותי* Josh. v. 9. for *גללתי*, *גלותי* Eccles. xx. 20. for *סבבתי*, and sometimes in *Hithpael* assume *ו* after the first radical, as *התבונן* from *בון*, Isa. i. 3. and more rarely in other Conjugations, as *יעופף* third person masculine singular future in *Kal*, from *עפף*, Gen. i. 20. *רפף* Job xxvi. 11. from *רפה*.

* Verbs with *א* for the last radical, do sometimes imitate this form in the *Infinitive* by assuming *ות* after the *א*, as *קראות* Jud. viii. 1. *מלאות* 2 Chron. xxxvi. 21.

26. *Plu-*

26. *Pluriliteral Verbs*, or Verbs consisting of *more than three different letters*, as כרעם, כרבל, &c. are, the few times they are used, declined regularly.

S E C T. VIII.

Of Syntax.

1. *Syntax* (from the Greek συνταξις, *composition*) is that part of Grammar which teaches to *compose* words properly in Sentences.

2. In *Hebrew* the Adjective usually agrees with its Substantive in gender and number, as בן חכם *a wise son*, מכות גדלות *great strokes*.

3. Yet we meet with such expressions as these, ערים גדלות *great cities*, Deut. i. 28. vi. 10. & al. אבנים גדלות *great stones*, Deut. xxvii. 2. תאנים טבות and רעות *good and bad figs*, Jer. xxiv. 2, 3. המארת הגדלים *the great lights*, Gen. i. 16. But as to the former phrases, it has been observed § IV. 12. that the termination ים is not always masculine, and perhaps in such expressions as המארת הגדלים the Adjective with a termination usually masculine is joined with a feminine Substantive as a mark of *dignity or excellency*.

4. Participles follow the same rules as Adjectives.

5. When two Substantives of a different gender have the same Adjective, that Adjective is commonly of the Masculine gender, as Job i. 13. בניו ובנותיו אכלים *his sons and his daughters eating*.

6. When two Substantives have one Adjective, that Adjective is put in the plural number, as 1 Kings i. 27. אני ובני שלמה חטאים *I and my son Solomon (shall be) sinful*.

7. The same rules hold good of Pronouns, as Gen. i. 27. זכר ונקבה ברא אתם *male and female created he them*.

8. *Collective Nouns*, or *Nouns of multitude*, though singular, may have an Adjective plural, as כל יהודה באים *all Judah coming*, Jer. vii. 2. העם מחללים *the people piping*, 1 Kings i. 40.

9. An Adjective singular is sometimes joined to a Noun plural in a *distributive* sense, as Ps. cxix. 137. ישר משפטיך *right are thy judgments*, i. e. *every one of them*. So Gen. xxvii.

29. ארוך ארוך *they that curse thee are cursed*, i. e. *each one of them*.

10. The *Cardinal Nouns of Number* (as *one, two, three, &c.*) from *one* to *ten*, when masculine have a feminine termination, when feminine a masculine one.

11. *Cardinal Nouns of Number* which have a plural termination are most usually joined to Substantives in the singular, but those that have a singular termination to substantives in the plural: שלושה אנשים *three (or a trinity of) men*, Gen. xviii. 2. ארבעה מלכים *four kings*, Gen. xiv. 9. שבע מאות שנה, חמש מאות שנה, *five, seven hundreds of years*. Gen. v. 26, 32. are examples of both these last rules.

12. The Nominative or Noun to a Verb is known by asking the question *who* or *what*? with the Verb; thus in the sentence *God created the heavens*, the word *God* answering the Question *who created*? is the Noun to the Verb *created*; so in this sentence *the sun shines*, *the sun* is the Noun to the Verb *shines*.

13. The Verb usually agrees with its Noun in gender, number, and person. as נגלו האלהים *the Aleim were revealed*, Gen. xxxv. 7. הארץ היתה *the earth was*, Gen. i. 2.

14. Yet we find Gen. i. 14. יהי מארת, where מארת feminine, is joined with the Verb יהי masculine, perhaps on account of *dignity*, Comp. above 3.

15. When

הוא יגיד שהוא יגיד
אלה המילים

15. When two Nouns of a different Gender have or govern the same Verb, that Verb is generally of the masculine gender, as Gen. ii. 1. ויכלו השמים והארץ and the heavens and the earth were finished. Comp. above 5.

16. When several Nouns singular have the same Verb, that Verb is sometimes put in the plural number. Gen. xiv. 1, 2. עשו מלחמה — והדעל — כררלעמר — אריוך Arioch — Chederlaomer — and Tidal — made war. Comp. above 7.

17. Nouns of Multitude, though singular, may have a Verb plural, and though feminine, a Verb masculine, as Gen. xli. 7. ובל הארץ באו מצרימה and all the earth came to Egypt, Deut. ix. 28. פן יאמרו הארץ lest the land shall say. Comp. above 8.

18. So Nouns plural, when denoting the parts of one whole, are sometimes joined with a Verb singular, as Gen. i. 14. יהי מארת there shall be lights, i. e. a collection or chandelier of lights.

19. A Verb singular joined with a Noun plural, or Verb plural with a Noun singular often signify distributively, as Joel i. 20. בהמות השדה תערוגו the beasts (i. e. each of the beasts) of the field shall cry. Prov. xxviii. 1. נסו — רשע The wicked (every wicked Man) fly. Comp. 9.

20. The Noun masculine plural אלהים, when meaning the true God, Jehovah the ever-blessed Trinity, is often joined with Verbs singular, to express the unity of essence and operation, as Gen. i. 1. ברא אלהים the Aleim created.

21. The Pronoun relative אשר who, which, agrees with its Substantive or Substantives in gender, number, and person, and governs its Verb accordingly, as Ezek. xiii. 19. להמית נפשות אשר לא תמותנה — to slay the sou's which should not die. Here אשר agrees with its Substantive feminine plural נפשות, and accordingly תמותנה, the Verb it governs, is put in the female plural third person. So Isa. lx. 12. כי הגוי והממלכה אשר לא יעבדוך for the nation and the kingdom which will not serve thee shall perish. Here אשר having two Substantives, one masculine and the other feminine, its Verb יעבדוך is put in the masculine plural third Person. See Rule 5, 6. &c.

22. When the conjunctive Particle ו and is prefixed to a Verb in the future tense, that Verb signifies future in respect to the Time of (not to the time in) which the historian is writing, or person speaking, as Gen. i. 1. ברא אלהים created the heavens and the earth, ver. 2. ויאמר and then the Aleim said, ver. 4. וירא and then the Aleim saw, &c. Gen. ix. 27. ויהי and then Canaan shall be a servant to them. So that when a number of facts are recorded or foretold, the ו with the sign of the future prefixed to a series of Verbs denotes the successive order of the facts.

23. The future is sometimes used in this sense even where the ו is not immediately prefixed to the Verb, but other Words come between, as 2 Sam. xii. 31. ועשה וכן יעשה and thus he afterwards did.

24. Yea where ו doth not precede at all, as Job i. 5. ככה יעשה איוב כל הימים Thus successively did Job all the days. Isa. vi. ii. בשתיים יכסה פניו with two he then covered his face.

25. ו conjunctive prefixed to Verbs often supplies the place of the signs of persons, moods, tenses, and numbers, and makes them take in signification those of a preceeding Verb, as and often doth in English; thus Gen. i. 28. והמלאו fill ye the earth, וכבשה and subdue it, for כבשוה subdue ye it. Exod. xii. 23. ועבר יהוה and the Lord shall pass—the tense of עבר being here taken from the future לא תצאו ye shall not go out, in the preceding verse. Jud. i. 16. עלו they came up וילך and went וישב and dwelt, for ילכו they went, and ישבו they dwelt.

* We have no one tense in English which will express this Hebrew future.

26. *Infinitive Verbs* admit before them the particles ב, כ, ל, מ, in the sense explained under these particles in the *Lexicon*.

27. *Hebrew Verbs* are frequently joined with their infinitives, which may then be rendered as participles active, or as the Latin Gerunds. This sort of expressions generally, if not always, denote succession or continuance, as Gen. xxii. 17. ברך אברוך והרבה ארבה את זרעך *In blessing (or blessing) I will bless thee, and in multiplying I will multiply thy seed*, i. e. *I will continually bless thee, and multiply thy seed*. Isa. vi. 9. שמעו שמוע ואל תבינו וראו ראו *bear in bearing*, i. e. *be continually bearing, and ye shall not perceive; and see in seeing, be continually seeing, and ye shall not know*. So Gen. ii. 16, 17. אכל תאכל *of every tree of the garden thou shalt or mayst continually eat*. But אכל תאכל *of the tree of knowledge of good and evil, thou shalt not eat of it, for in the day thou eatest thereof מות תמות dying thou shalt die*, i. e. *thou shalt begin to die, and so continue liable to death temporal and spiritual*.

28. The substantive Verb היה *is, was, &c.* is often omitted in *Hebrew*, as Gen. i. 2, &c.

29. Particles in *Hebrew* have often other Particles prefixed, or several Particles are joined together in one word.

Marc. Full. Ph. l. 14

just cop. of occifione occiderit

S E C T. IX.

Of the Use of the Serviles.

1. אני *I*, forms the first person singular future of all Verbs, as אפקד *I will visit*, from פקד.

2. Prefixed, forms many Nouns, as אכזב *a lie*, from כזב *to deceive*; אורח *a native*, from ורח *to spring up*.

3. Postfixed to Verbs often *inverts* their meaning (like a *privative* of the Greeks) and forms a new set of Verbs; as from בר or ברה *to secrete*, ברא *to concrete*.

4. Postfixed, it adds an *emphasis* to the simple word (like a *intensive* of the Greeks) or denotes something *eminent* under the idea, as בז or בזה *to strip*, בוא *to strip entirely*; חב or חבה *to hide*, חבא *to take shelter*; רש *to break, separate*, רשא *a sprouting bud*.

2. ב. Prefixed only. *In, for, &c.* See *Lexicon*.

3. ה. 1. Prefixed, denotes the conjugation *Hipbil* or *Huphal*.

2. — is emphatical *the, this*.

3. — is vocative or pathetic.

4. — expresses a question or doubt: For instances of the three last uses see the *Lexicon* in ה.

5. Postfixed, is the sign of a feminine noun, as אשה *a woman*; טובה *good*. Comp. § IV. 7.

6. Denotes the third person feminine singular preter, as פקדה *she visited*.

7. Postfixed to a Verb or Noun from היא, or הוא, *her*; as פקדה *he visited her*, ידה *her hand*: and sometimes, but rarely, to a Noun, *his*, as Gen. xii. 8. אהלה *his tent*.

8. Postfixed, *to* or *towards*, of place or time. See *Lexicon*.

4. ו. 1. Prefixed, a connective particle, *and, or, &c.* of which see the *Lexicon*.

2. Inserted after the first radical, denotes the action signified by the root to be *present* and *continued*; hence it forms the *participle active*, as פוקד *visiting*, and many Nouns in which such action is implied, as סוחר *a trader, or person trading*; רוח *the spirit*.

spirit or air in motion; יום *the day or light in agitation* (namely by being reflected from the earth); and this not only without, but often with other Serviles to the word; so מארת Gen. i. 14. are *instruments or sconces of light*, מארת ver. 15. *those sconces actually giving light*.

3. Inserted after the second radical, denotes an *action past*, and so forms the *participle passive*, as פקוד *visited*, and many Nouns in which such action is implied, as אלוף *a disciple*, i. e. *a person that is or hath been instructed*.

4. Postfixed to a Noun, *his*, as דברו *his word*; to a Verb, *him*, as זכרו *he remembered him*. Also sometimes *their* or *them*. v. Deut. xxi. 10.

5. Postfixed, denotes the third (or in the *imperative Mood* the second) person plural of Verbs.

6. Postfixed forms the collective Noun חיתו *beasts*, from חיה (Comp. יד Ezek. i. 8.) and some others of a passive signification, as ענו *humble, meek*, from ען; בהו *hollow*, from בה; תהו *waste*, from תה.

5. י. 1. Prefixed, forms the third persons masculine future of all Verbs.

2. Prefixed, forms some appellative Nouns, and many proper Names, as ילקוט *a scrip*, from לקט *to collect*; יצחק *Isaac*, from צחק *to laugh*; יעקב *Jacob*, from עקב *to supplant*.

3. Inserted, forms many Nouns, and after the first radical denotes the *effect* or *consequence* of the *participle active* of the Verb; for instance, from רוח *breathing or motion of the air*, comes ריה *odour or exhalation* (v. רהיה in the Lexicon.) Inserted after the second radical, denotes the *effect* or *consequence* of the *participle passive*, as קציר *harvest*, from קצור *cut down*.

4. Inserted before the last radical, denotes the *Hipbil* conjugation.

5. Postfixed, denotes a Name of a people, as עברי *an Hebrew*, כנעני *a Canaanite*.

6. — the ordinal Numbers, שלישי *third*, רביעי *fourth*, &c.

7. — the second person feminine future and imperative, as תפקדי *thou (woman) shalt visit*; פקדי *visit thou (woman)*.

8. — is the sign of the masculine plural in Regimine, as מלכי הארץ *kings of the earth*. Comp. § IV. 14.

9. Postfixed to a Noun, *my*, as דברי *my word*; to a Verb, *me*, פקדי *he visited me*.

6. כ. 1. Prefixed, a particle of similitude, *like, as*. See the Lexicon.

2. Postfixed to a Noun, *thy*, as דברך *thy word*; to a Verb, *thee*, as פקדך *he visited thee*.

7. ל. Prefixed only. *To, for, &c.* See Lexicon.

8. מ. 1. Prefixed, a Particle, *from, &c.* See Lexicon.

2. Denotes the participle of *Hipbil* and *Huphal* (and with ת added, of *Hithpael*) whence,

3. It forms many Nouns, signifying the *instrument* or *means* or *place* of action, as from גן *to protect*, מגן *a shield, instrument of protection*; זבה *to sacrifice*, מזבה *an altar*; so ה or ת being postfixed, many feminine Nouns, as ממשלה *instrument, or means of ruling*.

4. Postfixed to a Noun, *their*, as דברם *their word*; to a Verb, *them*, as פקדם *he visited them*.

5. Postfixed with ו, forms a very few Nouns, as פדיון *redemption*, from פדה *to redeem*; ציון *a desert*, from ציה *to be dry*.

6. Postfixed forms some adverbs, as יומם *by day*, from יום; חנם *gratis*, from חן.

i. Pre

9. נ. 1. Prefixed forms the preter of the conjugation *Niphal*.
 2. ——— the first person plural future of all Verbs.
 3. ——— proper Names, as נמרד *Nimrod*, from מרד to rebel, and some few appellative Nouns, as נרגן a mutterer, whisperer, from רגן to whisper.
 4. Postfixed, *them* and *their* feminine.
 5. ——— forms many Nouns, as קרבן an offering, from קרב to approach; especially with ו preceding, as זכרון a memorial, from זכר to remember; שכרון drunkenness, from שכר to inebriate.
10. ש. 1. Prefixed only, the relative *who, which*.
 2. The particle *that, because*. See Lexicon in ש.
11. ת. 1. Prefixed, denotes a Noun, as תלמיד a disciple or scholar, from למד to teach; masculine plural תרפים *Teraphim*, from רף to venerate; feminine תחנה a prayer, means of obtaining favour, from חן to be gracious: also a particle, as תחת under, from נחת to descend.
 2. Prefixed denotes the Second person future of both Numbers and Genders.
 3. Postfixed, the second person preter sing. of all Verbs.
 4. ——— in Regimine for ה. See § IV. 15.
 5. ——— forms many Nouns feminine, as קטרת incense, from קטר to fumigate.
12. The above Table of the Serviles should be carefully perused by the learner and continually consulted by him, when in words he meets with letters for which he cannot account.)

S E C T. X.

*Rules for finding the Root * in the ensuing Lexicon.*

1. Reject all affixes and letters acquired in forming, if *three* letters remain, that is generally the Root; thus in the word בראשית, Gen. i. 1. ב is an affix signifying *in*, § IX. 2. ית a feminine termination, see § IV. 6, 10. therefore ראש is the Root.

2. But if after rejecting the affixes and formative letters the word hath † ך or ך inserted, or ך, ך, ך, postfixed, you will generally find it under the *two* remaining letters. Thus in למנה, Gen. i. 24. ל is an affix signifying *for, according to*, § IX. 7. ה is a pronoun suffix, *her* or *its* feminine, § IX. 3. these being rejected, the word מין is left, which is to be sought for under the Root מן. Again, in בהבראם Gen. ii. 4. ב is an affix *in*, ה is the sign of the infinitive *Niphal* (see the example § VI. 17.) ך is a pronoun suffix, *them*, § IX. 8. there is left the word ברא, which is according to this rule to be found under the Root בר.

3. If after rejecting the affixes and formative letters, only *two* letters remain, that is generally the Root. Thus in כדמותנו Gen. i. 26. כ is a particle, *like, according to*, § IX. 6. נו is a suffix, *our*, § V. 5. ות is a feminine termination § VI. 6, 10. ךם therefore remains for the Root.

* As I would wish the reader, who has opportunity and abilities, to consult *other* works of this kind, and particularly the highly valuable Lexicon and Concordance of *Marius de Calasio*, I have here added † Some short rules for finding the Root in *other* Lexicons.

1. Reject all affixes and letters acquired in forming; If *three* letters remain, that is the Root.
2. If only *two*, add ך or ך in the beginning (and in the deflections of ל to take, ל) ך or ך in the middle, ך or ך at the end, or double the second radical letter — for instance, if the word סב occurs, סבב is the root.
3. Observe ך is to be added at the beginning, ך in the middle, or ך at the end, much more frequently than the other.
4. If after rejecting the affixes and formative letters, only *one* letter should remain, add ך or ך to the beginning, and ך at the end. Thus for תג see ינה, for אך see יכה.

† But comp. below 7.

4. But

4. But if in this case you cannot find it in a *two lettered* form, add י or נ to the beginning of the word, and to the deflections of לקח *to take*, ל, comp. § VII. 7, 9, 10. Thus in הרעת Gen. ii. 9. ה is *emphatic*, § IX. 3. ת is a feminine termination, § IX. 11. these then being rejected, רע remains, but not finding this in a two lettered form, I add י *God* to the beginning, and find it under ירע. Again, in ויקח *and he took*, Gen. ii. 15. ו is a particle *and*, § IX. 4. י is the sign of the third person masculine future, § IX. 5. קח then remaining, I add ל to the beginning, and look for לקח.

5. If after rejecting the affixes and formative letters only *one* letter should remain, add י or נ to the beginning, and you will find it in the two lettered form. Thus in Gen. xiv. 15. ויכם, ו is a connective particle *and*, § IX. 4. י the sign of the third person masculine future, § IX. 5. and ם a suffix, *them*, § IX. 8. there remaining then only the letter כ, prefix נ, and look for the root נך. Comp. § VII. 21.

6. Observe, that in this Lexicon many Roots are printed with a short stroke and an ה after, as בנה, עשה, &c. which denote that the ה in such roots is not strictly radical, but sometimes added, sometimes not. Comp. § VII. 16, 18.

7. Where ו or י is the middle and ה the final letter of a root, that Root is generally to be found under the two lettered form, with ו or י for the second radical, as for רוח see רוה. The reason is, that in these instances the ו seems more properly radical than the ה.

8. Nouns or particles of two letters ending in י must usually be sought under roots with ה for the final or middle letter, as for פי *the mouth*, see פה; for כי *that*, see כהה; but sometimes such Nouns are placed under roots with ו for the middle letter, as for כי *burning*, see כוה.

9. Reduplicate words must be sought under their simple ones, thus for גלל or גלגל, see גל, for הפכפך, see הפך. Comp. § VII. 23.

SECT. XI.

A Grammatical Praxis or Exercise on the First Chapter of Genesis.

: earth the of substance the and ,heavens the of substance the Aleim the created beginning the In
: הארץ ואת השמים את ברא אלהים 1. בראשית

see § X. 1. ברא third person masculine singular preter of the verb ברה, from the root ברה § X. 2, 6. and joined with the noun אלהים, though plural, by § VIII. 20. אלהים a noun masculine plural, § IV. 9. from the root אלה § X. 2, 6. את see in the Lexicon. השמים, ה is *emphatic the*, § IX. 3. ים the termination masculine plural § IV. 9. שם the root by § X. 3. ואת, ו a particle § IX. 4. את as before. הארץ, ה is *emphatic*, ארץ a noun, from the root ארץ, see Lexicon.

Aleim the of spirit the & ; deep the of faces the upon darkness and ,hollow and in form was earth the And
אלהים ורוח תהום פני על חשך ובהו 2. והארץ היתה תהו ובהו
: waters the of faces the upon motion a causing
: מרחפת על פני המים

and, הארץ just explained. היתה, third person feminine singular preter of the verb היה, § VII. 17. and agreeing with ארץ in gender, number, and person, § VIII. 13. תהו a noun adjective, § IX. 4. ובהו, ו and, בהו a noun adjective, § IX. 4. חשך a noun from the root חשך. על a particle from the root עלה. פני a noun masculine plural in regimine, § IV.

§ IV. 14. from the root פניה, § X. 2, 6. תהום a noun, § IX. 11. from the root הם, § X. 2. רוח a noun, § IX. 4. of the root רחיה, § X. 2, 6. מרחפת a participle feminine in *Hipbil*, from the root רחף, by § VI. 17, 20. and agreeing in gender and number with רוח, by § VIII. 2, 4. the verb substantive being omitted by § VIII. 28. מים, המים a noun masculine plural, from the root ים or הם, but see Lexicon in מים.

.Light was there then and ,Light be shall there Aleim the said then And
3. ויאמר אלהים יהי אור יהי אור :

§ VII. 16, 17. ויאמר, see § VIII. 22. יהי third person masculine singular future, § IX. 5. for יהיה, § VII. 16, 17. אור a noun, § IX. 4. from the root אר, § X. 2.

between and Light the between Aleim the divided then and ,good that Light the Aleim the saw then And
4. וירא אלהים את האור כי טוב ויברל אלהים בין האור ובין

.Darkness the
החשך :

ירא third person masculine singular, for יראה, § VII. 16, 17. כי a particle, from the root כה, § X. 8. טוב a noun, § IX. 4. of the root טב, § X. 2. יברל third person masculine singular of the root ברל, § X. 1. בין a particle of the root בגיה, § X. 2, 6.

was there and ; Night called he Darkness the (to) and Day Light the (to) Aleim the called then And
5. ויקרא אלהים לאור יום ולחשך קרא לילה ויהי

.first the Day morning was there and Evening
ערב ויהי בקר יום אחד :

יקרא third person masculine singular future of the Verb קרא, from the root קרה, § X. 2. ל a particle following the verb קרא, see Lexicon. יום a noun, § IX. 4. from the root ים, § X. 2. לילה a noun feminine, § IV. 6. from the root לל, § X. 2. ערב a noun masculine from the root ערב. בקר a noun masculine from the root בקר. אחד a noun masculine, from the root אחד or יחד.

division a causing be shall it and waters the of midst the in Expanse an be shall there Aleim the said then And
6. ויאמר אלהים יהי רקיע בתוך המים ויהי מברל

.waters to waters between
בין מים למים :

רקיע a noun masculine, § IX. 5. from the root רקע, § X. 1. בתוך ב a particle in, § IX. 4. from the root תך, § X. 2. מברל a participle masculine singular in *Hipbil*, from the root ברל, § VI. 17.

.Expanse the (to) under (at) which waters the between divided he and ,Expanse the Aleim the made then And
7. ויעש אלהים את הרקיע ויברל בים המים אשר מתחת לרקיע

(.mediant or) so was it and ,Expanse the (to) above (at) which waters the Between and
ובין המים אשר מעל לרקיע ויהי כן :

יעש third person masculine singular future, for יעשה, from the root עשה, § VII. 16, 17. אשר pronoun relative, (see § V. 2.) which, from the root אשר. מ a particle, at, joined, by § VIII. 29. with another particle תחת, from the Root נחת, § IX. 11. So מעל compounded of מ, at, and על, upon, from the root עליה. כן, see Lexicon.

8. ויקרא

hic effectus articulus quasi

תחת לרקיע
تحت الرقبة

was there and Evening was there and (placers) Heavens Expanse the (to) Aleim the called then And
 ויקרא 8. אלהים לרקיע שמים ויהי ערב ויהי
 .second the Day morning
 בקר יום שני :

שני an ordinal noun of number, § IX. 5. from the root שנה, § X. 3, 6.

(land) dry the appear shall then and (one place) to * waters the tend shall Aleim the said then And
 ויאמר 9. אלהים יקו המים אל מקום אחד ותראה היבשה
 .so was it and
 ויהי כן :

יקו third person masculine plural future, from the root קיה, § VII. 16, 17. agreeing with מים. אל a particle, to, from the root אליה. מקום a noun, § IX. 8. from the root קמם, § X. 2, 6. תראה third person feminine singular future in *Niphal*, from the root ראה, § VII. 17. agreeing with the feminine noun יבשה, with ה emphatic prefixed, from the root יבש.

called he waters the of tending of place the (to) and earth (land) dry the (to) Aleim the called then And
 ויקרא 10. אלהים ליבשה ארץ ולמקו המים קרא
 .good that Aleim the saw then and seas
 ימים וירא אלהים כי טוב :

מקו a noun of place, קרא, as in ver. 5. and, ל a particle, to, after the verb קרא, § IX. 8. from the root קיה, § X. 7. ימים a noun masculine plural, § IV. 9. from the root ים, § X. 3.

bearing fruit of tree the ,seed feeding herb of bud the Earth the forth shoot shall Aleim the said then And
 ויאמר 11. אלהים תדשא הארץ דשא עשב מזריע זרע עץ פרי עשה
 .so was it and ,earth the upon itself in feed its which kind it's for fruit
 פרי למינו אשר זרעו בו על הארץ ויהי כן :

תדשא third person feminine singular future, agreeing with ארץ, of the verb דשא, from the root דש, § X. 2. עשב, a noun, from the root עשב. מזריע a participle masculine singular in *Hiphal*, from the root זרע, § VI. 17. and § IX. 8. פרי a noun masculine singular, from the root פרה, § X. 2. עשה participle masculine *Beroni*, or active in *Kal*, from the root עשה, § VI. 19. למינו, an affix, his or it's (masculine) § IX. 4. see § X. 2. אשר, a particle prefixed to the pronoun suffix ו, him or it, masculine, § V. 5, 6. זרעו *which its seed in itself*, an Hebraism for *whose seed in itself*.

fruit bearing tree the and ,kind it's for seed feeding herb of bud the earth the forth brought then And
 ותוצא 12. הארץ דשא עשב מזריע זרע למינהו ועץ עשה פרי
 .good that Aleim the saw then and kind its for itself in feed it's which
 אשר זרעו בו למינהו וירא אלהים כי טוב :

תוצא third person feminine singular future, agreeing with ארץ, of the Verb יצא, see § VII. 7. and § VI. 20. למינהו, a pronoun suffix, his, § V. 5. למין, as before.

* This stroke [] over several *English* and *Hebrew* words, denotes that you must begin to read the *English* word or words answering to those *Hebrew* ones which are placed at the End of the stroke towards the left hand ; as here, for instance, the *English*, to make sense, must be read, *the waters shall tend*.

13. ויהי

third the day morning was there and evening was there then And
 ויהי ערב ויהי בקר יום שלישי 13.

an ordinal noun of number, § IX. 5. from the root שלש, § X. 1.

division a cause to for heavens the of Expanse the in Light of instruments be shall there Aleim the said then And

ויאמר אלהים יהי מארת ברקיע השמים להבדיל 14.

years and days for and seasons for and signs for be shall they and night the between and day the between
 בין היום ובין הלילה והיו לאחת ולמועדים ולימים ושנים :

See § VIII. 14, 18. מארת a noun feminine plural, § IV. 10. from the root אר, § X. 3. with מ, denoting the instrument, § IX. 8. להבדיל, ל for, prefixed by § VIII. 25. to להבדיל, infinitive Hiphil of the root בדל, § VI. 17. והיו, See § VIII. 24. לאחת, ל for, feminine plural of אחת, from the root אחתה. מועדים noun masculine plural, § IV. 9. from the root יעד of the form of a participle Hiphil, see § VII. 7. and § IX. 8. ימים plural of יום, comp. § IX. 4. VII. 14.

so was it and ,earth the upon light give to for heavens the of Expanse the in Lights for, be shall they And
 והיו למאורת ברקיע השמים להאיר על הארץ ויהי כן 15.

see § IX. 4. להאיר, ל for, joined, by § VIII. 26. to האיר infinitive Hiphil of the verb אר (or אור) § VII. 13.

of rule the for great light the great light of instruments two the Aleim the made then And
 ויעש אלהים את שני המארת הגדלים את המאור הגדל לממשלת 16.

stars the and night the of rule the for little light the and ,day the
 היום ואת המאור הקטן לממשלת הלילה ואת הכוכבים :

שני a noun masculine, from the root שנה. הגדלים, ה is emphatic, and see § VIII. 3. מאור a noun masculine, from the root אר. § IX. 8. לממשלת, ל for, a noun feminine singular in Regimine, § IV. 15. from the root משל, § IX. 8. כוכבים a noun masculine plural from the root ככב, § IX. 4.

earth the upon light give to for heavens the of expanse the in Aleim the them placed then And
 ויתן אתם אלהים ברקיע השמים להאיר על הארץ 17.

third person masculine singular future, from the verb נתן, § VII. 22.

between and light the between division a cause to for and night the over and day the over rule to for And

ולמשל ביום ובלילה ולהבדיל בין האור ובין 18.

good that Aleim the saw then and darkness the
 החשך וירא אלהים כי טוב :

infinitive of the verb משל, with ל prefixed, by § VIII. 26.

fourth the day morning was there then and evening was there then And
 ויהי ערב ויהי בקר יום רביעי 19.

an ordinal noun of number, § IX. 5. of the root רבע, § X. 1.

fowl and living a creature reptile the waters the abundantly produce shall Aleim the said then And
 ויאמר אלהים ישרצו המים שרץ נפש חיה ועוף יעופף 20.

heavens the of expanse the of faces the upon earth the above flutter shall
יעופף על הארץ על פני רקיע השמים :

13. יעופף third person masculine singular future of the root עוף, agreeing with מים, § VIII. 25. from the root עף, § VII. 23. of the reduplicate verb עפף.

which creeping living creature every the and great whales the Aleim the created then And
ויברא אלהים את התנינים הגדלים ואת כל נפש החיה הרמשת אשר
Aleim the saw then and kind his for wing of fowl every the and kind their for waters the abundantly produced
שרצו המים למינהם ואת כל עוף כנף למינהו וירא אלהים
good that
כי טוב :

A noun masculine plural, § IV. 9. of the reduplicate word תנין from the root תנח. תניה, הרמשת, ה emphatic, prefixed to רמשת, the participle feminine in Kal, of the root רמש. § VI. 17.

waters the ye fill and ye multiply and fruitful ye be (saying) say to Aleim the them blessed then And
ויברך אתם אלהים לאמר
earth the in multiply shall fowl the and seas the in
בימים זהעוף ירב בארץ :

ברך third person masculine singular future of the root ברכ. לאמר, ל prefixed to an infinitive, to, for to, see Lexicon. פרו second person masculine plural imperative, of the verb פרה, so רבו of רב-ה, § VII. 16. בימים, ב, in, prefixed to ימים, plural of the noun ים. רב third person masculine future, agreeing with עוף, of the root רב-ה, § VII. 16, 17.

fifth the day morning was there and evening was there then And
ויהי ערב ויהי בקר יום חמישי

an ordinal noun of number. § IX. 5. from the root חמש § X. 1.

cattle kind its for living creature the earth the forth bring shall Aleim the said then And
ויאמר אלהים תוצא הארץ נפש חיה למינה בהמה
so was it and kind its for earth the of beasts wild and reptile and
ורמש וחיתו ארץ למינה ויהי כן :

נפש a noun feminine singular from the root נפש. חיה a noun adjective feminine singular agreeing with נפש from the root חיה, see § X. 7. למינה, above explained. בהמה A noun fem. of the root בהם. חיתו and ו, והיתו, רמש a participial noun masculine singular of the root רמש, and ו, ורמש. A collective noun singular from the root חיה, see § IX. 4.

kind its for cattle the and kind its for earth the of beast wild the Aleim the made then And
ויעש אלהים את חית הארץ למינה ואת הבהמה למינה
good that Aleim the saw then and kind its for ground the of reptile every the and
ואת כל רמש האדמה למינהו וירא אלהים כי טוב :

חיה a noun feminine singular in Reg. § IV. 15. of the root חיה.

rule shall they and likeness our according to image our in man make will we Aleim the said then And
 26. ויאמר אלהים נעשה אדם בצלמנו כדמותנו וירדו
 every over and earth the all over and cattle the over and heavens the of fowl the over and sea the of fish the over
 בדגת הים ובעוף השמים ובבהמה ובכל הארץ ובכל
 earth the upon creeping reptile the
 הרמש הרמש על הארץ:

עשה first person plural future in *Kal* from the root *עשה*. אדם a noun masculine singular from the root *אדם*, § X. 1. בצלמנו in *נו* a pronoun suffix *our*, § V. 5. כדמותנו a noun masculine singular, from the root *צלם*, see § X. 3. וירדו and, third person masculine plural future in *Kal*, of the root *ירד*, see § X. 3, 6. בדגת in, דגת a collective noun feminine singular in *Regimine*, § IV. 15. from the root *דג*, X. 3.

male him created he Aleim the of image the in image his in Man the Aleim the created then And
 27. ויברא אלהים את האדם בצלם אלהים ברא אתו זכר ונקבה ברא אתם
 them created he female and

זכר a noun masculine of the root *זכר*. נקבה a noun feminine from the root *נקב*. אתם from את and הם, them. See VIII. 7.

ye multiply and fruitful ye be Aleim the them to said then and Aleim the them blessed then And
 28. ויברך אתם אלהים ויאמר להם אלהים פרו ורבו
 heavens the of fowl the over and sea the of fish the over ye rule and it subdue and earth the ye fill and
 ומלאו את הארץ וכבשה ורדו בדגת הים ובעוף השמים
 earth the upon moving beast every over and
 ובכל היה הרמשת על הארץ:

לם, prefixed to הם them. כבשה, it, feminine. See § VIII. 25.

upon which feed feeding herb [every the] you to given have I behold Aleim the said then And
 29. ויאמר אלהים הנה נתתי לכם את כל עשב זרע זרע אשר על פני כל הארץ ואת כל העץ אשר בו פרי עץ זרע זרע לכם יהיה לאכלה
 food for be shall it

הנה a particle from the root *הנה*. נתתי first person preter of the verb *נתן*, § VII. 22. לכם את כל עשב זרע זרע אשר על פני כל הארץ ואת כל העץ אשר בו פרי עץ זרע זרע לכם יהיה לאכלה a noun feminine, § IV. 6. from the root *אכל*, § X. 1.

creeping (thing) every to and heavens the of fowl every to and earth the of beast every to And
 30. ולכל חית הארץ ולכל עוף השמים ולכל רמש
 so was it and food for herb green [every the] life of breath the it in which earth the upon
 על הארץ אשר בו נפש חיה את כל ירק עשב לאכלה ויהי כן
 ירק a noun from the root *ירק*.

was there then and very good behold and made had he which whole the Aleim the saw then And
 31. וירא אלהים את כל אשר עשה והנה טוב מאד ויהי ערב ויהי בקר יום הששי
 sixth the day morning was there and evening

מאד a particle of the root *מאד*. הששי, an ordinal noun of number, § IX. 5.

HEBREW and ENGLISH LEXICON

אֲבִיָּה

To swell, heave. It occurs not as a Verb simply in this sense, but hence,

I. As a Noun, אֲבִיָּה *state of swelling, greenness, viridity*; spoken of a plant while growing and dilating: occ. Job viii. 12. As a N. masc. plur. in Regim. אֲבִיָּה *fruits or plants when green*, and in this state occ. Cant. vi. 10.

II. As a N. fem. plur. אֲבִיָּה *leathern bottles, swelling with fermenting liquor*: occ. Job xxxii. 19. comp. Josh. ix. 4, 13. Matt. ix. 17.

III. As a N. אֲבִיָּה (fem. plur. אֲבִיָּה) *a pytho, a conjurer*, who pretended to give prophetic answers, when *inspired and inflated* by the material light and spirit: Levit. xx. 27, & al. Virgil has described a Prophetess of this kind, *Æn. vi. 46. & seq.*

—*Ait, Deus, ecce Deus! Cui talia fanti
Ante fores, subito non vultus, non color unus,
Non comptæ mansere comæ, sed pectus anhelum,
Et rabie fera corda tument; majorque videri,
Nec mortale sonans: adflata est numine quando
Jam propiore Dei.*

The Virgin cries, the God, behold the God!
And straight her visage and her colour change,
Her hair's dishevell'd, and her heaving breast,
And lab'ring heart are swol'n with sacred rage,
Larger she seems, her voice no mortal sound,
As the inspiring God near and more near
Seizes her soul.

This shews what the Heathen meant when they spoke of their Diviners being *pleni Deo*, full of the God: and it is evident from *Acts xvi. 16, 18.* that the Devil was sometimes permitted to take advantage of these pretended divine inspirations, so as really to seize and actuate the bodies of such pretenders. אֲבִיָּה is also used for the act or

אֲבִיָּה

state of this kind of inflation. Thus אֲבִיָּה *a mistress of inflation*, one that can inflate herself in the manner above described: occ. 1 Sam. xxviii. 7.

IV. אֲבִיָּה, *to swell, or heave with desire, to be desirous, willing*; Gen. xxiv. 5. & al. freq. The Hebrew Language, like a striking picture, generally describes the passions of the mind, by the effects they have on the body. Hence,

V. As a N. אֲבִיָּה *a father, parent*, from his *סֹפֵר*, or *natural affection towards his children*, vid. Ps. ciii. 13. Prov. iii. 12. Mal iii. 17. Matt. vii. 9, 10, 11. Hence the word is used for *an inventor; first author, teacher, leader, progenitor*, and in general for a *parent* by nature, age or honour. To denote (Q.) that אֲבִיָּה is derived from אֲבִיָּה, it is generally in construction written אֲבִיָּה as אֲבִיָּה *his father*, and always forms the plural in אֲבִיָּה or אֲבִיָּה as אֲבִיָּה, אֲבִיָּה, never in אֲבִיָּה as אֲבִיָּה.

VI. As a N. אֲבִיָּה *indigent, craving, in want, wanting, poor*, Deut. xv. 4. & al. freq.

VII. As a N. fem. אֲבִיָּה, occ. Eccles. xii. 5. *the caper-tree, or fruit*, (so the LXX. *καππαρίς*, & Vulg. *capparis*) which, according to Jerom, excites both *appetite* for food and *lust*. On the former account the fruit is now become among us a common pickle. Since the *almond-tree* and *locust* were mentioned just before there is little doubt but אֲבִיָּה also is the name of a *substance*. vid. Dr. Smith's *Solomon's Portraiture of old Age*, p. 160. 3d Edit. The failing of the *caper-tree* emblematically expresses how the *appetites* in old age are weakened and fail.

VIII. אבוי, a particle of desire. *It is to be desired, I wish, O that!* occ. Prov. xxiii. 39.

אבב occurs not as a Verb, but hence as a Noun אביב, *new corn*, still green; corn swollen or dilated to its full size by the moisture and vegetable mould conveyed to it by the action of the light. (Vid. Job xiv. 8, 9: 2 Sam. xxiii. 4.) Exod. ix. 31. Levit. ii. 14. חרש האביב the month of green corn. LXX. σῶν νέων, of new fruits, Ex. xiii. 4. xxiii. 15. xxxiv. 18. Deut. xvi. 1.

It nearly answers to our *March*, and had this name, because in those countries corn began to ripen about that time. So April among the Romans was called *ab aperiendo terram*, from opening the earth. The Author of the *Ceremonies and religious Customs of all Nations* observes, vol. iii. p. 108 that the year among the *Hurons*, and several other nations of *Canada* and *Mississippi* is composed of twelve synodical lunar months, and that all the lunar months have names suitable to them. They give the name of the *worm moon* to the month of *March*, because those insects begin to discover themselves at that time; that of the *moon of plants* to the month of *April*; the *moon of swallows* to that of *May*, and so on. The *Flemings* have the same form of speech in their tongue; the month of *February* is by them called * *the month in which they crop or prune the trees*; the month of *April*, that † *in which the meadows are fit for mowing*. ‡ The signs of the *Zodiac* also received their names in much the same manner, as may be seen in *Pluche's Hist. du Ciel*. Vol. i. p. 11, & seq.

אב to swell with enmity or hatred. 'Tis always used in a bad sense. *To hate exceedingly, be at bitter enmity with.* 'Tis more than שנא, occ. Exod. xxiii. 22. As a N. fem. אבה, bitter enmity, violent hatred, Gen. i. 15. Num. xxxv. 21, 22.

DER. The Syriac, Abba, Abbot, Abbey.

אבר

To perish, perish utterly, be lost or destroyed. Exod. x. 7. Num. xvi. 33. & al. freq.

* Snœimaand. † Græmaand. ‡ Our Saxon Ancestors, in like manner gave descriptive Names to the Months. See *Verlegan's Antiq.*

'Tis also used transitively both in Kal & Hiph. *To destroy utterly.* Deut. xii. 2. Num. xxiv. 19. & al. As a N. fem. אברה A thing lost, Exod. xxii. 9. & al.

אבה Hence as a N. fem. in Reg. אבהת, the clashing of swords, a. l. Ezek. xxi. 15. Vulg. conturbationem, disturbance. 3

אבר

In Hith. *To mount up*, or according to others, *be dispersed, or dissipated*, like smoke. a. l. Isa. ix. 18.

אבל

I. To be desolate, waste. Job xiv. 22. Isa. xxiv. 7. Jer. iv. 28. & al.

II. To grieve, be desolate in mind. Gen. xxxvii. 35. & al. freq.

III. אבל a partic. In truth. v. בל

בן אבן

אבס

To stuff, cram, or fill with food. Hence as a Partic. paoul. אבוס stuffed, crammed, fattened, occ. 1 Kings iv. 23. Prov. xv. 17. As a N. אבוס A stall, crib, a place where cattle stuff themselves with food. Job xxxix. 9. Prov. xiv. 4. Isa. i. 3. As a Partic. N. masc. plur. מאבסים, store-houses, magazines of provisions, occ. Jer. l. 26.

DER. Lat. Obesus, whence in Eng. Obesity.

אבק

I. To wrestle, contend, struggle, occ. Gen. xxxii. 24, 25.

II. As a N. אבק small dust, or powder, such as is formed by the concussion of larger portions of matter. Exod. ix. 9. & al. As a N. fem. אבקה the small dust or powder of aromatics, made by contusion or pounding: occ. Cant. l. 6.

אבר

Hence, as Nouns,

I. אביר strong, stout, mighty, Job. xxiv. 22. Jer. xlvi. 15. As a N. masc. plur. אבירים is used for bulls, Isa. xxxiv. 7. Ps. xxii. 13. l. 13. lxviii. 31.—for horses, Jud. v. 22. Jer. viii. 16. xlvii. 3. l. 11. from the great strength of these animals.

II. The

3
prominent
extremity

II. The *material heavens* are called by this name, *Pf. lxxviii. 25.* for what is in that verse expressed **לחם אבירים** *bread of the strong ones*, is called in the preceding sentence **רנן שמים** *corn of the heavens*. It would be an affront to the reader's understanding to go about to persuade him, that Angels do not eat manna, any more than any thing else. But that the *Phœnicians* or *Canaanites* worshipped their God, the *heavens* under this name, or attribute of **אבירים** *the strong ones*, is highly probable from the plain remains of a *Phœnician* temple at *Abiry* (**אבירי**) in *Wiltshire*, which still retains the name. For an accurate and ingenious account of which, I refer to the reverend and learned Mr. *Cooke's Enquiry into the Patriarchal and Druidical Religion, Temple, &c.* tho' I must with due deference dissent from that learned gentleman's supposition, that this temple was erected to *Jehovah*, the ever blessed Trinity, but believe it was dedicated to the material trinity of the *heavens*, which the *Phœnicians* worshipped.

III. As Nouns **אבר** and **אברה** *the wing* or *pinion* of a bird, in which their strength consists. *Deut. xxxii. 11. Pf. lv. 7.* 'Tis once used as a V. *Job xxxix. 26. To wing, (move the wings.)*

I. *To gather, collect*; occ. *Deut. xxviii. 19. Prov. vi. 8. x. 5.*

II. As a N. fem. **אברה** *a letter, an epistle.* *Est. ix. 29.* so called, say some, from the various things therein *collected*: And perhaps it is a derivative from this root, but I apprehend a *Chaldee*, not a *Hebrew* one, since it occurs only in the books of *Chronicles*, *Ezra*, *Nehemiah*, and *Esther*.

III. As a N. fem. in *Regim.* **אנורה** *a small coin, or piece of money.* *a. l. i Sam. ii. 36.* It is probably the same as the **גרה** *Gerab.* (V. **גר**) being rendered by the same word both in the *Chaldee Targum* and *LXX.*

To waste, consume, or pine away, occurs not in Kal but in Hiph. *To cause, to waste, or consume.* *a. l. i Sam. ii. 33.*

In Kal, Hiph. Hith. *To be red, reddish, ruddy.* *Lam. iv. 7. Isa. i. 18. Prov. xxiii. 31.*

II. As a N. fem. **אדמה** *ground, vegetable, mould*, *Gen. ii. 5. ix. 4. 3 & al. freq.* 'Tis thus denominated, say some, because the best vegetable mould is of a redish colour. So *Josephus* speaking of **אדמה**, which he calls *πυρρα γη*, *redish earth*, says *τοιαυτη γαρ ἐστὶν ἡ παρθενος γη καὶ ἀληθινή.* *True Virgin Earth is of this colour.* *Josephi Opera. Hudson. vol. I. p. 5.* but see under **דמה**.

III. As a N. **אדם** *a ruby, a beautiful gem of a red colour, with an admixture of purple*; occ. *Exod. xxviii. 17. xxxix. 10. Ezek. xxviii. 13.*

IV. **אדם** *Man*, V. under **דם**.

אדום *very or intensely red, i. e. like a red hot coal that looks white again.* *Lev. xiii. 19. xxiv. 42.*

I. A hinge or socket, V. **דן**.

II. **אדן** *Chald.* from the *Heb.* **אז**. *Then, at that time.* *Dan. ii. 14, 15. & al. freq.* DER. *Then (Q?)*

I. In Niph. *To be or become magnificent, pompous, illustrious, glorious.* *Exod. xv. 6.* In Hiph. *to magnify, glorify.* *Isa. xlii. 21.* As a N. **אדר** *Magnificent, pompous, illustrious, goodly, glorious.* 'Tis spoken of God. *Exod. xv. 11. Men. Jud. v. 13. Waters. Exod. xv. 10. Cattle. Jer. xxv. 34, 35. Trees. Ezek. xvii. 1, 23. freq. occ.*

II. As a N. fem. **אדרה** *A magnificent garment or robe.* *Jonah iii. 6.* which were frequently then made of, as they are now adorned with, furs, ermine, &c. *v. Gen. xxv. 15.*

The prophets used to be clothed with them on a religious account. v. 2 Kings i. 8. Zech. xiii. 4. Matt. iii. 4. This word is used for *Elijah's* hairy garment, 1 Kings. xix. 13, 19. & al. As the high priesthood and supreme civil authority in the patriarchal times centered in the same person, hence *skins, furs, &c.* which were worn at first in a religious view, (comp. Gen. iii. 21. Lev. vii. 8.) came to be the *Insignia* of civil authority.

אהב

To love, be united in affection with. This union seems to be the idea of the word, because it is often opposed to *שנא* to be divided in affection, as 2 Sam. xiii. 15. Ecclef. iii. 9. & al. freq.

אהה

A natural exclamation in grief, *ah!* Josh. vii. 7. & al.

אהל

To fix, establish, make firm, or settle.

I. To pitch a tent. Gen. xiii. 12, 18. It occurs without the initial א in this form, *הל* Isa. xiii. 20. As a N. *אהל* A tent, tabernacle, Gen. iv. 20. & al. freq.

II. Spoken of the *ירח*, or lunar light. In Hiph. Job xxv. 5. Behold even to the the Light of the moon, *ולא יאהל* and he, God, hath not fixed its tent. 'Tis said of *שמש* the solar light Ps. xix. 5. In them (the heavens) hath he set, *לשמש* for the solar light, a tent, or tabernacle, namely the orb or body of the sun, fixed like a tabernacle in the centre, from whence the light is on all sides perpetually springing forth, enlightening and enlivening the universe. But as for the lunar light that has no fixed tabernacle, but the orb that reflects it, revolves round the sun in company with the earth, and from this complex motion is to the inhabitants of the

earth sometimes luminous, sometimes partly dark, and sometimes totally so. * If then, to return to our passage in Job, the lunar light, that beauteous and even idolized Object, (v. Job xxxi. 26.) thus changeth and decreaseth in her perfection. Eccles. xliii. 7. and the stars be not pure in his sight, how much less shall Man be perfect and sinless? Man that is a worm, and the son of man which is a worm?

III. As a N. plur. *אהלים* trees or plants, of the aromatic kind, so called from their wide-shadowing branches, or leaves, v. Numb. xxiv. 5, 6. In this passage our English translation renders them *Lign-aloes*, occ. Num. xxiv. 6. Ps. xlv. 9. Prov. vii. 17. Cant. iv. 15.

אוה

I. In Kal and Hith. To desire, covet, lust after, chuse. Deut. xii. 20. Num. xi. 4. In Niph. To be desirable, beautiful, exciting affection. Isa. lii. 7. Cant. i. 5, 10. As a participial N. fem. plur. *אוהות* pleasant places. Ps. xxiii. 2. Ps. lxxv. 13. Jer. ix. 10. Joel. ii. 22. & al. In the three last passages the vulg. renders it *speciosa, beautiful, pleasant*, and the LXX. in Ps. lxxv. 13. *ωραία, beautiful*.

II. א as a part. implying choice. Or, either, Exod. xxii. 1. Levit. xxv. 49. Or if, Levit. iv. 23. So in Latin, the particle *vel*, or is from *velle*, to desire, chuse.

III. א as a part.

1. Of desiring. Jer. ii. 8. *איה יהוה* Where is *Jehovah*?

2. Of asking, *Where?* Gen. iii. 9. xix. 5.

3. *אי* How? Jer. v. 7.

IV. As a N. *אי* A place or country at a distance from *Judea*, to find which they must enquire their way, or ask where it was? Gen. x. 5. Isa. xxiii. 2, 6. 'Tis certain from several passages of scripture, that by the word which we translate into *Isles*, (i. e.

איים)

* The reader that desires satisfactory information concerning the motions of the moon, and their true physical cause, I can, with great pleasure, refer to a late excellent treatise entitled, *An Enquiry after Philosophy and Theology*, &c. pag. 210.

حقا. Sahih. Jure. *Shaghāl*, corrupt, Jackall.

אָנ—אָנ

[5]

אָנ—אָנ

אָנ) the Hebrews understood not only such countries as we call *isles*, that is, such as are on all sides surrounded by the sea, but also such countries as were so divided by sea from them or the *Egyptians* (among whom they lived a long time, and so called things by the same name) as that they would not be well come unto, or at least used not to be gone unto, but by sea. In brief, they called islands (אָנ) all beyond sea countries, all people *islanders* (יִשְׁבֵּי אָנ) which came to them and to the *Egyptians* by sea." Dr. Wells's sacred Geogr. Vol. I. p. 112. v. also the learned *Joseph Mede's* Disc. on Gen. x. 5.

V. As a N. אָנ a ravenous bird of the eagle or hawk kind, remarkable for its sharp sight. occ. Job xxviii. 7. Lev. xi. 44. Deut. xiv. 13.

VI. As a N. masc. plur. אָנ Jackalls (in Lat. *Thoes*.) a species of beasts of prey, smaller than a wolf, and not unlike a fox, remarkably fierce and voracious, hunting in packs, and in this manner catching and devouring the largest creatures. occ. Isa. xiii. 22. xxxiv. 14. Jer. l. 39. The learned *Bochart* shews from many concurrent testimonies how remarkably these creatures agree with the prophet *Isaiab's* account of them, ch. xiii. 22. in answering (ענה) each others howlings. And from this remarkable property, perhaps, their very name *Jackal* or *Jack-call*, in English. V. more in *Bochart*, V. II. 842. and seq. and in *Watson's* animal world displayed, p. 62.

VII. אָנ a natural exclamation in grief or distress. Ob! Alas! Woe! Num. xxi. 29. xxiv. xxiii.

VI Der. Lat. *Aveo*, whence, avarice, &c.

Then, at that time. 'Tis written אָנ Ps. cxxiv.

3, 4, 5. אָנ from then, from the time that, since, Gen. xxxix. 5. Exod. iv. 10.

אָנ and אָנ Chald. to beat, make hot with fire, occ. Dan. iii. 19, 22. Comp. אָנ under מוה.

אָנ ו. אָנ

אָנ

Chald. To escape, get away, occ. Dan. ii. 5, 8.

אָנ

To go away, fail, go off. Deut. xxxii. 36. 1 Sam. ix. 7. Job xiv. 11. Prov. ii. 14. Ezra iv. 23.

אָנ ו. אָנ

I. To weigh, try the weight of anything. It occurs not as a verb simply in this sense, but hence as a N. masc. plur. אָנ a pair of scales (bilanx) balance, instrument of weighing. Levit. xix. 36. Jerem. xxxii. 10. Ezek. v. 1.

II. as a N. אָנ the ear, "by which, or the faculty they give an idea of, we prove, (or weigh) the ideas in words." v. Job xii. 11. xxxiv. 3. & *Hutchinson* vol. vi. p. 9. hence as a V. in Hiph. To hearken, attend to. Gen. iv. 23. & al. freq.

III. As a V. in Kal, to weigh mentally, consider with attention, ponder, Eccles. xii. 9.

IV. אָנ a girdle. Deut. xxiii. 14. v. אָנ

אָנ ו. אָנ

אָנ

I. To gird, to bind round. 2 Kings i. 8.

II. Because from the length and looseness of the ancient garments, it was necessary to bind them close with a girdle, when they had any thing to do that required activity. Hence, to bind, or gird up the loins, is to prepare oneself for action. Job xxxviii. 3. xl. 2. Jer. i. 17. comp. Exod. xii. 11. Ephes. vi. 14. 1 Pet. i. 13. And

III. Because this was especially the military habit (v. Isa. viii. 9. xlv. 5.) it is used for warlike strength and fortitude. Ps. xviii. 33, 40. & al.

אָנ

Occurs not as a V. in Heb. but in Chaldee denotes to join, connect, consociate. Hence as Nouns.

I. אָנ

ميزان

اذن

أزرار

تغصنات
حظون

vel des et so et si

I. **אח** a person *connected* or *consociated* with us in whatever manner, a *brother* by nature. Gen. iv. 2. a *relation*, *cousin*. Gen. xiv. 14. a *countryman*. Lev. xxv. 46, 47. Num. xxv. 18. one *consociated* by a familiarity of condition or manners. Job xxx. 29. Ezek. xviii. 10. One *connected* with us by partaking of the same nature. Lev. xix. 17. (v. Luk. x. 29, 30 and seq.) **אחות** fem. a *sister*. Gen. iv. 22. Num. xxv. 18. As a N. fem. **אחות** the *brotherhood* or *connection*. occ. Zech. xi. 14. The LXX have here given the idea of the word, rendering it by *κατασχέσις*, *close connection*.

II. **אח** a *hearth*, or perhaps a kind of grate, where fuel was *thrown together* to be burned. occ. Jer. xxxvi. 22, 23.

III. **אח**, a kind of plant, a flag, so called, because from one stock or root many *brothers* (as it were) spring. Job. viii. 11. where the LXX. *Βετομον*. from *Βε*, an ox, and *τεμνω* to cut. “*Nomen fruticis palustris ex eo sic dicti (ut quidam putant) quod commodissime secetur boum pabulo: id quod & Suidas innuere videtur, quum dixit esse plantam calamo similem quam boves vescantur.*” Scap. Lexicon. “An herb growing in marshy places called *Βετομον*, as some think, because it is very proper to cut for the food of kine, which Suidas also seems to intimate, when he says it is a plant like the reed, with which kine may be fed.” This well explains Gen. xli. 2, 18. the only other passages in which our Hebrew word **אח** occurs.

IV. **אח** a part of grief, *hah! alas!* Ezek. vi. xi. xxi. 15. **אחלי** from **אח** *alas*, and **לי** *to me*, a particle of wishing, *alas to me! alack-a-day! ah me!* occ. 2 Kings v. 3. Ps. cxix. 5.

V. Hence as a N. masc. plur. **אחים** the *howlings* or *yells* of wild beasts. So the learned Bochart agreeably to the translation of Theodotion and the LXX, who render it *noise*, *cry*. α. λ. Isa. xiii. 21.

יהר ו. אהר

אחז

To catch, seize, lay hold of. Gen. xxii. 13. Exod. iv. 4. 1 Kings vi. 6. As a N. fem. **אחזה** a *possession*. Gen. xvii. 8. & al. freq.

אחל ו. under אח IV.

אחר

Behind, posterior, either in time or place.

I. As a N. future, posterior in time, q. d. after. Gen. iv. 25. As a part. joined with a N. after. Gen. ix. 28. & al. — with a V. afterwards. Exod. v. 1. & al. or after, that. Levit. xiv. 43. Hence a V. To delay, defer, postpone. Gen. xxxiv. 19. Jud. v. 28. & al.

II. Behind, in place: Cant. ii. 9. Isa lxvi. 17. After in place: Gen. xxxvii. 17. Num. xxv. 8. **אחרי** as a part. is used much in the same manner as **אחור** v. Gen. xvii. 8. Num. iii. 23. Ruth ii. 3. Gen. i. 14. **אחרי כן** afterwards. Exod. iii. 20. After that. 2 Sam. xxiv. 9.

III. **אחור** behind. 1 Chr. xix. 10. Ezek. ii. 10. backwards. Gen. xlix. 17. & al. in plur. **אחורים** binder, or back parts. Exod. xxvi. 12. xxxiii. 23.

IV. **אחור** the west, q. d. the binder, or after part of the earth, that part which in its progressive rotation from west to east is always behind or after the other. In this sense **אחור** is opposed to **קדם** (which see) Isa. ix. 12. Job xxiii. 8.

V. As a N. **אחורון** latter. Exod. iv. 8. Western. Deut. xi. 24. opposed to **קדמני** eastern. Joel ii. 20. **אחורנית** backwards. Gen. ix. 23. 1 Sam. iv. 18.

VI. As a N. fem. **אחורית** extremity, either of place or time. Further or binder part. Ps. cxxxix. 9. Latter end or state. Deut. xi. 12. Eccles. vii. 9. Isa. ii. 2.

Der. other, after. Caps. VIII.

אח

Denotes gentleness of motion or sound.

I. **אח** slowly, softly. 1 Kings xxi. 27. In the form of a N. with a **ל** prefixed **אחל** (q. d. according to slowness, or gentleness) slowly, gently. 2 Sam. xviii. 5. Isa. viii. 6. **אחלי** at my ease or leisure. So the LXX. *κατασχολην*, Gen. xxxiii. 14.

II. As a N. masc. plur. **אחים** a sort of Egyptian conjurers, who, I suppose, like their successors in Greece and Italy, mumbled over

over their incantations or charms in a low, muttering voice, occ. Isa. xix. 3. comp. Isa. viii. 19. xxix. 4.

אטר

A species of *bramble* or *thorn*, with very beautiful flowers, and very sharp prickles, not crooked as in other thorns, but straight. The *Rhamnus*, the *Arabians* call it by the same name *atad*, and so did the *Africans* or *Carthaginians*, as *Bochart*, Vol. I. c. 75. informs us from *Dioscorides*, who says, *Rhamnus est Afris atadim*. occ. Jud. ix. 14, 5. Pf. lviii. 10.

אטר

To shut, close, stop, applied to the lips. Prov. xvii. 28. to the ears. Pf. lviii. 5. to windows: 1 Kings vi. 4. Ezek. xl. 16.

אטר

As aN. אטר a cord, a rope. It occurs but once in the Hebrew bible; Prov. vii. 16. But the Chaldee paraphrasts often use the words אטר and אטר in this sense; as Exod. xxxv. 18. Joshua ii. 5. 1 Kings xxx. 32. The LXX however in Proverbs render it ἀμφοτεροῖς tapestry; and the Vulg. tapetibus pictis, figured tapestry, and our English translation fine linen, which may perhaps be the true meaning of the word, and in this sense the Greek ὀθονη and ὀθονιον, used both by the sacred and profane writers for linen cloaths; may be derived from it.

אטר

To stop, obstruct, shut close, as the aperture, or mouth of a pit. Pf. lxix. 16. אטר יד ימיני Jud. iii. 15. xx. 16. deprived of (the use of) the right hand. That this is the true sense of the expression appears, because the person said to be אטר יד ימיני Jud. iii. 15. made use of his left hand to take the dagger from his right thigh. comp. v. 16, 21. As to the physical propriety of the expression, I shall give the learned Boerhaave's definition of a paralysis or palsy. Institut. med. § 861 edit. tert. "Παρελυσίς, immobilitas musculorum flaccidorum; causa, impeditus influxus spirituum in villos musculorum, vel cruoris arteriosi in ejus vasa; contingit vi-

tio cerebri, nervi, musculi ipsius, vel ejus arteriarum." "A palsy is an incapacity of motion in the flaccid muscles; the cause of it is an obstruction of the influx of the animal spirits into the slender fibres (v. the § 394, 5) of the muscles, or an obstruction of the influx of the arterial blood into its vessels. It happens by the fault of the brain, of the nerve, of the muscle itself, or of its arteries."

א-ה. ש. אי

איך

I. How? Gen. xxvi. 9.

II. איכה how? Deut. xviii. 21. where? Cant. i. 7.

I. איככה how? how is it possible? The כ

II doubled denotes intenseness. Cant. v. 3. Est. viii. 6. These interrogative particles I take to be compounds of אי, and כ or כה thee, q. d. how, or where, prithee, or let me ask thee. ש. א-ה

יש. ש. איש

אתן. ש. איתן

אך

A particle denoting earnestness or certainty, in the speaker.

1. Indeed, surely. Gen. xlv. 28.

2. At least. Exod. x. 17.

3. Yet, but yet. 2 Kings xxiii. 26.

4. Only. Gen. vii. 23. Exod. xviii. 32.

אכל

I. To consume, eat, eat up. Gen. ii. 16.

II. To corrode or consume, by separating the parts from each other, as fire. 2 Kings i. 10, 12, 14. Nahum, iii. 15. as a moth. Job. xiii. 28. As the sword. 2 Sam. ii. 26. As a N. fem. מאכלת a large knife or sword. Jud. xix. 29. Gen. xxii. 6, 10.

כן. ש. אכן

כה. ש. אכה

כרה. ש. אכר

אל-ה

To interpose, intervene, mediate, come or be between for protection, prevention, or &c.

It

It occurs not as a verb simply in this sense, but hence,

- I. As a N. ל the interposer, intervener. *Jehovah* under this character. The idea of this attribute is to be taken from the material heaven, in its three conditions of fire, light and spirit, penetrating and intervening between all material substances and their parts. Gen. xiv. 18. Isa. xlv. 21, 22. & al. fr. The reader may see a specimen of the philosophic theology of the heathen on this point in Mr. *Hutchinson's Moses's Principia*. P. II. p. 19, 20. 64—75. & al.
- II. This attribute like the rest was perverted by idolaters and apostates, and in their worship signified the *interposition* of the material heavens. The LXX have in one place. Isa. xiv. 13. translated ל by *σπᾶνος* the heaven. The idolatrous *Israelites* worshipped the heavens under this attribute, as appears from *Amos* v. 4, 5, 6. where *Bethel* בית אל the house or temple of *Al*, is joined with *Gilgal*, and seeking *Bethel* is opposed to seeking *Jehovah*, v. Mr. *Hutchinson's* works, Vol. II. p. 276. Vol. III. p. 46. Vol. IV. p. 327. Hence plur. אלים the interposers, or interposed ones, i. e. the light and spirit (gross air) interposed between the solar and planetary orbs: *Exod.* xv. 11. *Pf.* xxix. 1. lxxxix. 7.
- אלים בני אלם *Sons of Alim*, *Pf.* xxix. 1. seem to be those kings that worshipped these material interposers. It is well known how the heathen princes affected to be reckoned the sons of their Gods. Thus did *Romulus*, *Alexander*, and thus did even the polite *Augustus*, else his well-bred poet *Horace* would never have called him *filius Maiæ*, meaning *Jupiter's* son by *Maiæ*, as he doth *Lib. I. ode 2. lin. 43.* No doubt these whims arose from a perversion of the true tradition, that the Son of God should be the universal king and conqueror. *Comp. Hos. i. 10. Isa. xiv. 12.*
- אלים גבורים The A L's of the mighty. Those that took upon them the title of A L. *Comp. ch. xxvii. 2, 9.*
- III. ל a part. of *Interposition*, before verbs

denoting prevention, or binding; No, not, by no means. *Gen. xxii. 12. Exod. xii. 9.* Before Nouns it must, according to the genius of the *English* language, and the words it is joined with, be rendered differently, but still the attentive reader will discern the leading sense throughout.

1. To, into. *Gen. i. 9. Exod. iii. 13. Josh. x. 18. Gen. vi. 19.*
 2. At, near to. *Gen. xxiv. 11.*
 3. Against. *Josh. x. 6. Isa. ii. 4.*
 4. Towards. *Exod. xxv. 20. Num. xxiv. 1.*
 5. Of, concerning, on account of, *1 Sam. i. 27. 2 Sam. xxi. 1. Jer. xl. 16.*
 6. Among. *1 Sam. x. 22. Jer. iv. 3.*
 7. לל. ל in this form with ל prefixed is always followed by י the hand, as *Gen. xxxi. 29. י לל י* literally. It is for (belonging to) the interposition of my hand. — i. e. If I interpose my hand (power) I can. *occ. Deut. xxviii. 32. Neh. v. 4. Prov. iii. 27. Micah ii. 1.*
- IV. As Pron. plur. לל and לל these (interposita) things or persons interposed, *Gen. ii. 4. & al. freq. Gen. xix. 8. xxvi. 3, 4.* *Cocceius* observes, that לל denotes the nearer, and ל the more remote, as *bi* and *illi* in *Latin*, *These* and *Those* in *English*.
- V. As a N. לל the *Ilex*, a species of oak, great plenty of which grows in the *Holyland*, *2 Sam. xviii. 9. & al. freq.* It has its name from powerfully interposing, and protecting men and animals from storms and tempests. The LXX have once rendered it descriptively by *συνελαύνοντες* the overshadowing tree. *Hosea iv. 13.* The tree of lives, or of the living ones, לל חיים, to which *Adam* after his transgression flew for protection, was probably of the oak kind. See *Dr. Hodges's Elibu*, ch. i. p. 14, 22. 4to. edit. And hence (from paradise I mean) we have the true origin of sacred groves, trees, &c. among both believers and unbelievers. Hence the oracle of *Jupiter* at the oaks of *Dodona* — *Quercus sacra Jovi*, the proverbial sacredness of an oak to *Jupiter*,

יִשְׁרָאֵל. מֹלֶכֶת.

אל

[9]

אל

pter. Hence the *Druids*, the *Oak-prophets* or *Priests* of *Britain*, *Gaul*, and *Germany*, v. *Univerf. Hift.* vol. xviii. p. 543, 546—548. & vol. xix. p. 24. 77.

VI. The most eminent of all *interpositions* was performed by *pronouncing a curse*; hence אֱלֹהִים, as a V. to *interpose*, by *pronouncing a curse*, occ. *Jud.* xvii. 2. *Hof.* x. 2. 1 *Sam.* xiv. 24. And *Saul* וַיֹּאמֶר אֶת הָעָם interposed with the people by *pronouncing a curse*, or laid the people under a conditional curse, saying, *Cursed be* [or is] *the man who shall eat bread*, &c. As a N. fem. אֵלָה, An *interposition by pronouncing a curse*, a *curse pronounced*, freq. occ. It must be observed, that the antient manner of *adjuring* subjects or inferiors to any conditions, was by their superiors *pronouncing a curse* on them in case they violated those conditions, for proof of this I refer to *Gen.* xxiv. 41. *Deut.* xxvii. 14. & seq. *Jer.* xi. 2, &c. *Lev.* v. 1. *Num.* v. 19—21. *Josh.* vi. 26. *Jud.* xxi. 18. 1 *Sam.* xiv. 24. 1 *Kings* viii. 31. xxii. 16. *Prov.* xxix. 24. (where our Translators very properly render אֵלָה *curfing*.) And to this manner of *swearing* our blessed Lord himself submitted, *Mat.* xxvi. 63, 64. And, to prevent mistakes, let it be further remarked, that when the curse was expressed in general terms, as *cursed be he*, i. e. *whofoever*, the superior who pronounced it was as much bound by it, as the inferior who heard it; thus there can be no doubt, but the curses pronounced *Deut.* xxvii. 14, &c. obliged the *Levites*, who pronounced them, and those also, *Josh.* vi. 26. and 1 *Sam.* xiv. 24. obliged *Joshua* and *Saul* who pronounced them as well as the other People. They therefore by pronouncing those curses *sware* or took an oath *themselves*. Hence

VII. As a N. malc. plur. אֱלֹהִים the *interposers by denouncing a curse*.

1. A name usually given in the Hebrew Scriptures to the *ever-blessed Trinity*, by which they represent themselves as under the obligation of an oath to perform certain conditions, and as having pronounced

the word אֱלֹהִים does not seem to me to be a plural. The Arabians use the word only in an address to the deity. as in the history of *Shu'el Harnein*

a curse on ALL, men or devils, that do not conform to them.

What those terms or conditions were to which the אֱלֹהִים *sware*, is, I think, evident from *Pf.* cx: namely, that the *Man Christ Jesus* in consequence of his *humiliation* and *sufferings* (*ver.* 7: comp. *Phil.* ii. 6. 10.) should be *exalted to the right-hand of God* till all his enemies were made his foot-stool, (comp. 1 *Cor.* xv. 25.) That the rod of his strength (his Gospel) should be sent out of *Sion*, and that by this he should rule even in the midst of his enemies, that his people [true Christians] should offer themselves willingly in the ornaments of holiness, and that those which should be * begotten by him to a resurrection from sin here, and from death hereafter, should be more numerous than the drops of morning-dew. All this I take to be briefly comprehended or summed up in that oath of *Jehovah* to *Christ*, *ver.* 4. *Thou art a Priest* for ever after the order of *Melchisedec*, which by interpretation is *King of Righteousness*, *Heb.* vii. 2. As a *Priest*, *Christ thro' the eternal Spirit* offered himself without spot to *God*, *Heb.* viii. 3. xi. 14. As a *Priest* for ever, he is able to save them to the uttermost (*Marg.* evermore) that come unto *God* by him, seeing he ever liveth to make intercession for them. As being after the order of *Melchisedec* he is *King* as well as *Priest*, *King of Righteousness* and *King of Peace*, *Heb.* vii. 2.

Hence then we learn, that *Jehovah* *sware* to *Adoni* or *Christ*, (v. *Mat.* xxii. 43.) and that this oath had reference to the redemption of man by him. The Psalm itself does not indeed determine the time when this oath was pronounced, but other Scriptures do. For *St. Paul* says, that *Christ* was made a *Priest*, i. e. after the order of *Melchisedec*, by this very oath, *Heb.* vii. 21. But his inauguration to the *Priesthood* and *Kingdom* was prior to the creation of the world, *Prov.* viii. 23, & seq. (for the use of נִסְכָּתִי v.

* יִלְדָּתָךְ Thy progeny.

Psal.

אֱלֹהִים לְפָאֵר בְּלֹא תֵּיבָרָךְ
אֱלֹהִים signifies he is spirit: but I will not venture to say, that it refers to that root

Psal. ii. 6. and comp. John xvii. 24.) Therefore * *this very oath*, recorded in Ps. cx. was *prior to the creation*. Accordingly *Jehovah* is at the beginning of the creation called **אלהים** Gen. i. 1. which implies, that the divine persons had sworn *when* they created; it is evident also from Gen. iii. 4, 5. that both the serpent and the woman knew *Jehovah* by this name (**אלהים**) *before the fall*; and to cite but two passages out of many that might be produced from the *New Testament* to this purpose, St. Peter is express 1 Ep. i. 18—20. that Christ was *fore-ordained* to redeem us—*προ καταβολης κοσμου*, *before the foundation of the world*: and St. Paul affirms, Eph. i. 4. that God *even the Father of our Lord Jesus Christ hath chosen us in him*, *προ καταβολης κοσμου*, *before the foundation of the world*.

By virtue of this *antemundane oath*, the Man Christ Jesus was enabled to overcome the Devil and all the enemies of man, and perfect his redemption; and from this oath it was that the *ever blessed* THREE were pleased to take that *glorious and fearful* name, (Deut. xxviii. 58.) **יהוה אלהים** *Jehovah Aleim*; *glorious* in as much as the transaction, to which it refers, displays in the most *glorious* manner the attributes of God to men and angels, and *fearful* in as much as by one part of the oath eternal and infinite power, *Jehovah himself* is engaged to *make the enemies of Christ his foot-stool*, Ps. cx. 1.

Let those, who in these days of *Arian*, *Socinian*, and *rabbinical* blasphemy, have any doubt whether **אלהים** when meaning the true God, *Jehovah*, is *plural* or not, consult the following passages, where they will find it joined with Adjectives, Pronouns, and Verbs *plural*, Gen. i.

* As for the expression concerning the *oath*, Heb. vii. 28. 'Ο λογος—της ορκωμοσιας της ΜΕΤΑ τον νομον. The word of the oath which was *AFTER* the law, that plainly relates not to the time when the Oath was made, but to that in which it was to take effect, which was after the cessation of the law. Comp. v. 11, 12, 18, of this chapter.

26. iii. 22. xi. 7. xx. 13. xxxv. 7. Josh. xxiv. 19. 2 Sam. vii. 23. Ps. lviii. 12. Isa. vi. 8. v. also Prov. ix. 10. xxx. 3. Eccles. xii. 1.

Further, as to the relation of **אלהים** *interposition* by a curse, or a curse denounced to **אלהים** *interposition, mediation* (*μεσιτευειν*) the Apostle seems to have it in view when he saith of *Jehovah's oath to Abraham*, Heb. vi. 17. that God *εμεσιτευσεν οραω* *interposed himself by an oath*. Marg.

From this name **אלהים**, of the true God, the Greeks had by a perverted tradition their *Zeus ορκιος* *Jupiter*, that presided over oaths. Hence also the corrupt tradition of *Jupiter's oath* which over-ruled even fate itself, that is, the fatal and necessary motions of the elements of this world. This truly did *Jehovah Aleim* when they *interposed* by miracles; this will they again do in the most glorious manner at the recalling our bodies from the grave, when the heavens themselves that are thus necessarily or mechanically moved shall pass away, and the elements melt with fervent heat.

2. All the antient Idolaters falsely called the material heavens, or their representatives **אלהים**, and accordingly expected from them, *protection, victory, happiness*. Hence this *glorious and fearful* title is frequently claimed for *Jehovah* in exclusion of those idols. v. inter al. Deut. iv. 35, 39. vii. 9. xxxii. 17. 2 Kings xix. 19. Isa. xlv. 14, 21. Jer. ii. 11. Hos. xiii. 4.

3. *Princes, Rulers, Judges*: those who had power to *denounce a curse*, so *adjure* their subjects, and were themselves *sworn* to lead, protect or deliver them. Exod. xxi. 6. xxii. 8, 9, 28. 1 Sam. ii. 25. Psal. lxxxii. 6. xcvi. 7. cxxxviii. 1. comp. John x. 34, 35, 36. v. Hutchinson's Moses's Sine Principi p. 77, &c.

VIII. As a participial N. **אלהים** a title of Christ, he on whom the curse was denounced. The person interposed to bear the curse. The interposed one, v. Ps. xviii. 32. Job xix. 25—27. Gal. iii. 9—13. Heb. ii. 9. Is

Is not אלה used for the *material light*, Job iii. 4? comp. אל II.

IX. As a N. fem. אליה the *large rump* of the *eastern* sheep, which, we are well assured, in some equals ten or twelve, and in others exceeds even forty, pounds, v. Bochart, vol. II. 494, &c. It seems to have its name from its primitive use in sacrifice, which probably was to be devoted to, and consumed by the fire, as we find it always is by the *Levitical* law, occ. Exod. xxix. 22. Levit. iii. 9. vii. 3. viii. 25. ix. 19.

X. אלו, a Particle (from אל *interpose*, and הוא *it*, Q?)

1. If. Posito quod, *supposing*, occ. Ecclef. vi. 6. Est. vii. 4.

2. Chald. Behold, see, lo! Dan. ii. 31. & al.

XI. As a N. masc. אלון, a species of oak. The LXX. generally render it by *αυγς*. We find it joined with אלה, Isa. vi. 13. Hof. iv. 13. and therefore there is some difference between them.

XII. אלל, whence.

1. אללים, the exceeding mighty and strong interposers. A name which the heathen gave to their arch-idol, the *heavens*, v. inter al. Isa. xxxi. 7. and above אלים. Hence

2. אליל and אלול are used by the Prophets and Believers in contempt (v. below under אול) for *vain, naught, false*, occ. Job xiii. 4. Jer. xiv. 14. Zech. xi. 17.

3. אללי, a Particle of grief and distress. Wo! Alas! occ. Job x. 15. Micah vii. 1. לי אללי Wo to me! wo is me! I am or shall come to nought.

4. As a N. אלול a Chaldean name for the sixth month, partly answering to our *August*, so called according to some, because in this month nought remained in the fields of Canaan, all their corn being reaped, occ. Nehem vi. 15.

XIII. אול.

1. As a N. somewhat interposing, a defence, occ. Pf. lxxiii. 4. אולי plur. in Regim. defenders, champions, 2 Kings xxiv. 15.

2. As a N. אולת *folly, madness*, Prov. v. 23. xiv. 8. & al. We may observe, that in Hebrew, the words expressing *foolishness, madness*, or the like, are derived from roots descriptive of the great actions of the ma-

terial heavens; for a trust on these, excited by the suggestion of Satan, seems to have been the occasion of man's first revolt, and on these mankind have ever since grounded all that *foolish* and *mad idolatry* they have run into, v. Rom. i. 21. 22. Nay somewhat of this enters into all the crimes men still commit; they all, even the most spiritual, ultimately spring from *sense* being too strong for *faith*. As a N. אולי *foolish, mad, evil*, Prov. xi. 29. & al.

3. אולי a Particle denoting an ignorant, dubious state of the mind, perhaps, may be, Gen. xvi. 2. xxiv. 5. & al. Num. xxii. 33. should, I apprehend, be construed, אולי Perhaps she declined or turned from my presence, because now I should (otherwise) have killed thee and preserved her alive. אולי here doth not denote, that the angel had any doubt concerning what he would have done, but 'tis to make Balaam consider his danger, q. d. How dost thou know, but this was the reason that thy ass turned from me?

XIV. איל As a N. A horned animal, an animal furnished with horns for his defence.

1. Aram, Gen. xxii. 13. & al. freq. *
2. A stag or hart, Pl. xlii. 2. Isa. xxxv. 6. אילת (fem.) A hind, or doe, Jer. xiv. 5, & al.

3. As a N. masc. plur. אילים leaders, that go before the people as rams before the flocks, Exod. xv. 15. Ezek xvii. 13.

4. As a N. masc. איל a prominence, projection over a gate, a porch, by whose interposition storms are beat off, v. Exek. xl.

5. As a N. איל and אילה some species of a tree. LXX. *τερεβινθος*, the turpentine-tree, Gen. xiv. 6. Isa. i. 29. lxi. 3. Gen. xlix. 21. This last cited verse should perhaps be translated, "Nephtali is a flourishing tree bearing branches of glory, v. Bochart, vol. 2. p. 896.

6. As a N. איל, somewhat interposing effectually, defence, aid, assistance, Pf. lxxxviii. 5. אין איל LXX. *αβουδος*. Vulg. *sine adjutorio*, without assistance.*

DER. Ilex.

אלה

*For great part of what the reader finds under this Root he is indebted to an excellent Pamphlet intitled, *The Evidence*

אלה—אלף

[12]

אלף—אם

אלה

To putrify, be putrified, or rotten, to stink, as from rottenness, occ. Job xv. 16. Ps. xiv. 3. liii. 4.

אלף

Chald. Pron. the same as the Heb. אלה these, those, Dan. iii. 12. & al.

אלם

I. To compress, constringe, press, or bind close together. Gen. xxxvii. 7. As a N. אלם a sheaf of corn, Gen. xxxvii. 7. Ps. cxxvi. 6. II. As a N. אלם silent, mute, Exod. iv. 11. & al. As a V. in Niph. to be silent or mute: We have the idea plainly given Ps. xxxi. 19. The lips of falsehood תאלמנה shall be compressed, i. e. squeezed close together, so as not to utter a word.

III. As Ns. אלם, אולם and אילם, an arch or vault, an arched porch, or portico, formed by stones closely bound or compacted together. v. 1 Kings vi. and vii. Ezek. xl.

IV. אולם, a Particle expressive of firmness or confidence, yet notwithstanding, but truly, Gen. xlviii. 19. Job xiii. 3.

אלמן widowhood. See among the Pluriliterals.

אלמני (from אלם to be mute, and ני I.) I am silent, or pass over in silence) It is used instead of naming the person or thing. Such an one, v. Ruth iv. 1. 1 Sam. xxi. 2.

DER. Allum.

אלן

I. An oak, v. under אל.

II. Chald. אלן and אלין from the Heb. אלה these, those. Dan. ii. 44. vi. 6. & al.

אלף

I. To direct, guide, teach, occ. Job xv. 5. xxxiii. 33. xxxv. 11. In a pass. sense, to be taught, learn. Prov. xxii. 25. It occurs without the א. Job xxxv. 11. As a N. אלף a director, leader, prefect, Zech. ix. 7. xii. 5, 6. As a partic. paoul. אלף a disciple, Ps. lv. 14. Mic. vii. 5. Also, Instruction. Prov. ii. 17.

II. אלף a thousand, probably when mankind

Evidence for Christianity contained in the Hebrew words ALEIM and BERIT, &c. by the reverend Mr. Moody.

were first divided under distinct leaders, this was the number of men of which each government or state consisted, as we find after the Flood, Gen. xxxvi. that some of the sons of Esau were אלפים heads of thousands, before there was a king. v. Hutchinson's Data, pt. I. p. 84. As a Part. in Hiph. מאלפות (q. d. milleficare) increasing to a thousand fold, bringing forth thousands, occ. Ps. cxliv. 13.

III. As a N. אלף or אלוף an ox, which is broke or taught to bear the yoke. In like manner an ox-goad is called Jud. v. 31. מלמך from the root למך to teach. אלף is used for the female as well as the male, Deut. vii. 13. & al. v. Bockart. vol. II. p. 281.

אלץ

To urge, tease, molest, & c. Jud. xvi. 16: The word has the same sense in Chaldee and Syriac. DER. Perhaps, מ being prefixed, the Latin molestus, troublesome, whence English molest.

אמה

To support, sustain: It occurs not as a V. but we may collect this meaning from the things to which it is applied.

I. As a N. fem. plur. אמות posts, pillars, supporters, Isa. vi. 4.

II. As a N. from אם a mother, either from supporting the child in her womb, or afterwards in her arms, Gen. ii. 24. & al. freq. Hence,

III. A metropolis, or mother city, 2 Sam. xx. 19. Jer. xv. 8.

IV. The mother of a way, the place where a way parts into two, Ezek. xxi. 21. But this I take to be a Chaldee application of the word.

V. As a N. אמה a maid servant, or rather a female slave, v. Levit. xxv. 44. 'Tis not unlike our English words, a porter (from the French, porter, to carry,) or drudge (from the Dutch, draghen, to carry, Johnson) and implies the servile work which, in ancient times, was performed by women, such as grinding at the mill, Exod. xi. 5. Matt. xxiv. 41. drawing and carrying water, Gen.

Gen. xxiv. 11, 45, &c. The word therefore is used in *contempt* of others, as Gen. xxi. 10, 12, 13. or in *humility* of themselves, as 1 Sam. i. 11. 16. xxv. 24, 25, 28, 31.

VI. As a N. fem. אמה, *a family, race, or nation*, sprung from a common *mother*, and whose members mutually *support* each other, Gen. xxv. 16. Num. xxv. 15. in plur. masc. אמים, occ. Ps. cxvii. 1.

VII. As a N. fem. אמה, *the arm*, which *supports* a man in reclining, which was the posture used instead of sitting by the ancient *Jews, Greeks, and Romans*, v. Deut. iii. 11. (So the *Latin, cubitus*, an arm, from *cubo*, to lie down, recline.) Hence the *Heb. אמה* like the *Lat. cubitus*, is frequently used for a *cubit-measure*, which is the length of a man's arm from the end of his middle finger to his elbow, i. e. about twenty one inches.

VIII. אם a Particle,

1. *If, supposing that*, Deut. viii. 19. & al. freq.
2. *Since*. Ezek. xxxv. 6.
3. Interrog. *whether, if?* Gen. xvii. 17. Cant. vii. 12. When there are two members in the question, the former is expressed by ה, the latter by אם, as Gen. xxvii. 21. & al.
4. Affirm. *in truth, certainly*. Hos. xii. 12. Ps. cxxxix. 19.
5. In swearing *denieth*, Thus 1 Sam. xxx. 15. swear השבעה *be made sufficient security*, (v. שבע) *to me by the Aleim* אם תמיתני *if thou shalt put me to death, or pledge thy interest in the Aleim's favour, if thou shalt kill me*, i. e. swear that thou wilt not. So 1 Kings i. 51. Ps. cxxxii. 3, 4.—אם יהוה חי *Jehovah liveth, if such or such a thing be done, i. e. Jehovah liveth to witness and avenge it or the like*, (v. Jer. xlii. 5.) if it be done, or as sure as *Jehovah liveth* it shall not be done, 1 Sam. xiv. 45. xix. 6. & al. freq. v. Ezek. xiv. 20.

אם לא *If not*, in swearing and speaking, *af-firmeth*. As—אני נאם יהוה אם לא *I live saith Jehovah if it shall not happen*, i. e. as sure as I live it shall, Num. xiv. 28. Ezek. xvii. 19. Josh. xiv. 9. Num. xiv. 35.

This Particle אם is joined with אשר, ער, and כי.

אם עד *Until*, q. d. until this *supposition* may be made, Gen. xxiv. 19, 33.

אם אשר עד *Till the time that*, Num. xxxii. 17. Gen. xxviii. 15.

אם כי 1. *For or because in truth, or certainly*. Lam. v. 22.

2. *But in truth, but certainly*, Gen. xxxii. 27. 1 Sam. xxi. 5. An attentive consideration of the passages wherein these two Particles occur together, will shew that all the various senses assigned them by *Noldius* and others are included in the two here given.

DER. Arm. (Q.) Mamma.

אמל

To languish, be weak, or feeble, pine away, for want of proper supplies of *support* or *nourishment*, occ. Ezek. xvi. 30.

אמלל *To be extremely weak or languishing, to fail*. 'Tis spoken of *man*, 1 Sam. ii. 5. Ps. vi. 3. of the *terraqeous globe*, Isa. xxiv. 4. of *trees*, Isa. xxiv. 7. Joel i. 12. of *walls and gates*, Jer. xiv. 2. Lam. ii. 8.

אמן

I. *To be firm, stable, support, strongly*, Exod. xvii. 12. ויהי ידיו אמונה *and his hands were supported*. So the LXX. εστηρικμενα. Eng. transl. *steady*. In Niph. *to be firmly supported, or established*. 2 Sam. vii. 16. comp. Isa. lx. 4. lxvi. 12. The LXX. renders תאמנה Isa. lx. 4. by ἀρθουσιν *shall be carried*, which translation seems best to suit the context.

II. As a N. אמן *firm, true, stable*, Isa. lxv. 16. As a Part. it denotes *affirmation* or *consent*; *it is true, be it so*. Deut. xxvii. 15. 1 Kings i. 36.

Hence the Particles אמנה and אמנם *truly, in truth*, Gen. xx. 12. xviii. 13. & al.

As a N. fem. אמונה *truth, fidelity*, Jer. v. 1, 3.

As a N. נאמן, *firm, stable, true, faithful*, 1 Ks. xi. 38. Num. xii. 7. 1 Sam. ii. 35, & al.

III. As a N. fem. plur. אמנות *the pillars or posts, supporting the doors of the temple*, 2 Kings xviii. 16. LXX. εστηρικμενα, *strong*.

IV.

אמן—אמוש

[14]

אנוש—אנ

IV. As a N. **אמן**, a nursing, or foster-father that supports the infant in his arms, v. Num. xi. 12. fem. **אמנת** a nurse, Ruth iv. 16. 2 Sam. iv. 4. As a participial N. **אמון** a child, so supported and carried, Prov. viii. 38. Lam. iv. 5.

V. As a N. fem. **אמת** (as **בת** a daughter, from **בנה** the **נ** being dropped) truth, firmness, stability, with respect to others, Ex. xviii. 21. **אמתי אנשי** men of truth, men to be depended on.

VI. As a V. in Hiph. **האמין**, to believe, trust, depend upon, that is, to make or regard as firm, true, faithful. Gen. xv. 6. & al. fr. DER. Amen.

אמץ

To justify, strengthen, make strong, or robust, Pf. lxxxix. 22. Prov. viii. 28. xxxi. 17. Isa. xxxv. 3. also to be robust, strong, Gen. xxv. 23. 2 Sam. xxii. 18.

אמר

I. To branch out, spread, or diffuse, as into branches, occurs not as a V. in this sense, but hence as a N. **אמיר**, a branch, Isa. xvii. 6, 9. As a N. plur. masc. in Regim. **אמרי**, branches, Gen. xlix. 21. v. אילה.

II. To branch out one or more sentences in words. To conceive or form in words. To say, freq. occ.

III. To branch out an opinion, resolution, or the like in the mind, i. e. to conceive, form, and dispose the distinct parts of it. To resolve, determine, think. Exod. ii. 14. 2 Sam. xxi. 16.

IV. Chald. a lamb, so called perhaps from its horns beginning to shoot out, occ. Ezra vi. 9, 17. vii. 17. The words **אמרה** and **אמרה** are by the Chaldee paraphrasts used, I suppose from the general idea of spreading forth, for the skirt or fringe of a garment, v. Targum in Pf. cxxxiii. 2.

אמש

I. Darksome, dusky, gloomy. Or in the abstract, duskiness, gloominess, Job xxx. 3. where the Chaldee Targum explains **אמש** by **הערב** darksome as the evening. Doth not **אמש** 2 Kings ix. 26. refer to the particular time in which Naboth was executed, namely, late in the evening? And

so, hath it not a particular emphasis by being joined with **ראיתי** I have seen? comp. Pf. cxxxix. 11, 12. Job xxxiv. 22. Isa. xxix. 15. Jer. xxiii. 24.

II. The darkness immediately preceding, last night, Gen. xix. 34. xxxi. 29, 42. non al. occ. **אנה**

אנה

I. To impel, drive, or press forward, Exod. xxi. 13. In Kal. and Hith. with **ל** following. To assault, attack, 2 Kings v. 7. Pf. xci. 10. Prov. xii. 21.

II. As a N. **אני** a ship or a fleet of ships, impelled in their course by winds and oars, Isa. xxxiii. 21. 1 Kings ix. 26, 27. **אני** fem. a ship, Jonah i. 3, 4, 5.

III. As a N. **אני** impelling strength, or activity, Job xviii. 7. Hof. xii. 4. 'Tis frequently used for the strength of procreation, or of the first-born, Gen. xlix. 3. Deut. xxi. 17. Pf. lxxviii. 51. cv. 36.

IV. As a N. **און** or **אן** the name of an idol worshipped in Egypt and Canaan. It expresses the impetuous motion of the solar light penetrating and vivifying all material things. Hence **און** the name of a city in Egypt is called by the LXX. **Ηλιοπολις**, Heliopolis, i. e. the city of the Sun, Gen. xli. 50. Ezek. xxx. 17. v. Gen. xli. 45. Josh. vii. 2. Hof. iv. 15. v. 8. x. 8. and Hutchin. Moses Princ. pt. ii. p. 280. Trin. of the Gentiles, p. 353, and Holloway's Orig. vol. I. p. 336.

V. Because the heathens idolized the material light under this name or attribute, hence the prophets use the word **און** for vanity, falsehood, iniquity, nought, grief, affliction. Num. xxiii. 21. Zach. x. 2. Gen. xxxv. 18. Deut. xxvi. 14. And as a V. in Kal, to grieve, lament, Isa. iii. 26. xix. 8.

VI. **אני** I, a Pron. of the first person sing. from the vanity and misery of our fallen state. Miser ego! plur. **אנא** we, freq. occ.

VII. **אן** (1 Sam. x. 14.) and **אנה** particles implying, **אן**

1. Motion, Whither, where, Gen. xvi. 8. Is. x. 3. **אנה** and **אנה** Hither and thither, 1 Kings ii. 36.

2. **אנה** a Part. used in grief, or affliction, I pray, 2 Kings xx. 3.

VIII.

VIII. As a N. fem. **תאנה**, *impetuous motion*, used for that of a wild ass, eager to satisfy its lust. Jer. ii. 24.

2. *An attack, assault*, v. above **אנה** I. occ. Jud. xiv. 4.

3. A species of tree; the fig-tree, q. d. the grief-tree, from the roughness or prickliness of the upper side of its leaf. A kind of natural sackcloth, which, after the fall, our first parents girded about the offending parts to express their contrition. Whence sackcloth about the loins, penitential girdles, &c. descended to their posterity, v. *Hutchinson's* Introd. to Moses Sine Princip. p. 175, & Note.

IX. As a N. fem. **תאניה** and **אניה** are joined together, Isa. xxix. 2. Lam. ii. 5. Perhaps the former means the occasion or cause of grief; the latter, actual grief and lamentation.

אנ In Hith. *To lament*, or bewail oneself very much, occ. Num. xi. 1. Lam. iii. 7.

אנה A particle of grief, desire, or supplication, used in much the same manner, as **אנה** I pray, I beseech, ob! alas! v. Gen. i. 17. Exod. xxxii. 31. & al. And the initial **א** being dropped, **נ** is very frequently used in the same sense, Gen. xii. 13, & al. It sometimes nearly answers our English now, Gen. xii. 11. xviii. 21, & al. freq.

אנ A negative particle, (v. **אן** V.) may be rendered,

1. Not, Gen. xxxvii. 29.
2. Without, Exod. xxi. 11.
3. Nothing, nobody, Exod. viii. 10. xxii. 2.
4. **אין כל**, Nothing at all, Num. xi. 8. v. 1 Cor. viii. 4.

אנה

In Niph. *To sigh*, for grief, Isa. xxiv. 7. Lam. xviii. 21. & al. As a N. fem. **אנהה**, *sighing*, grief, Ps. cii. 6, & al. This seems nearly related to the foregoing root, but is of a more intense signification, and as from that we have the Pron. **אני** I and **אנו** we, so from this is derived,

אנחנו Pron. We, we poor miserable creatures, referring to the fall. It occurs in three places without the **א**, **נחנו**, Gen. xlii. 11. Num. xxxii. 32. Lam. iii. 42.

DER. *Anxious* (v. **אנק**)

אנך

To melt, dissolve. It occurs not as a V. but this seems the radical idea of the word, for Theodotion renders it, Amos vii. 7. by *τρηχόμενον*, melting. Jerome by *tabescens*, dissolving, wasting. Hence

I. As a N. **אנך** lead, the most easily fusible of metals.

II. **אנכי** A Pron. I, freq. occ. It seems to refer to the original sentence of Dissolution passed on Man, Gen. iii. 19 and implies his mortality, comp. Job xiv. 10. xxx. 22. 2 Cor. v. 1.

DER. Britain, **ברת אנך** (Land of Tin) v. Bochart, vol. I. 648, &c.

אנס

I. *To press, urge*. occ. Est. i. 8.

II. Chal. *To give trouble*, occ. Dan. iv. 6.

אנף

To breathe, snuff with the nostrils; to be very angry, because in violent anger and rage, animals breathe stronger and quicker, and discover their fury by the snuffing of their nostrils. It is used absolutely, Ps. ii. 12. & al. and with **ב** following, 1 Kings viii. 46. In Hith. nearly the same, Deut. i. 37, & al.

II. As a N. fem. **אנפה**, a kind of bird, a species of eagle, or hawk, remarkable for its furious disposition, occ. Levit. xi. 19. Deut. xiv. 18. v. Bochart, vol. III. 337.

III. Chald. **אנף**, face, countenance, occ. plur. in Regim. Dan. ii. 46. iii. 19.

אנק

I. *To cry out*, for pain or sorrow, Jer. li. 52. Ezek. xxiv. 17. As a N. fem. **אנקה**, a crying out.

II. As a N. fem. **אנקה**, A kind of lizard or newt, so called from its doleful or bitter cry. Bochart, vol. II. 1066. α. λ. Lev. xi. 30

DER. *Anguish, anxious*.

אנש

I. *To be very sick, to be mortally sick*, 2 Sam. xii. 15. *Spoken of a disease, to be desperate, incurable*, Jer. xxx. 12, 15.

II. As a N. **אנש** (plur. **אנשים**) a name

of man taken from the mortal miserable state he fell into by sin: This the believing *Seth* acknowledged in the name of his first-born, Gen. iv. 26. comp. Job ix. 2. xv. 14. Ps. viii. 5. ix. 20, 21.

אָדן ו. אָדן

אָדן ו. אָדן

אָדן

I. To aggregate, collect together, gather many particulars into one mass or body, Exod. xxiii. 10.

II. To take, or receive to oneself, Deut. xxii. 2. Josh. xx. 4. The אָדן is in this word sometimes omitted, as 2 Sam. vi. 2. Ps. civ. 29.

אָדן As a N. A multitude collected from various quarters. A colluvies of people. LXX. ἐπιμνητος, mixt people, occ. Num. xi. 4.

אָדן

I. To bind with cords, chains, or the like, Jud. xv. 13, & al. Gen. xlvi. 29. אָדן מִרְכָּבָה to bind a chariot, i. e. to the horses. So in Latin, *jungere currum*, 1 Kings xx. 14.

+ אָדן מִלְחָמָה מי יאָדן מִלְחָמָה, Who shall prepare, or order the battle? A manner of speech taken from horses or oxen, which when men are preparing for work they harness to the chariot, cart or plough. As a N. מוֹסֵר a bond, v. יוֹסֵר

II. To bind, or oblige by vow or oath, Num. xxx. 3, 4, & seq.

אָנָּה

It seems to be a contraction of אָנָּה.

I. As a N. אָנָּה the nose, that part of the animal body which draws in the cold, and sends forth the hot air, Ps. cxv. 6. & al. אָנָּה plur. the nostrils, Gen. ii. 7. It may be rendered the face, Gen. xlvi. 12. & al. but I think in this and the like passages properly denotes the nose, as the French say, *Le nez en terre*, With his nose (meaning his face) to the ground.

II. As a N. אָנָּה seems used Job xxxvii. 11. for the fire at the orb of the Sun, drawing in the spirit or gross air, and sending forth the light, v. Catcott's Princip. veræ & veteris Philosoph. p. 23.

And tho' in asserting and explaining the principles of Scripture Philosophy, there is no need to appeal to any human authority, yet I cannot help observing how remarkably Sir Isaac Newton's second rule of philosophizing, at the beginning of the third book of his *Principia*, concurs with the opinion of the solar fire's being supported by a constant influx of gross air. For if "natural effects of the same kind have the same causes," as this rule teaches, and if the heat and action of a culinary fire is supported by a continual draught of gross air to it, and is, *ceteris paribus*, increased as that is increased, and diminished as that is diminished, (which, I presume no man in his senses will dispute) then according to this rule the heat and action of the solar fire must be supported in the same manner, that is, by a constant influx of gross air. The justness of this inference upon Sir Isaac's own principles is undeniable, for in explaining the above rule, he applies it to the light of a culinary fire, and of the Sun, and it plainly is equally applicable to the heat, and other sensible qualities of fire. From this action of the nose in an animal, or of the solar fire in the macrocosm, drawing in the cold and emitting the hot air.

III. As a N. אָנָּה is used in the sacred Scriptures for wrath, fury, which appears by the quick breathing and snuffing at the nose, (v. אָנָּה) Ps. vi. 2. xcv. 11, & al. We also frequently meet with the phrase אָנָּה יָהּ literally, the nose was hot, to express the wrath of God or man, because in violent anger the breath is drawn and emitted with such force and quickness, as really to make the nose hot, as any one may observe. So אָנָּה הָרוֹן the heat of the nose is used for fierce anger, Num. xxv. 4, & al.

IV. The nose being the most conspicuous part of the face, hence אָנָּה a Partic. plainly, certainly, apparently, Num. xvi. 14. & al. אָנָּה כִּי It plainly appears, that, it denotes that what goes before proves what follows, 2 Sam. iv. 11. I killed him who told me of the death of Saul אָנָּה כִּי hence

+

it

Hist. Fin.
פני השטן מן החיטום
de ira violenta.

it appears plainly, *that I will slay wicked men.* 1 Kings viii. 27, *The heaven and the heaven of heavens cannot contain thee* אף כי hence it appears, *that this house cannot.* Gen. iii. 1, it occurs interrog. אף כי *Is it certain that?* Verumne?

V. אפה *to expose any thing to the action of fire,* above described, that is, to the air rushing into the fire, and to the light (so *heat*) rushing out. *To dress, bake upon the coals.* Gen. xix. 3. Isa. xlv. 19. As a participial N. אפה *a baker, confectioner.* Gen. xl. 1. & al.

אפה *To flow, or rush upon with force and violence,* occ. 2 Sam. xxii. 5. Ps. xviii. 5. cxvi. 3. xl. 13. Job ii. 6. In this last passage the LXX. translate it by περιχυθη, *are poured round.* Pagninus seems to have come very near the true sense of the word, when he explains it, "*Vi venti, seu flatus, seu alio impetu circumvolvit,* to surround with a violent wind. or some other impulse;" for we must, I apprehend, take the idea of the word, from that *violent impulse* with which the air rushes into the fire, and which towards the solar fire is irresistible.

אפוא from אף and הוא *It doth appear, or is plain.* It is used either interrogatively, as Gen. xxvii. 33, 37. or not, Gen. xliii. 10.

אפו The same as אפוא Job xxiv. 25. אם לא אפו *If it doth not appear.* So Job ix. 24. xvii. 15.

איפה I. *An ephab.* A measure of capacity, equal to seven gallons and a half English. q. d. *The dressing measure.* How it came to be thus denominated I pretend not absolutely to determine. Perhaps it was from its being continually employed in measuring the corn that was to be *dressed*, or *undergo the fire* in the service of God. It seems plain from the texts where measuring the tenth part of the ephab is mentioned, that the ephab itself was used, and not the omer. The LXX. have several times in the xlv and xvi Chapters of Ezekiel, rendered it by περιμα a dressing.

II. איפה A Partic. from אי and פה which see. 1 *Where?* Ruth ii. 19.

2. *Of what sort, form or appearance.* Jud. viii. 18.

From this root אף the Egyptian *Apis*, and from this compounded with עליון *high*, the Grecian *Απολλων* and Roman *Apollo* had their names. Each of these meant the solar orb or fire.

אפר

I. *To bind close to the body, to gird close, or strait about,* Exod. xxix. 5. Lev. viii. 7. In this last passage the LXX. excellently render it συνεσφίγγεν, *he bound close.* So the Vulg. translates it by *constringo* and *astringo*.

II. As Ns. אפר, אפר and אפרה *An ephod.* It was a kind of close garment or short vest without sleeves, worn above all the other garments; for the form of the high priests, v. Ex. xxviii. 39. As a N. fem. in Regim. אפרה is once used for some kind of vestment, in which they dressed their idols. Isa. xxx. 22.

III. Chald. As a N. אפרן *a pavilion, royal or splendid tent,* a. l. Dan. xi. 45.

DER. Lat. *apto*, whence *apt*, (fit) *aptitude*, *adapt*, &c.

אפל

I. *To hide, conceal by interposing some opaque object.* It occurs not as a V. but we may collect this idea of the word from Exod. ix. 31, 32: *And the flax and the barley were smitten for the barley was full in the ear, and the flax was balled. But the wheat and the rye were not smitten, for they were אפילות* hidden, that is, concealed or involved in the *hose*, or *blade*. For Pliny informs us, that in *Egypt*, barley is cut in the sixth month after sowing, bread corn the seventh, barley harvest being in *April*, wheat and rye in *May*. In the plague of hail therefore, the stalks of barley being become pretty hard and stiff resisted the hail, and so were broken off, whereas the wheat stalks being tender and flexible, gently yielded to the stroke of the hail and so escaped its violence, and preserved the wheat in the *hose*. v. *Ful. misc. in Pole Synops. in loc.*

II. As Ns. אפל and אפלה *thick darkness*, Job iii. 6. Exod. x. 22. & al. freq. מאפל the same nearly. Josh. xxiv. 7. (comp. Exod. xiv. 20.) Jer. ii. 31.

افيل
panny
canah
panna ori.
fons est
افل
occ. d. b. Sol.
et abalola
الكوأجب افلت

פן ו. אפן

אפס

- I. To fail, cease to be, Gen. xlvii. 15, 16. Pf. lxxvii. 9. Isa. xvi. 4, & al. As a N. אפס End, extremity, failing, defect, nought. Deut. xxxiii. 17. Prov. xiv. 28. xxvi. 20. Isa. v. 8. xli. 29. xlv. 6.
- II. A Part. denoting defect or failure.
1. Only. Num. xxii. 35. xxiii. 13. Isa. xlvii. 8.
 2. Only that, nevertheless. Num. xiii. 29.
 3. Only because, yet because. 2 Sam. xii. 14.

concinnavit conium.

פע ו. אפע

אפק

- I. To restrain, contain, keep within bounds. It occurs not in Kal, but in Hith. To restrain, or contain oneself. Gen. xliii. 30. xlv. 1. & al.
- II. As a N. אפיק is used both in an active and passive sense.
1. A pipe or channel to restrain water flowing through it. Job xl. 15. Isa. lii. 7. & al.
 2. A torrent or stream of water so restrained. Job vi. 15. Pf. cxxvi. 4. & al.
- III. As a N. אפיק Compact, firm, strong. Job xii. 21. N. plur. masc. in Regim. אפיקי The compact parts, Job xli. 6.
- DER. Gr. πηγνυ. Latin figo, whence fix, &c. Also Latin pango, pactum, whence compinge, compact, &c.

exc. claud. p. n. m. h. y.

conium concinnavit

פר ו. אפר

אץ

- I. In Kal. & Hiph. To urge, hasten. Gen. xix. 15. Exod. v. 13. Josh. x. 13.
- II. To urge, press upon, straiten, confine. Josh. xvii. 15.
- DER. Haste, hasten, hasty.

אצל

- I. As a Partic. Near, hard by, with, Gen. xxxv. 15. xli. 3, & al.
- II. As Ns. plur. אצילות and אצילים with יד. The parts of the body near the arm. The armpits. Jer. xxxviii. 12. Ezek. xiii. 18. שש אמות אצילה, Ezek. xli. 8. Six cubits to the armpit. i. e. as our English translation has it, six great cubits. Comp. אמיה VII.

- III. As a V. To place near oneself, to select, set apart, reserve. Gen. xxvii. 36. Num. xi. 17, 25. Ecclef. ii. 10. As a N. plur. in Regim. אצילי Select ones, Exod. xxiv. 11.

To lay up store, or treasure up. 2 Kings xx. 17. Isa. xxiii. 18. & al. As a N. אוצר A storehouse, treasury. Deut. xxviii. 12. Josh. vi. 18. & al. freq. אצרות Treasures. 2 Kings xxiv. 14.

DER. Lat. Agger, a heap, whence Eng. aggerate, to heap up, exaggerate, &c.

אקו

A kind of wild goat. Bochart thinks it derived from אנק (the נ being dropped) on account of its remarkable cry, ו. אנק. a. g. Deut. xiv. 5.

אד

- I. To flow. This is the idea of the word, tho' it occurs not as a V. simply in this sense, for as a N. אד is a river or flood. Amos viii. 8.
- II. To flow, or be in action, as the light. Gen. xli. 3. הבקר אור The morning light flowed, began to be in action. To shine, look splendid or shining. 1 Sam. xiv. 27. תאורנה עיניו His eyes shone, the natural effect of the strength and spirits being recruited: so ver. 29. Isa. lx. 1. In Hiph. to cause to shine, give light, illuminate, enlighten, Gen. i. 17. Exod. xxv. 37. & al. freq. As Ns. אור the light, Gen. i. 3, 4. מאור a flux or stream of light, Gen. i. 16, &c.

III. As a N. fem. מאורה in Reg. a cave, a den, having an aperture to admit the light, occ. Isa. xi. 8. They are called מנהרות for the same reason v. under נהר.

IV. As a N. fem. plur. ארות & אורת herbs, or vegetables, from their flux, perishable nature, which is often observed by the inspired writers. occ. 2 Kings iv. 39. Isa. xxvi. 19. אור in the sing. seems used in the same sense Isa. xviii. 4. hence.

V. As a V. ארה to crop, pluck off, occ. Pf. lxxx. 13. Cant. v. 1. The sense of the Verb is, I think, in this as in many other instances

instances in *Hebrew*, derived from the Noun. And thus in Eng. we have *to graze* from *grass*, *to crop* from *crop* (properly "the highest part or end of any thing." *Johnson*.) and many other Verbs from Nouns. As a N. אָרוֹת & אֲרוֹת stalls or stables for feeding horses or where they crop their food, occ. 1 Kings, iv. 26. 2 Chron. ix. 25. xxxii. 28. See the two former passages reconciled, in the learned Mr. Bates's *Integrity of the printed Hebrew Text*, &c. pag. 167.

VI. As a N. masc. plur. אֲרוֹת. אֲרוֹת URIM and THUMMIM, lights and perfections, mentioned Exod. xxviii. 30. Lev. viii. 8. as some things that were put into the breast-plate of the high-priest: That these did in some manner or other give prophetic or oracular answers from *Jehovah* is disputed by none, who pretend to believe the authority of the Scriptures, being evidently proved from Num. xxvii. 21. 1 Sam. xxviii. 6, & al. But the two great questions relating to them are, 1st. of what form and substance these *Urim* and *Thummim* were? 2dly. How or in what manner prophetic answers were delivered by them?

Not to trouble the reader with *rabbinical* dreams, or what seem to me erroneous opinions on this subject, I shall endeavour to clear both these points from the scriptures themselves.

1st. As to their form and substance, it seems highly probable that they were no other than the twelve precious stones inserted into the high-priest's breast-plate, (Exod. xxviii. 17, &c.) on which were engraven the names of the twelve tribes of *Israel*: for, 1st. 'Tis written, Exod. xxviii. 29. *Aaron shall bear the names of the children of Israel* (viz. those engraven on the stones) *in the breast-plate of judgment upon his heart, when he goeth into the holy place for a memorial before the Lord continually*. And to injoin this the more strongly, the same thing is expressed, v. 30. *And thou shalt put in the breast-plate of judgment the Urim and the Thummim, and they shall be upon Aaron's*

heart when he goeth in before the Lord: and (or so) Aaron shall bear the judgment of the children of Israel upon his heart before the Lord continually. Who that compares these two verses attentively together, but must see that the *Urim* and *Thummim* are the substance or matter upon which the names were engraven.

2dly. In the description of the high-priest's breast-plate given Exod. xxxix. 8, & seq. the *Urim* and *Thummim*, are not mentioned, but the rows of stones are, and *vice versa* in the description Lev. viii. 8. the *Urim* and *Thummim* are mentioned by name and the stones not, therefore it is probable that the *Urim* and *Thummim* and the precious stones are only different names for the same thing.

3dly. If the *Urim* and *Thummim* be not the same with the precious stones, then we must say that *Moses*, who hath so particularly described the most minute things relating to the high-priest's dress, hath given us no description at all of this most stupendous part of it, which seems highly improbable.

As to the 2d. question, *how*, or in what manner prophetic answers were delivered by *Urim* and *Thummim*? It seems determined beyond dispute, that it was by an audible voice (as at other times, Num. vii. 89.) for when *David* consulted the Lord by the *Ephod* of *Abiathar*, we read 1 Sam. xxiii. 11. *The Lord* אָמַר said, *He will come down*. So again ver. 12. Compare also 1 Sam. xxx. 7, 8. 2 Sam. ii. 1-5, 23, 24. Jud. i. 1-xx. 18. Thus then it was the Lord who returned answer by an audible voice, when the priest presented himself before him adorned with the *Urim* and *Thummim*.

Who can doubt but the typical high-priest's appearing continually before the LORD with the names of the children of *Israel* upon his heart prefigured the appearing of the real High-priest in the presence of God, as intercessor for ever, in behalf of the true *Israel*, even of all those who come unto God by him? Who can doubt but that *Jehovah's* being sometimes (v. 1 Sam. xxviii. 6.) pleased to answer by *Urim* and *Thummim*, was a shadow of that spirit of truth and

prophecy which was to be inherent in *Jehovah* incarnate? v. Deut. xxxiii. 8.

There was a remarkable imitation of this sacred ornament among the *Egyptians*, for we learn from *Diodorus* and *Ælian*, that “their chief-priest, who was also their supreme judge in civil matters, wore about his neck by a golden chain, an ornament of precious stones called *Truth* (Αληθεια, the very word by which the LXX render תמים Exod. xxviii. 30. Levit. viii. 8.) and that a Cause was not opened till the supreme judge had put on this ornament.” It seems probable that the *Egyptians* carried off this, as well as other sacred rites from the dispersion at *Babel*, for it is by no means credible that they should take it from the *Israelites* after the giving of the law. And the supposed priority of it to that time will account for *Moses*’s first making mention of it as it were occasionally, as of a thing well known. Exod. xxviii. 30. And I would beg the reader to consider whether a more rational account can be given of the use of many ornaments of the like kind, worn by kings and priests among all nations in all ages, than by supposing they were originally of divine institution, perverted afterwards more or less by human imagination.

VII. As a N. יאר a river. Gen. xli. 1. & al. freq.

ארר to curse, from אור the light, which tho’ in itself good, Gen. i. 4. yet to man (who contrary to the command of God did thro’ the suggestion of the devil partake of the sacramental tree dedicated to it,) became the occasion of God’s curse and malediction, “Brought death into the world and all our woe,” and hence in the sacred language furnished the root ארר for cursing, or the like; (see instances of this sort in the roots אל, אן, &c.) Gen. iii. 14. & al. freq. It often occurs in this sense with only one ר, as Num. xxii. 6. Jud. v. 23, & al.

ארי a lion. An emblem of the solar light both to believers and idolaters: how properly emblematical his irradiating mane, his surprising * quickness of sight, his prodigious

* In Greek Λεων a Lion is derived from λαω or λενσσω to see.

watchfulness, strength, and courage sufficiently shew. (v. Bochart, vol. II. 715. Pierii Hieroglyph. Leo: & Hutchinson’s Heb. Writings, perfect, pag. 392, &c.) Num. xxiii. 24, & al. אריה the same. Gen. xlix. 9, & al.

II. אריאל v. among the pluriliterals.

ארו Chald. (from אור the light,) see, behold. Dan. vii. 2, & al.

DER. air, hour, year, hearth, heart, jar, yor, (a river) the Latin orno, whence Eng. ornament, adorn, &c. from אור compounded with other words (as נל revolve, חן overshadow) glory, honour, &c.

ארב

I. To lie in wait, or ambush. Deut. xix. 11, & al. freq.

As a N. ארב a den where wild beasts lie in wait, and whence they rush upon their prey. Job xxxvii. 8. xxxviii. 40.

II. As a N. fem. plur. ארבות places of lying in wait. It is used for the fissures, cracks, or chinks whereby the air on the surface of the earth communicates with that within, and where it doth as it were lie in wait to supply any deficiencies on either side that may happen from rarefaction, or, &c. Gen. vii. 11, & al. — ארבה sing. a chimney, hole, or opening whence the smoke rushes out. Hosea xiii. 3. — ארבות (plur.) cracks or holes in walls or rocks, such as pigeons harbour in. Isa. lx. 8. — windows, holes or openings. Eccles. xii. 3. v. Dr. Smith’s Solomon’s Portrait of Old-age, p. 81. & seq.

III. As a N. fem. ארבה a locust. Some place the word under this root, because they suddenly and unexpectedly come forth upon countries as from lurking places, plundering and destroying them, but it seems better to refer this word to רב, which see.

ארנ

To weave. Jud. x. 13. As a N. ארנ a weaver’s shuttle. Job vii. 6. As a V. ’Tis applied to the weaving of a spider. Isa. lix. 5.

Hence no doubt the Greek name Αραχνη, Arachne, for a spider, and the fiction of a Lydian woman named Arachne being metamorphosed into that insect.

ארן

As a N. *A cedar*. 1 Kings iv. 33, & al. freq. It occurs not in the *Hebrew Bible* as a V. but I suspect the idea of the word to be *firm, stable, durable*, or the like. 1st. Because the *Arabic* uses several words from this root in that sense (v. *Castell's Lexicon Heptaglott*;) 2dly. Because *firmness, stability* or *durableness* is in a most eminent degree the property of the cedar, whence *Solomon* used this wood in building the temple at *Jerusalem*, and the heathens, as *Pliny* * informs us, made their idols of it for this reason. We are told that at the temple of *Apollo* at *Utica*, some of this timber was found two thousand years old.

As for the derivation proposed by some of *ארן* a cedar, from *ארן* to be slender, it ought, I think, to be rejected as inconsistent with the best accounts we have of the nature of this tree in the countries where it grows. For Mr. *Maundrel* informs us (*Journey*, p. 140.) that some of the cedars of *Lebanon* are of a prodigious bulk, that he measured one of the largest and found it *twelve yards six inches in girth*, and yet found *and thirty-seven yards* in the spread of its boughs. At about five or six yards from the ground it was divided into five limbs, each of which was equal to a great tree. *Le Bruyn* also tells us, he had the curiosity to measure two of the most remarkable cedars, and that he found one to be *fifty-seven spans* about, and the other, *forty-seven*. v. *Well's Sacred Geograph.* vol. II. p. 263, 4.

ארה

"To go, take a journey. It denotes motion from one certain place to another certain place (*à termino ad terminum*) Job xxxiv. 8. *וארה* and goes or tends to society with those that work iniquity and *וללכת* to walking with wicked men. Hence appears the distinction between *ארה* and *הלך*. For the latter means simply *local motion*: the former

* "Materiæ vero ipsi æternitas. Itaque & simulacra deorum ex ea factitaverunt." Plin. Nat. Hist. lib. 13. cap. 5.

the direction and progress of that motion to a certain point or term (*ad terminum*)" *Cocceius* As a N. *ארה* a way or path. Prov. iv. 18. Pf. xvi. 11. *A way or manner*. Gen. xviii. 11. As a N. from *ארה* a company of travellers. Gen. xxxvii. 25. *Ha*. xxi. 13. *Allo provision* or *viſuals* for a journey. Jer. xl. 5. or *provision* in general during our *earthly pilgrimage*. 2 Kings xxv. 30. Jer. lii. 34. Prov. xv. 17.

ארך

I. In Kal. to be long, or prolonged. Gen. xxvi. 8. Ezek. xxxi. 5. In Hiph. to make long, lengthen, prolong, extend in length. Deut. xxii. 7. Pf. cxxix. 3. As a N. *ארך* long, length. Ezek. xvii. 3. Gen. vi. 15, & al. freq. *ארך אפים* long of nostrils, i. e. long ere his nostrils begin to snuff or breathe quick and strong, long ere he be angry, long-suffering. (v. *אף*) Ex. xxxiv. 6, & al. As a N. fem. *ארוכה* length, Neh. iv. 7. *כי עלתה ארוכה לחומות* Because there ascended a length to the walls of *Jerusalem*—i. e. because the walls of *Jerusalem* were increasing in length and height. So *ארוכה* is used. 2 Chron. xxiv. 13. Jer. viii. 22.—xxx. 17: xxxiii. 6.

III: As a N. fem. *ארכת*, Isa. lviii. 8. seems to denote a tender plant from *רך*, which see.

ארם

ארמו a palace. v. *רם*.

ארן

ארע

Chald. the same as the Heb. *ארץ*, which see.

ארץ

Occurs not as a V. in Heb. but as a N. signifies

I. *The earth*, as distinguished from the waters. *Moses* teaches us, Gen. i. 10. *And the Aleim called the dry land, ארץ earth, and the funnels (מקוה) of the waters called be ימים seas*. As therefore the funnels of the waters were called *ימים* from the root *הם* tumult, confusion, &c. on account of the turbulent motion of the seas by winds and tides, hence I conclude that *ארץ* must express the condition

אשם

שן

To trespass, be guilty, or liable to punishment.

The meaning of this word extends further than שן, even to sins against knowledge.

v. Gen. xlii. 21. Levit. v. As a N. שן & אשמה, guilt, a trespass. Gen. xxvi. 10. Levit. iv. 3. v. 19. xxii. 16. Also as a N. שן, an offering for guilt, a trespass-offering. (Levit. v. 6, 7, 16, & al. freq.) to which the Guilt, or trespass, was typically transferred; as it was really to the great trespass-offering Jesus Christ. Comp. Isa. liii. 10. Rom. viii. 3. 2 Cor. v. 21. Gal. iii. 13.

II. To undergo the punishment of guilt, to be desolate, destroyed. Ps. xxxiv. 22, 23. 'Tis also applied to irrational and inanimate things. Joel i. 18. Ezek. vi. 6.

III. As a N. שן, desolation, desolate place. a. l. Isa. lix. 10. Comp. שם and שם.

IV. אשמה Ashima, the attoner, expiator. The Aleim of the men of Hamath, mentioned 2 Kings xvii. 30. The word is in a Chaldean form, and seems to be the same as אשמת שרון mentioned Amos, viii. 14. where אשמת is rendered by the LXX. ἱλασμός, propitiation. It is known to every one who has the least acquaintance with the mythology of the heathens, how strongly and universally they retained the tradition of an atonement or expiation for sin; altho' they expected it from a false object, and by wrong means. We find it expressed in very clear terms among the Romans, even so late as the time of Horace, Lib. i. Od. 2.

Cui dabit partes scelus expiandi
Jupiter?

And whom to expiate the horrid guilt
Will Jove appoint?

The answer is Apollo the second person of the heathen Trinity.

שן

To be very dark, or black. It occurs not as a V. in the Heb. Bible, but hence,

I. As a N. שן darkness. Prov. vii. 9.—xx. 20. So the Vulg. Tenebras. Sym. σκοτος.

μῆνη, great darkness, as of a night when the moon doth not shine.

II. The blackness, sight, or pupil of the eye. Deut. xxxii. 10. Pl. xvii. 8. Prov. vii. 2. non al. occ.

שן

It occurs not as a V. in the Hebrew Bible, but perhaps is in sense as well as sound nearly related to שן to collect together. Hence,

I. As a N. fem. אשפה a quiver, a case, containing a collection of many arrows. Job xxxix. 23, & al.

II. Chald. שן a kind of conjurer among the Babylonians. They might perhaps be so called from the Heb. שן to breathe, on account of the divine inspirations they pretended to †. Dan. i. 20, & al.

III. As a N. אשפות dung. v. שפת.

שן

I. To proceed, go forward. Prov. iv. 14. ix. 6. As a N. אשר Proceeding, progress, a step, Job xxiii. 11. Prov. xiv. 15. Pl. xl. 3. xlv. 19, & al. Hence אשרי (plur. in Regim.) frequently denotes success, progress, or the like, as Pl. i. אשרי האיש the steps of the man (i. e. progress, success) shall be to the man, or the man shall be successful. †

II. אשר A relative Particle, referring to somewhat going before, either expressed or understood. and so causing the sentence to proceed easily without interruption or repetition.

1. The Pron. relative, Who, which, whom. Exod. xiv. 13, & al. freq.

2. The conjunction that, Eccles. viii. 2

† The late learned Bishop of Durham gives a different account of this word, which perhaps the reader will be glad to see “ צפא Tzapha or Sapha, as the Assyrians and Babylonians commonly speak it signifies, to speculate, look about, enquire nicely, which being part of the office of the prophets, they were called Zophim. For the same cause such as spent their time in contemplating the works of nature, the situation of the stars and their influence on the earth as the Magi (by which word the LXX. except in one place render אשפא) and astrologers did, were named Assaphim at Babylon, as much as to say contemplative men.” Vindic. of Def. of Christian. chap. i. § 2.

† Preface to Hutchinson's Works, p. 40, 43.

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3. For the cause that, or, because that, Gen. xxxiv. 13.
4. In the manner that, as Jer. xxxiii. 22.
5. At the time that, when, Gen. xxx. 38. Lev. iv. 22.
6. The place that, Exod. xxx. 35.

It is evident that in the four last usages of אשר some words expressive of the cause, manner, time, or place must be understood.

- 1 Sam. xv. 20. אשר שמעתי will be best understood interrogatively, and אשר rendered that, or because. Have I sinned, that (or because) I have obeyed the voice of the Lord?
7. With כ prefixed כאשר, As, according as, when, because, as the sense requireth, v. Gen. vii. 9. Exod. xxxii. 19. Num. xxvii. 14.

III. As a V. transitive, in Kal and Hiph. To give success to, help forward, promote, Isa. i. 17. To wish success or prosperity to, to bless, Job xxix. 11. Ps. lxxii. 17. Mal. iii. 12, 15.

IV. As a N. fem. אשרה plur. אשרות and אשרים. This word hath been rendered after the LXX. and Vulg. a grove, or groves.

I can find no passage where it does undoubtedly so signify (comp. Deut. xxi. 21. with Josh. xxiv. 26. Jud. ix. 6. Ps. lii. 18. xcii. 14.) But it is often used for a beathen idol, or idols, as Jud. iii. 7. (comp. Jud. vi. 25. 28.) 2 Kings xvii. 10. xxi. 7. xxiii. 6, 7. 15. 2 Chron. xv. 16. Isa. xxvii. 9. It seems to mean the bleffer or bleffers, the authors of present and temporal, and perhaps of future blifs and happiness. Doubtless this, like the other names of their idols, was an attribute of the material heavens, but from the feminine name אשרה there seems to be a mixture of a perverted tradition of the promise, Gen. iii. 15. and from this goddess they had perhaps some confused expectation of a future favour and deliverer. Comp. מפלצת. Hence the latter heathen had their Venus. See Lucret. B. i. at the beginning. Selden de Diis Syris, Hutckinson's Moses's Prin. pt. 2. p. 504. and Trin. of the Gentiles, p. 288.

V. As a Noun. תאשור some kind of tree so called from its thriving, flourishing, or perpetual viridity, occ. Isa. xli. 19. lx. 13. The

LXX. have in the latter passage rendered it Κεδρω a cedar; the Vulg. pinus, a pine, or fir-tree. The Heb. name may agree to either of these.

את-ה

I. To come, come to, come near, approach, come speedily, Deut. xxxiii. 2. Prov. i. 27. Isa. xli. 25. & al. comp. יאת. As a N. fem. plur. אתיות Things coming, things to come, occ. Isa. xli. 23. xlv. 11.

II. As a N. את A sign or token, in general any thing that shows, or causeth to come into the mind any other thing, whether past, (Num. xvii. 10.) present (Jud. vi. 17.) or future, which would not otherwise appear: even a future thing is sometimes given as a sign of a thing present or future. Exod. iii. 11. 1 Sam. ii. 34. 2 Kings xix. 29. Isa. vii. 14. Jer. xlv. 29, 30. Gen. iv. 15, should be rendered And the Lord gave Cain a sign (i. e. worked some miracle to convince him) that whosoever found him should not kill him.

III. As a N. את A coulter, that part of the iron-work of a plough which first comes to the end of a furrow. v. Isa. iii. 4. Joel iii. 15. את

IV. את or אתה thou, a pronoun of the second person, denoting one near or present, and addressed to him or her as such. freq. occ.

V. את A Particle denoting nearness, approach.

1. The very substance of a thing, the, the very v. קרב It is prefixed to Nouns The Lexicons say, that when joined with a Verb, it denotes the accusative case, if the verb be active. v. Gen. i. 1. & al. freq. but the nominative if the Verb be passive or neuter. Gen. xvii. 45. Deut. xx. 8. Josh. vii. 15. & al. freq. but in truth 'tis the sign of no particular Case, that distinction being unknown in Hebrew as in English.

2. With, to, towards, Exod. i. 1. Deut. vii. 8.

3. מאת From with, from the, (French d'avec) Deut. xviii. 3. Zech. xiv. 7.

אתא Nearly the same as את-ה, perhaps, to approach with haste and violence, Isa. xxi.

12. In the third person sing. fut. it is writ-

ten יתא, the initial א being dropped. Deut. xxxiii. 21. non al. occ.

I. *A she ass*. An animal endued with *speed* (I mean in the ~~eastern~~ countries) and *strength* to come with burdens from one place to another, wherever man wants her assistance, v. Num. xxii. 21. & seq. *Xenophon* says, that there were *asses* about the *Euphrates* which in speed would easily beat a horse; and *Scaliger*, that in *Egypt*, there is a sort of pacing *asses* which are so *stout* and *swift* as to go forty miles a day without the least inconvenience, v. *Johnston's Nat. Hist. de Quad.* p. 14. comp. אתן.

II. Chald. *A furnace*. This word seems derived from the Heb. אש *fire*, ש being changed into ת, as usual. Dan. iii. 11, & seq.

DER. At, with, the, thee, thou.

אתן

Denotes *strength*, both active and passive.

I. As a N. אתן *strong*, like the *bones*. Job xxxiii. 19.

II. As a N. איתן *strong*, as a *fortress*. Num. xxiv. 21. as the *foundations* (inner part of the shell) of the *earth*, Mica. vi. 2.

III. As a N. איתן *strong*, forcible, violent. as a *torrent* or *river*. Deut. xxi. 4. Psal. lxxiv. 15. Amos v. 24. as a *warlike nation*, Jer. v. 15. 'Tis used as a Substantive, *strength*, *force*, Gen. xlix. 24. Exod. xiv. 27.

IV. As a N. אתן *strength of vegetation* (so היל is used Joel. ii. 22.) Gen. xlix. 11. אסרי (in plur.) *Binding* (i. e. the people) to the vine its shoot, and to the choice vine בני אתנו the sons of its strength. So the Samaritan Version עמוקה בני and the Samaritan Text reads איתנו. For referring אסרי to עמים in the preceding verse, see Mr. Bate's Blessing of Judah, &c. p. 19. and comp. Mat. xxi. 41. Luk. xx. 16.

V. ירח אתנים The month *Ethanim*, the seventh month, nearly answering our *September*. So called perhaps in honour of the seven strong irradiators of light upon the earth, i. e. the seven planets, to which in the Scriptures many other attributes of strength

are applied. v. *Hutchinson's Moses's Prin-* pt. 2. p. 383. occ. 1 Kings viii. 2.

אתר

Chald. *A place*, perhaps from the Heb. רור. Ezra v. 15. vi. 3. & al.

PLURILITERALS, or words of more than three Letters, beginning with א.

בנט. ש. אבנט

נבע. ש. אבעבעות

בטח. ש. אבטחים

אנרטלי

Chald. N. masc. plur. in Regim. *Chargers*, *bassons* to catch the blood of the sacrifices whose blood was to be sprinkled; from אנר to collect, and טל what falls, or distils. occ. Ezra i. 9.

אדרגוריא

Chald. N. masc. plur. A name of dignity, nobles, prefects, or the like; from אדר magnificent and גור decree, occ. Dan. iii. 2, 3.

אדרודא

Chald. (Perhaps from אדר magnificent and זר swell) *magnificently*, *pompously*. It is however rendered *diligently*, a. l. Ezra vii. 23.

אדרכן

A *daric*. A coin probably struck by *Darius* the *Mede*, and impressed with his image. So we sometimes call a *Portuguese* coin a *Joannes*, from the image and inscription of the king it bears. A *Daric* was equal to about 25 shillings of our money. occ. Ezra viii. 27. 1 Chron. xxix. 7. In this latter place we may suppose that *Ezra* who wrote, or at least revised the *Chronicles*, reduces the money used in *David's* time, to what was well known when he wrote. v. *Prideaux's Connect.* vol. i. p. 129. 8vo. edit. & *Hutchinson's Xenophon. Cyropæd.* Not. p. 255. 8vo edit.

מלך. ש. אדרמלך

אחשרדפנים

Chald. *Princes* or *great men*, who always remained near the king; from אחש Chald. great רר to remain, and פנים the presence, Ezra viii. 36. Dan. iii. 2, & al. freq. Hence the

E
Mulorum custos
استبان Persie.

*Decerpunt læti turgentia gramina campi,
Et culmos segetum, & fibras tellure repostas
Herbarum, & lento morsus in cortice figunt.
Arboris, atque uadp attondunt undique libros;
Nec parcunt strata pomorum, aut glandis acervo,
Aut viciæ, aut milio aut procera frondibus ulmi,
Præcipue gratæ sylvestria gramina menthæ,
Quæque colunt riguas inculta sissimbria valles,
Et vaga serpillæ, & pulegi nobile gramen
Parciunt.*

ב

ב

A Particle.

1. In, of time, place, condition, &c. within, among. freq. occ.
2. Prefixed to Verbs infinitive may be rendered by, when. as Num. xxxv. 19. **בפניו** in his lighting upon him, i. e. when he lighted upon him, or because. 2 Chron. xvi. 7.
3. To. 1 Sam. xvi. 3.
4. Against. Num. xxi. 7.
5. With, together with. Lev. i. 16.
6. Concerning, of. Levit. vi. 2.
7. Into. Gen. xxx. 33.
8. By, by means of. Exod. xiv. 21.
9. After. Num. xxviii. 26.
10. For, on account of. Gen. xxix. 18. Deut. xix. 21.
11. According to. Num. xiv. 34.
12. Upon, above. 1 Sam. viii. 11. 1 Chr. v. 2.

בא

- I. To come or go from one place to another. Gen. xix. 1. In Hiph. to cause to come, to bring. Gen. ii. 23. **בא השמש** is used Gen. xxviii. 11. & al. in a strictly philosophical Sense for the solar light's going off. i. e. from one Hemisphere to the opposite. In like manner **יצא** Gen. xix. 23. & **זרח** Eccles. i. 5. & al. joined with **שמש** are used for the solar light's springing or coming out upon that Hemisphere, which is turning into that morning. Jud. xiv. 18. **בטרם יבא חרסה** should, I apprehend, be construed before it (the place or city) came towards the solar Orb, i. e. to the meridian, before mid-day, or noon.
 - II. **בא** is often applied to time, to come, advance, Gen. xviii. 11. Isa. vii. 17. Amos iv. 2. viii. 11. & al.
 - III. As a N. fem. **תבואה**, revenue, produce, increase, income. Num. xviii. 30. Deut. xxxiii. 14. Prov. iii. 14. xviii. 20.
- DER. Latin *Via*, Eng. *Way*, French *Voye*, whence *Voyage*.

באר

fodit puteum

- I. To open, as we say, open the trenches, open a pit, or the like. It occurs not as a V. in this Sense, but hence as a N. **באר** a pit or well opened in the earth. Gen. xiv. 10. xxi. 30. xxvi. 15. & al. freq.
- II. To engrave deeply in making an inscription on Stone. Deut. xxvii. 8. comp. Hab. ii. 2.
- III. To open, declare, to make evident, apparent or open by speaking. Deut. i. 5.

באש

- I. In Kal and Hiph. To putrefy, stink. Exod. vii. 18, 21. Ps. xxxviii. 6. & al. Also in Hiph. To make to stink. Eccles. x. 1. As a N. **באש** a stink, stench. Isa. xxxiv. 3.
- II. As a N. masc. plur. **באשים** wild, unsavoury Grapes. So Montanus, uvas putidas. Isa. v. 2, 4.
- III. As a Verb in Niph. and Hiph. To stink, in a metaphorical sense, to be loathsome, abominable. 1 Sam. xiii. 14. xxvii. 12. 2 Sam. x. 6. Prov. xiii. 5. Also in Hiph. to cause to stink, make abominable. Gen. xxxiv. 30. Exod. v. 21. **הבאשתם ריחנו בעיני פרעה** ye have made our smell abominable in the eyes of Pharaoh—Is not this Expression, tho' at first sight unphilosophical, yet strictly agreeable to Nature? Have not all Smells when very strong and loathsome a remarkable effect upon the Eyes? And in this view can there be a more striking and natural metaphor than the above, for great dislike and aversion? In Hith. to make oneself stinking, odious, or abominable. 1 Chron. xix. 6.

בב

Occurs not as a V. in Kal, but,

- I. as a Participle in Niph. **נבוב** Hollow, made hollow. Exod. xxvii. 8. xxxviii. 7. Jer. lii. 11.
- II. 'Tis applied spiritually, hollow, empty, vain. Job xi. 12. non al. occ.
- III. As a N. fem. in Regim. **בבת** the sight or pupil of the Eye, that part of the eye which appears hollow, and admits the Light. occ. Zech. ii. 8. Perhaps these words might as properly be ranged under the Root **בך** and E 2

considered as reduplications of that word.
Comp. בה.

בג

Occurs not as a V. but the LXX and Vulg. appear to have given nearly the true Idea of the word. Ezek. xxv. 7. the former translating it *διαρπαγην*, the latter *direptionem*, *spoil*, *plunder*; so if it occurred verbally, we might render it, *to pluck*, *pull*, or *strip off*, *to spoil*. Hence

- I. As a N. בג *spoil*. Ezek. xxv. 7.
- II. Chald. The idea being a little varied, פת בג is used for a *portion* or *mess* of meat cut off, and allotted for the maintenance of some particular persons. Dan. i. 5. & seq.

בגד

- I. As a N. a *cloth-covering*, a *veil*. Num. iv. 6-9, 12, 13. Also, *A coat* or *garment*. Gen. xxiv. 53. & al. freq.
- II. As Ns. בגד & בגדה a *cloak* of dissimulation, *hypocrisy*, *perfidy*. Isa. xxiv. 16. Jer. xii. 1. Zeph. iii. 4. As a V. in Kal. to use a *cloak*, be a *Hypocrite*, deal *deceitfully*, make *false pretences*. Exod. xxi. 8. Jud. ix. 23. & al. freq. It is used absolutely, and with ב following, and once with מ. Jer. iii. 20. Comp. 1 Thess. ii. 5. 1 Pet. ii. 16.

DER. *Baggage*. (Q?)

בר

- I. Alone, *single*, Exod. xxx. 34. בר בבר יהיה Solum cum solo erit—*Each shall be separate from other*.
1. בר is used as a particle, *apart*. Zech. xii. 14. and with the pronoun affixes of both numbers and genders: as לבר *he alone*, by himself alone. Gen. ii. 8. לברו *They* (fem.) *alone*, &c.
2. בר followed with מן or מ, *Without*, *besides*. Jud. viii. 26. Exod. xii. 37.
3. The Particle מ being prefixed to לבר, מלבר denotes *besides*, *without*. Gen. xlv. 26.
- II. As a N. בר *flax*. 'Tis properly the *bark* of the plant called in Heb. פשתה, (פשת) the texture of which bark is very remarkable, being such that it is through the whole length of the stem *separable into single threads*,

which are what we call *spinning flax*, hence the Name בר. v. Plin. Hist. Nat. Lib. xix. cap. 1. Nature displayed, Vol. 1. p. 285. small edit.

It is used for the *flax* or *linen* of which the priest's garments were made; ברים plur. *linen garments*. Ezek. ix. 2, 3, 11. & al.

III. As a N. masc. plur. ברים *single*, i. e. large and strong, *poles* or *levers*, such as are able alone to bear or carry a considerable weight. Exod. xxv. 13, 14, 15, & al. freq. Hence

IV. As a N. masc. plur. in Reg. ברי is used for the *strong limbs* of the *Leviathan*, Job xli. 3. and in like Manner Isa. xvi. 6. for the *strength* of *Moab*, described under the image of a wild beast, *we have heard of the pride of Moab and of his anger*, לאכז ברי his strong limbs (or strength) *are not so*. Vulg. plusquam fortitudo ejus, *More than his strength*. So Jer. xlviii. 30. I know, saith the Lord, his Anger, but not so his strength ברי, (Vulg. Virtus) *not so* (his strength) *hath done*, לא כן עשו v. Margin of the English translation. Hence

V. As a N. masc. plur. ברם the large *single shoots* of a tree. Ezek. xvii. 6. xix. 14. Hos. xi. 6.

VI. As a N. masc. plur. a sort of *Conjurers*, who, I suppose affected *solitude*, as many Impostors to cover and give credit to their lies both in ancient and modern times have done. Thus did *Pythagoras*, *Zoroaster*, *Numa*, *Mahomet*, &c. (v. Prideaux Connect. Vol. I. B. 6. p. 220. 8vo. edit.) The ברם are mentioned with their other *Conjurers*. Isa. xlv. 25. Jer. l. 36.

בר To be all alone, quite alone. Hence as a Particip. in Kal. בורד quite alone. Ps. cii. 8. & al.

ברא To invent or devise of himself. occ. 1 Kings. xii. 33. Neh. vi. 8. in both which passages 'tis joined with מלבו from his own Heart.

DER. Lat. *Kidans*, whence *Widow*, &c.

ברל

- I. To divide, separate. Gen. i. 4. & al. freq. As a N. ברל a part or piece separated. Amos. iii. 12.

Radix *בדק* omittitur in *goli*. *quoniam ipse ait sub בדק* "vide et
 min. *in remissionem* *foras* in *Hamus et Sahih*

ברק—בה

[29]

בהט—בהל

بنز العيون
den
بنز
بنز
تابوت

II. As a N. *בריל* a kind of tin or white lead (stannum) which is found mixed with the silver ore. The Hebrew name seems to be given it, because it melts first of any part of the ore, and so is easily separated from the silver. So the Latin name *stannum* seems derived from the Greek *σταλν* to flow, melt. Num. xxxi. 22. & al. Isa. i. 25. *ברילך* Thy tin-like ones, such as appear beautiful and like genuine silver to the eye, but whom God threatens he will take away by purifying the whole mass of his people in the furnace of affliction and judgment, as the Context shews.

ברק

Occurs not as a V. in Heb. but as a N. *ברק* is constantly used for a breach, rupture, fissure, chink, (v. 2 Kings. xii.) and rendered accordingly, except 2 Chron. xxxiv. 10. which also should be translated—The workmen that wrought in the house of the Lord *לברוק* for (on account of, or at) the breach (ad ruptum) and to repair the house. Comp. 2 Kings. xxii. 5.

ברר

Chald. from the Heb. *בזר*. to scatter, disperse. occ. Dan. iv. 11. xi. 24.

בה

Hollow. It occurs not simply in this form, but hence

I. As a N. *בהו* Hollow, empty, also hollowness, emptiness, vacuity. A place filled with nothing but air. occ. Gen. i. 2. Jer. iv. 23. Isa. xxxiv. 11. In which last passage we read, And he shall stretch out upon it the line of *תהו* and the plummets of *בהו*. A line is used to mark out the plan of a building, and so to make it even and regular, (v. Job xxxviii. 5. Zech. i. 16.) *תהו* is the opposite to this and denotes the want of regularity or order, *το ακανονον*, disorder, confusion: By a plummet the building, both foundation and superstructure is regulated. (v. Zech. iv. 9, 10.) *בהו* opposed to this, denotes, that there shall be neither foundation nor superstructure but instead of both emptiness, vacuity.

II. As a N. *בת* plur. *בתים*, a hollow place, ca-

vity, receptacle. Exod. xxv. 27. xxvi. 29. ix. 20. & al. freq. fem. plur *בתות* cavities. occ. Isa. vii. 19. *בת עין* the hollow, pupil, or sight of the eye. v. *בנת* occ. Pl. xvii. 8. Lam. ii. 18.

III. As a N. *בת*, A bath, the largest measure of capacity next to the Homer, of which it was the tenth part v. Ezek. xlv. 11, 14. It is equal to the *epha*, i. e. to seven gallons and a half of our measure, and is always mentioned in Scripture as a measure of liquids.

IV. Chald. as a V. *בת* to pass the night. a. l. vi. 18.

V. As a N. *בית* Cavity, capacity 1 Kgs xviii. 32.

1. The concave, or inside of a place as opposed to the outside. Gen. vi. 14. & al.

2. A house. *בית* freq. occ. A household or family. Gen. vii. 1. & al. freq. A den or dwelling of wild beasts. Job. xxxix. 6. A nest of birds. Pl. xxxiv. 4.

3. As a particle *בית* In, within, Ezek. i. 27.

VI. As a N. *ביתו* a palace, a large and beautiful house. occ. Esth. i. 5. vii. 7, 8. Castell says, some think it a Persian word, because it occurs only in this book.

VII. As a N. *תבה* An ark, a hollow vessel. 'Tis used only for the ark of Noah, Gen. vi. 14. and for that in which Moses was put. Ex. ii. 3, 5. It is in some editions printed *תבת* (in Regim.) Exod. ii. 3. but in the accurate unpointed Bible, printed after Leusden's, Amsterdam, 1701. and in Dr. Foster's excellent quarto Edition, which does honour to the Press at Oxford, it is *תבת* without the *י* Jod.

DER. boat, boot, booth; (from *תבה*) tub, tube. (Q?)

בהט

As a N. Red Marble, Porphyry, or some kind of beautiful stone. a. l. Esth. i. 6.

בהל

I. In Kal. and Niph. To hurry, be precipitate or hasty. 2 Chron. xxxv. 21. Eccles. v. 1. vii. 10. Prov. xxviii. 22. In Hiph. transitively to hurry away. 2 Chron. xxvi. 20. As a N. (Chald.) *בהילו* hasty, burry. occ. Ezra. iv. 23. As a N. fem. *תבהלה* the same. occ. Dan. ii. 25. vi. 19.

II. In

II. In Kal and Hiph. *to put into a hurry of fear, to put into a consternation, to affright.* Job xxii. 10. xxiii. 6. In Niph. *To be flustered, terrified.* Exod. xv. 15. In Ith (Chald.) *to be affrighted.* Dan. v. 9. As a N. fem. **בהלה** *terror, consternation.* Levit. xxvi. 16. Pl. lxxviii. 33.

בהם

Occurs not in the Hebrew Bible as a V. but as the learned Bockart observes, the word in Ethiopic signifies *mute, dumb, and in Arabic, as a V. to be dumb, or speak barbarously, inarticulately.* Hence,

I. As a N. **בהמה** *A Beast or Brute, destitute of speech, or of an articulate voice.* So 2 Pet. ii. 16. ὑποζυγίων ἄφωνον *the dumb beast.* Further **בהמה** is used,

1st. For any brute as opposed to man. Pl. xxxvi. 7.

2dly, for any terrestrial quadruped, viviparous and of some size.

3dly, For a tame animal opposed to חיה *a wild one.* Gen. i. 25. Pl. l. 10. v. Bockart. Vol. II. p. 4. & seq.

II. As a N. **בהמות** *The Behemoth:* occ. Job xl. 10. or 15. That animal which eminently partakes of the bestial or brutish nature. Bockart has, I think, proved to a demonstration, that the Behemoth described in Job, is the Hippopotamus, the Sea- or (more properly speaking the) River-Horse which is found in the Nile. v. Bockart Vol. III. 754. & seq. There is a good description of this animal in Watson's *Animal World displayed.* p. 91, &c.

בהן

Occurs not as a V. in Heb. but as a N. **בהן** plur. **בהנות** *The thumb or great toe.* Jud. i. 7. Thus Aquila renders it by ἀντιδακτύλος. Exod. xxix. 20, but the LXX. always by ἀκρον, *the top, summit, or extremity.* The putting blood and oil upon the thumb of the right hand and great toe of the right foot Lev. viii. xiv. 14. was typical of all their actions and steps being cleansed by the blood of Christ, and directed by the anointing of the Holy Spirit.

id. id.

בהק

In Chald. signifies *to shine*, but in Heb. occurs only as a N. **בהק** *A kind of plague, a white shining spot or pimple.* a. l. Lev. xiii. 39.

בהר

I. As a N. **בהיר** *Bright, shining.* Job. xxxvii. 21.

II. As a N. fem. **בהרה** *A kind of plague, a bright shining spot.* Lev. xiii. freq.

בוה

I. *To spoil, plunder, strip.* Gen. xxxiv. 27. & al freq. As Ns. **בו**, and fem. **בוה** *prey.* Num. xiv. 3, 31. 2 Chron. xiv. 14.

II. *To strip mentally* (as it were) *to despise, contempt.* Gen. xxv. 34. As a N. **בון** *Contempt.* Gen. xxxviii. 23. freq. occ. As a particip. N. of a mixt form between Niph. and Hiph. **בומה** *contemptible, vile.* So the LXX. ὑτιμωμενον, Theodotion ἐξεδυνωμενον, and Vulg. vile.

בון Denotes the reduplication, repetition, or compleatness of the act of plundering. *To plunder repeatedly, or entirely,* v. Num. xxxi. 9, 32, 53.

בוא *To spoil, strip entirely,* as rivers overflowing a country. occ. Isa. xviii. 2, 7.

בוק

Occurs not as a V. in Heb. but in Chaldee and Syriac signifies *to disperse, dissipate, break to pieces.* As a N. in Heb. **בוק** *a flash of lightning.* So Aquila Ασραπην, Vulg. Fulguris coruscantis. occ. Ezek. i. 14. The name of a place. 1 Sam. xi. 8.

בור

To disperse. occ. Pl. lxxviii. 31. Dan. xi. 24. So LXX. διασπορίζειν.

בחל

To nauseate, retch. So the Chaldee Targum **קצת** *loathed, detested:* but the LXX. ἐπωρυοντο, *roared,* a. l. Zech. xi. 8.

DER. Belch. Q.

בחן

To try, prove, examine. Zech. xiii. 9. & al. freq. We read Job xii. 11. xxxiv. 3. that the ear trieth words or articulate sounds.

id. id. חניני. II. mulato p in v.

בחן—בטה

[31]

בטה—בכ

און מלין תבחן ; and with most exact and philosophical truth is this said of the organ of hearing, particularly of the auditory nerve and membrane, for * "this membrane in the various degrees of tension and relaxation, adapts itself to the several natures and states of sonorous bodies; becoming tense for the reception of acute sounds, and relax for the admission of grave sounds. In short, it is rendered tense and relaxed in a thousand different degrees, according to the various degrees of acuteness or gravity in sounds." Does not this account of hearing give a more natural reason why the ear should be call'd in Heb. און from weighing, than that above transcribed from Hutchinson under און.

As a N. בתון and ביהון A place or building for examining. A watch-tower, Isa. xxxii. 14. Jer. 6. 27. It is written בחין Isa. xxiii. 13. DER. Beacon, Beckan.

בחר

- I. To chuse. Gen. vi. 2. & al. freq.
- II. As a participial. N. בחור A young man, a man in the vigour of his age, Such as one would chuse for his strength and activity, to perform any work. Jud. xiv. 10. Ruth iii. 10. 1 Sam. viii. 16. Prov. xx. 29.

בטה

To speak rashly, foolishly, or unadvisedly, Effutire. occ. Prov. xii. 18.

בטה Nearly the same, but of more intense signification. 'Tis always followed by בשפתים with the lips. occ. Lev. v. 4. Num. xxx. 7, 9. Pf. cvi.

בטה

I. To hang close, cling. It occurs not in Kal. but hence in Hiph. with על following, to cause to cling to, or hang upon. occ. Pf. xxii. 10. על מבתחי על causing me to cling upon my mother's breasts.

II. To trust, rely upon, in which sense 'tis followed with על אל freq. occ. It is also used absolutely, to be confident, secure. Job vi. 20. Isa. xii. 2. As a N. בטח Trust, confidence. Isa. xxxii. 7. It is sometimes

* See New and Compleat Dict. of Arts, &c. in HEARING.

conject in faciem pro un.

used adverbially, confidently, securely, Gen. xxxiv. 25. Deut. xii. 10.

III. As a N. masc. plur. אבטחים Fruits or plants of the pepo or melon kind, which by their tendrils cling to whatever they can lay hold of, and to support themselves, occ. Num. xi. 5.

בטל

To cease, leave off, intermit. It seems a Chaldee word, for it occurs only in Ezra, and Eccles. xii. 3.

DER. Abette. (Q?)

בטן

Occurs not as a V. in Hebrew but in Chaldee, and Syriac, denotes To conceive in the belly or womb; and in Arabic, To hide or be hid (v. Castel's Lexicon.)

I. As a N. בטן The belly of an animal, male or female. Gen. xxv. 23. Jud. iii. 21. Job xl. 11.

II. The belly or middle part of a pillar. 1 Kings vii. 20.

III. As a N. masc. plur. בטנים Nuts or Dates from their shell shaped like the belly, and containing the kernel. a. l. Gen. xliii. 10.

DER. To Batten. (make fat)

Compounded of the particle ב and י me, to me, or on me, i. e.

1. Attend to me. Gen. xliii. 19.
2. Have pity on me. Exod. iv. 10. & al.

בה ש. under בית

בכה

I. To perplex, confound, entangle. Exod. xiv. 3. Esth. iii. 15. & al. Job xxxviii. 16. Hast thou entered into נבכי the perplexed winding passages of the sea, (viz. those by which it communicates with the Abyss) and hast thou gone to search out the Abyss. So Job xxviii. 11. He bound up מברי the winding passages of the floods, viz. after Noah's deluge, which was described in the two preceding verses.

II. To utter a confused inarticulate sound in weeping. To weep, howl, moan. Gen. xxi. 16. xxxvii. 38. 2 Sam. xv. 23. Pf. vi. 9. & al. freq.

בכה

בכ-בל

[32]

בל

בכ Some kind of tree. The LXX. and *Aquila* render it *Ἀπύων* the pear tree. It seems probable as well from 2 Sam. v. 23, 1 Chron. xiv. 14. as from the Derivation of the word that it was a *thick complicated tree* proper to stop a flying enemy.

בכר

tempestive
fedit rem.

The idea of the word seems to be, *to precede, come, or go before.*

- I. In Kal. *To precede, be first in birth, be the firstling or first-born.* occ. Levit. xxvii. 26. In Hiph. *to bring forth the first-born.* occ. Jer. iv. 31. As Nouns **בכור**, **בכיר** and **בכר** *First born.* Gen. x. 15. xix. 3. xxxv. 23. Exod. xi. 5. & al. freq. As a N. fem. **בכרה** *Primogeniture, birth-right.* Gen. xxv. 31, 32, 33. & al. Hence as a V. *To make the first-born, invest with the rights of Primogeniture.* occ. Deut. xxi. 16.
- II. Of vegetables, *to bring forth first (i.e. delicate) fruit.* occ. Ezek. xlvii. 12. As a Noun masc. plur. **בכורים** *First fruits, fruits first ripe.* Levit. ii. 14. & al.
- III. Is not **בכור מות** Job xviii. 13. *An untimely death, Mors præcox?*
- IV. As Ns, **בכר** and fem. **בכרה** *A Dromedary,* (which *English* name by the way is derived from the Greek *δρομῖον* to run) so called on account of its *swiftness*, or according to *Bochart*, a young camel which is *swifter* than others. v. *Bochart*, Vol. II. p. 81. & seq. occ. Isa. lx. 6. Jer. ii. 23.

בל-ה

- I. *To mix, mingle, confound.* Gen. xi. 7. Jud. xix. 21. Hence the name **בבל** *Babylon.* q. d. *In confusion.* v. Gen. xi. 9. v. below **בלל**.
- II. As a N. **בלהה** *Confusion, terror.* Isa. xvii. 14. Job. xviii. 11. & al.
- III. As a N. **בל** A name by which the Heathen, and particularly the *Babylonians* called their arch-idol *the Heavens*, whose different conditions of *fire, light, and spirit* (or gross air) are mechanically *mixed* with each other, and do also *mix* all other species of matter. occ. Isa. xlvi. 1. Jer. l. 2. li. 44. We find by the *Palmyrene* inscriptions, printed at

the end of the *Abbé Barthelemy's Reflections*, &c. Paris, 1754. that **ענל בול** *Bel the Calf*, (v. Exod. xxxii.) & **מלך בול** *Molech Bel*, or *Bel the King* were worshipped at *Palmyra* or *Tadmor*. Hence

- IV. As a V. **בלה** *To wear or be worn out*, as the human body by the continual action of **בל**, *the material heavens*, carrying off the finer parts, and leaving only the dregs behind. Gen. xviii. 12. comp. 2 Sam. xxii. 46. Ps. xxxii. 3. As a N. **בלי** *Abolition, Destruction.* Isa. xxxviii. 17.

- V. *To wear out or grow old* as a garment or the like. Deut. viii. 4. Josh. ix. 4, 5. & al.

- VI. **בל** A negative Particle, *not*, as **אין** from **און**. Isa. xxvi. 14. & al. freq. Hence

- VII. **בלי** a Particle.

1. *Not.* Gen. xxxi. 20.
2. *Without.* Job viii. 11.

- VIII. **בלתי** A negative particle,

1. *Not.* 1 Sam. xx. 26.
2. *Besides.* Num. xi. 6. Hos. xiii. 4.
3. *Unless.* Gen. xliii. 3.

These two last mentioned negative Particles have sometimes the Particles **כ**, **ל**, **מ**, **ע**, and **על** prefixed to them.

- IX. As a N. **בול** *Bul.* The eighth month, partly answering to our *October*, when in *Palestine* the former rains descend, *mix with* and fertilise the earth, &c. 1 Kings iii. 38.

- X. As N. masc, **מבול** *A deluge.* It is only

applied to that of *Noah*, Gen. vi. 7, 9, 10, 11. and Ps. xxix. 10. (v. *Pole Synop.* in Ps.) by which all things in and upon this globe, the earth, air and water, the animal, vegetable and mineral kingdoms were *mixed and confused together.*

- XI. As a N. **חבל** *The mixture or confusion, of species by bestiality.* Lev. xviii. 23. or of *relation by incest.* Lev. xx. 12.

- XII. As a N. **חבל** *The mixt globe of earth and water,* 1 Sam. ii. 8. 2 Sam. xxii. 16. & al. freq.

- XIII. As a N. fem. **חבלית** *Confusion, destruction.* occ. Isa. x. 25.

- XIV. Chald. As a N. **בל** The same as the Heb. **לב** *The heart.* Dan. vi. 14.

בלל

J. in II. בל here made perfect as organ. בל humor de

בל—בלם

[33]

בלע—בניה

בל I. To mix very much, to mix together, confound. Exod. xxix, 2. & al. Gen. xi. 9. Hof. vii. 8.

II. A N. בליל A farrago, or mixt provender for cattle, consisting of different kinds of food, as straw, hay, bran, mixt together. occ. Job vi. 5. Isa. xxx. 24. v. Bochart. vol. ii. 300. Also mixed corn, as barley, wheat, or &c. sowed together. Joh. xxiv. 6.

III. As a N. תבלול A disorder of the eye, by which the humours (are confused and mixt with each other, and consequently the sight rendered confused or indistinct. occ. Levit. xxi. 20. *quæ morbus oculi ex humoribus.*

אבל As a Particle. In truth, but truly. It is strongly affirmative, q. d. May I be confounded if it be not so. Gen. xvii. 19. xlii. 21.

DER. Gr. βαλλω (cast, throw) whence the English, ball; also bell, boil, bull, bubble, babble.

בלג *q. d. mixt.*

In Hiph. To comfort, or strengthen oneself or others, Job ix. 7. Amos v. 9. & al.

DER. Bulk. (Q?)

בלם *q. d. alia hinc*

I. To bind, bind hard, constrict. So the LXX. αγγω, and Vulg. constringo. occ. Ps. xxxii. 9.

II. As a N. fem. בלימה. occ. Job. xxvi. 7. Hanging the Earth on בלימה the constricting matter, that which binds it together, i. e. the expanse of the Heavens or air. v. Pike's Philosoph. Sacra, p. 124. The learned reader will perhaps anticipate me in observing how well Ovid has preserved this article of true philosophy, in his description of the chaotic state. Metamorph. Lib. i. ad init.

Nec circumfuso pendebat in aere Tellus.

Nor yet in ambient air the earth was hung.

See Vossius de Orig. & Progressu Idol. lib. 2. cap. 54. ad fin. where you will find Lucan, Claudian, Pliny, Lucretius, and Macrobius expressing themselves to the same purpose.

DER. Balm. Q?

בלם

To pull, pluck off. So the LXX. ανιζων, Vulg. vellicans. α. λ. Amos vii. 14.

בלם defformit. q. d. hinc
quæ hinc

DER. Blast.

בלע

q. d. idem. Alcoran.

I. To devour, swallow up, Gen. xli. 17. Exod. xv. 12.

II. To destroy, remove as entirely as if swallow'd up. Job viii. 18. Ps. xxi. 10. xxxv. 25. lv. 10. & al.

DER. Belly. Q? also (ש being prefixed, and ב changed into w) swallow. Q?

בלק

To ravage, lay waste. occ. Isa. xxiv. 1. Nah. ii. 11.

DER. Bleak. Pluck.

במה

Occurs not as a V. but the idea is evidently, To be high, elevated.

I. As a N. fem. plur. במות High Places, Heights. Spoken of Hills, 2 Sam. i. 19, 25. Deut. xxxii. 13, of the Clouds, Isa. xiv. 14.

II. And most generally, as a N. fem. במה A High Place, or in plur. fem. במות High Places dedicated to religious Worship, whether true or false, 1 Sam. ix. 12, &c. Num. xxxiii. 52, & al.

III. As a N. plur. fem. The High Ones. A Name by which Idolaters called their Gods themselves, viz. the Heavens, or their Representatives. v. inter al. 1 Kings xii. 31. xiii. 32. 2 Chron. xi. 15. Ezek. xvi. 16. See Hutchinson's Trin. of Gentiles, p. 550.

DER. Beam. Q.

בניה

I. To dispose, or distribute the Substance of any thing into distinct Parts, Gen. ii. 22. And Jehovah Aleim יבן disposed (formed distinctly) the Rib לאשה into a Woman.

II. To dispose the Parts of a Building. To build a House, Altar, City, &c. freq. occ.

III. As a N. בן. It is used in a passive Sense for somewhat disposed, distinguished or separated. I shall endeavour to illustrate my Meaning by Instances.

i. A Son, the offspring of Man, Beast or Bird, which is disposed (i. e. separated and formed) from their Substance, Gen. iii. 16. Lev. i: 5, 14. Zech. ix. 9. & al. freq.

F

2.

2. **בן שנה** *Son of a year.* What has been *distinct* or *separate* from its mother or dam a year. *A year old.* Exod. xii. 5. & al. freq. comp. Gen. v. 32.

3. **בן קשת** *Son of a Bow, an Arrow, separated from or darted by a Bow,* Job xli. 19.

4. **בן הכות** *Filius verberandi. A Person disposed for* (i. e. liable to, or worthy of) *Stripes,* Deut. xxv. 2. **בן מות** *Worthy of Death,* 1 Sam. xii. 5.

5. **בני קדם** *Men disposed* (and so dwelling) *in the East,* 1 Kings iv. 30. Job i. 3. & al.

6. **בני חיל** *Men disposed to Courage,* or as we more usually express it, *Men of courageous Dispositions,* 2 Chron. xxviii. 6.

7. **בני אלהים** *Sons of the Aleim. Men disposed and formed by his Word and Spirit,* Gen. vi. 2. Deut. xxxii. 8. Job i. 6. comp. John i. 12.

These Instances may suffice to shew the Uses of the Word **בן**, and from these the Reader will easily determine its Meaning, when applied in any manner not here set down.

IV. From **בן** the fem. is **בת** (*q. בנה*) plur. **בנות** *A Daughter, &c.* It is used much in the same manner as **בן**.

V. As a V. **בנה**, as if from **בן** a Son, is used for *having Children,* Gen. xvi. 2. xxx. 3. LXX. *τεκνοποιεσθαι, I may have Children.*

VI. In Kal, denoting an Act of the Mind. *To distinguish, discern, dijudicare.* Ps. cxxxix. 2. Jer. xlix. 7. In Niph. *To become, or be made discerning or discreet,* Isa. x. 13. **נבון** *Discreet,* Gen. xl. 33, 39. & al. In Hiph. *To make a Distinction, discern clearly.* 1 Kings iii. 9. Job xxviii. 23. Isa. xxix. 16. & al. Also, *To make another discern,* Ps. cxix. 27, 34. & al.

VIII. **בין** A Particle denoting *Distinction.*

1. *Between,* Gen. i. 7. Job xxiv. 11.

2. *In the midst,* Zech. xiii. 6.

3. **בינות** In the form of a N. fem. plur. Nearly the same as **בין**, Gen. xxvi. 28. comp. Ezek. x. 2.

בנן *To make to discern, instruct, teach,* so the LXX. *ἐπαίδευσεν,* and Vulg. *docuit.* occ. Deut. xxxii. 10. *Q. Might not the word in this Passage be more properly rendered be*

separated them, viz. from other Nations, or be distributed them? In *Hith.* **התבונן** *To discern, consider with oneself,* Isa. i. 3. & al.

אבן As a N. I. Stone, which is regularly disposed within the Surface of the Earth in *Strata* or *Layers,* Gen. xi. 3. & al. freq.

II. A Perpendicular or Plumbet from its Use in regularly disposing Buildings, Zech. iv. 10.

III. As a N. masc. plur. **אבנים** *Stone Seats or Stools, used by Women in Labour, Sella Parturientium,* So the Chaldee Targum, **מתברא**.

IV. As a N. masc. plur. **אבנים**. Some Instruments used by Potters to fashion their Wares, Jer. xviii. 3.

תבן As a N. *Straw,* Gen. xxiv. 25, & al. from the surprising and regular *Disposition* of its *Structure,* of which a late ingenious Writer speaks thus. "The very *Structure* of the "Stem Part (of Corn) carries in it the "Foot-steps of eminent Wisdom. It is "proper that it should be somewhat tall, "that its Spike may be sufficiently elevated "above the Earth. But then how difficult to support a Vegetable to such a "Height as five Feet, when it is not "above the sixth Part of an Inch in Diameter? Here its Contriver has wonderfully provided that it should be "divided into several Partitions, that each "Part should be strengthened by a Knot, "and that from each Knot should proceed "a Tegument to preserve the division above "it, &c." *Heavenly Meditations, &c.* Edinburgh, 1755. pag. 206, 7.

תבנית As a N. fem. *A pattern, model; exemplar.* Exod. xxv. 9. Deut. iv. 16.

DER. Bound, (terminate.) *Q?*

בנט *بینا* *textor*

אבנט Occurs not as a V. but hence as a N. *A Belt or Girdle.* So the LXX. *ζωνη.* Exod. xxviii. Lev. viii. 7, 13. Isa. xxii. 21.

DER. *To bind, band, bandage, bond, bondage, &c. bonnet*

בם

To trample upon, tread under Foot, Psal. xlv. 6. Zech. x. 5. Isa. xiv. 19. & al. freq. As Nouns

Nouns fem. **מבוסה** Isa. xxii. 5. & **תבוסה**, 2 Chron. xx. 7. *A treading down, trampling under Foot.*

DER. French, *bas, abbaïsser* Whence Eng. *base, abase, &c.*

בסר

Occurs not in *Heb.* as a V. but the Idea seems to be, *To reject, cast off*; for in *Chald.* and *Syriac* the Verb signifies *To despise, contemn,* or the like. As a N. (in *Heb.*) **בסר** *An unripe sour Grape, which is cast off, or falls from the Vine before its Time, Job xv. 33. & al.*

בעה

I. *To gush out, as Water.* **נבע** *v.* II. *Chald. To seek, ask, enquire, Dan. ii. 13, 16. vii. 16. & al. So Isa. xxi. 12. An Edomite, or Idumean Watchman is introduced using the Word in the Chaldee Sense. comp. Obad. i. 6.*

בעט

To kick up. occ. Deut. xxxii. 15. 1 Sam. ii. 29.

idem. **בעל**

I. *To have or take Possession of or Authority over a thing, 1 Chron. iv. 22. Isa. xxvi. 13. As a Participial Noun. בעל* *δεχων. He that bath.*

בעל שער 2 Kings i. 8. *He that bath hair, hairy.*

בעל אף Prov. xxii. 24. *Angry.*

בעל מזמות Prov. xxiv. 8. *Having cunning or wicked imaginations; a cunning fellow.*

בעל חלומות Gen. xxxvii. 19. *A dreamer, a master of dreams.*

בעל לשון Eccles. x. 11. *Having a tongue, a talker, babbler.*

בעלי ברית אברהם Gen. xiv. 13. *Having a covenant with Abraham.*

בעלי חצים Gen. xlix. 23. *Armed with arrows, Archers, &c.*

II. *To marry, take Possession of a Wife.* *v.* Deut. xxiv. 1. xxi. 13. In Niph. *To be married, taken Possession of, as a Wife, Isa. lxii. 4. comp. ch. liv. 1.*

III. As a N. **בעל** plur. **בעלים** *The Ruler or Rulers.* By this Name the Idolaters of several Nations worshipped the *Solar Fire, and Light, which are as to Sense; and*

Appearance, (I mean as distinguished from the Spirit or gross Air) the ruling Principles in Nature, and by this Attribute doubtless they intended to attribute to those glorious Servants of Jehovah the independent and absolute Rule or Dominion over the Universe and all things therein. Sanchoniathon (as translated by Philo Biblius, and preserved by Eusebius) says expressly of the Sun, (ἡλίου) “τῆτον Θεον ενομιζον μόνον ἑρηνυ κυριον, Βεελσαμεν καλεντες, ὃ ἐστὶ παρὰ φοινίκι κυριος ἑρηνυ. This God they thought to be the only Lord of Heaven, calling him Beelsamen, בעל שמים, which in the Phœnician Language is Lord of Heaven.” בעל and בעלים are frequently joined with עשתרת which see, and בעל (sing.) the Solar Fire, is distinguished from שמש the Solar Light, 2 Kings xxiii. 5.

This Word enters into the Composition of several Names among the Carthaginians who were descended from the Phœnicians: As Hannibal **בעל חנני** Baal be gracious to me, Asdrubal **בעל עזרו** Baal help him. Maharbal **בעל מהר** hasten, Baal.

בער

I. *To graze, like a Beast, Exod. xxii. 5.*

II. *To clear off, take clean away, Judg. xx. 13. 2 Sam. iv. 11. 1 Kings xiv. 10.*

III. When joined with **אש** Fire, or other Words, expressive of burning, it signifies *To feed upon, consume, ardendo depasci, Pagnin. Exod. iii. 2. xx. 6. Num. xi. 1. Also, To feed a Fire, i. e. supply it with Fuel, Exod. xxxv. 3. Ezek. xxxix. 9, 10. In Hiph. To cause to consume, or to consume with Fire, Ezek. v. 2. Nah. ii. 14.*

IV. As a N. **בער** *A brutish, foolish Person, fruges consumere natus. Ps. xlix. 11. lxxiii. 22. Hence as a V. in Niph. To be or become brutish. Jer. x. 14, 21.*

V. As a N. **בעיר** *A Brute Animal, a Beast fed by grazing, Gen. xlv. 17. Exod. xxii. 5.*

DER. *Bake, Boor, Boar, burn.*

בעת

To disturb, affright, 1 Sam. xvi. 14, 15. 1 Chr. xxi. 30. & al. freq. As a N. בעתה Ter-

tenui ac molli corpore fuit, et pinguis. etiam fluitat pellati-
agere. hinc **בץ** tenui et glabra cute praeditus. Tharif. Moall.

v. 48.

فقيقة: حجر

النداي بضة

المترج: de puelle: loquens.

Schol.

البضاء الرضة

اض
candil

بيض
a verbo
اض
ضل

11
ضل

ضغ

בעת—בצע

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בצע—בצר

ror, Trouble, Jer. viii. 15. xiv. 19. As a N. masc. plur. **בעותים** Things terrible, or to be feared, Job vi. 4. Psal. lxxxviii. 17. LXX. φοβησιμων.

בץ

Occurs not in Heb. as a Verb, but I guess the Idea to be Softness, Smoothness, or the like, in Opposition to Hardness, Ruggedness, &c. Hence,

I. As a N. **בץ** or fem. **בצה** Soft Mud or Mire. occ. Jer. xxxviii. 22. Job viii. 11. xl. 16. In plur. fem. in Regim, it is once written with **א**, **בצאת**. Ezek. xlvii. 11.

II. As a N. **בוץ** Byssus, of which very fine white Garments, like Linen, were made. Mercer says of it, "In Palestina nascens in folliculis. It grows in Palestine in Pods." It is, I apprehend, the same as what we call Cotton, which is well known to be the Produce of that and the neighbouring Countries, and is that soft downy Substance formed in the Inside of the Pods of the Shrub, called Gossypium, 1 Chron. xv. 27. & al.

III. As a N. masc. plur. **ביצים** The Eggs of Birds, and of some other Animals, from the remarkable Smoothness, and Softness of their Texture. occ. Deut. xxii. 6. Job xxxix. 14. Isa. x. 14. lix. 5.

בצל

Occurs not as a Verb in Heb. but in Arabick signifies, To peel off the bark of a tree, or coats of an onion, or the like.

As a N. **בצל** An onion, from its several coats or integuments. So the LXX. κρομμυσα, α. λ. in plur. Num. xi. 5. Comp. **פצל**.

בצע

I. To break or cut off, Job vi. 9. Isa. xxxviii. 12. Joel ii. 8. As a Particip. N. **בצע** Psal. x. 3. seems to be used for a violent unjust Man, who cuts off or destroys any that stand in the Way of his wicked Purposes. To this Sense the LXX render it *αδικων*, and the Vulg. iniquus.

II. To finish completely, complete, q. d. break off from a Work after completely finishing, Isa. x. 12. Lam. ii. 17. Zech. iv. 9.

III. The Lexicons have given this Root the Sense of Covetousness; but in the Passages

where it is supposed to have this Sense, it literally signifies the breaking or cutting off Pieces of Gold, Silver, or &c. as is evident from Judg. v. 19. They received not **בצע** the breaking off of Silver or Silver broken-off; for in those antient Times their Coin was very rude, they used to weigh their Money, (v. Gen. xxiii. 16. Exod. xxii. 17. Jer. xxxii. 9, 10.) and break or cut off Pieces of it, to make weight in their Dealings with each other, as is practised by some Nations to this Day. Hence,

IV. As a N. **בצע** is used for Gain, Advantage, Gen. xxxvii. 26. & al. freq.

בצק

To be made soft by moistening. So Pagninus, Maceratum est ut emollescat.

I. To be made soft or tender, as the Feet by much walking. occ. Deut. viii. 4. Neh. ix. 21.

II. As a N. **בצק** Meal moistened with Water, paste, or dough unleavened. Exod. xii. 34, 39. & al.

I prefer this Interpretation of the Word to that which is commonly given, viz. swelling, and thence Dough from its swelling; because I apprehend the swelling of Dough is occasioned merely by the Leaven mixed with it; and the **בצק** mentioned Exod. xii. is expressly said to be unleavened. comp. Hof. vii. 4.

בצר

I. To restrain, shut up, Gen. xi. 6. Job. xlii. 2.

II. To inclose with a Wall, or the like, for Safety, to fortify, Jer. li. 53, & al. freq. As a N. **בצר** Treasure so secured, Job. xxii. 24. xxxvi. 19.

III. To house, gather in, applied to Grapes. Levit. xxv. 5. Judg. ix. 27. & al. freq. As a N. **בצר** The Vintage. It implies the housing of Grapes, and to pressing and preparing them for Use. Lev. xxvi. 5. & al.

IV. As a N. fem. **בצרת** and **בצרות** Dearth, Drought. (So the LXX *αποχια*) when Rain is shut up or restrained from the Earth, and consequently the Earth also is shut up, and bears no Fruit. occ. Jer. xiv. 1. xvii. 8. comp. Lev. xxvi. 19. Deut. xxviii. 23.

DER.

بازار - بازار - بازار

בצר - בקר

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בקר - בר

DER. Bazar, A Market-Place or House among the Eastern Nations. Hence also the Eng. Burse.

בק

To shake out, or empty by shaking or concussion, Isa. xix. 3. xxiv. 3. Jer. xix. 7. v. Jer. li. 2. Also, To be emptied, Nah. ii. 11.

בקק To make entirely empty or waste, as above, Hof. x. 1. Nah. ii. 3. In this last Passage the LXX render it by *εκτινασσω*, To shake off or out.

בקב As a N. A narrow necked Bottle, whence liquors are emptied by shaking. occ. 1 Kings xiv. 3. Jer. xix. 1, 10.

DER. A Bucket. Latin *Vacuus*, whence vacant, Vacancy, Vacuum, evacuate, &c.

בקע

I. To divide contiguous or adjoining Parts, as by breaking or bursting open, Gen. vii. 11. Num. xvi. 31. & al. — as by cutting or breaking in pieces, Gen. xxii. 3. & al. freq.

II. As a N. בקע A Half-shekel, a Shekel broke in two. occ. Gen. xxiv. 22. Exod. xxxviii. 26. v. בצע III. *بقعة* idem

III. As a N. fem. בקעה A Valley, q. d. a Break between Mountains, Gen. xi. 2. Deut. viii. 7. xi. 11. & al. freq.

בקר

I. To seek, search, examine, Lev. xiii. 36. xxvii. 33. 2 Kings xvi. 15. Ezek. xxxiv. 11, 12.

II. As a N. בקר The Dawn, or Morning-Light. That dubious Light which appears at Day-break, and which requires a nice Examination to distinguish it from the Star or Moon-light. Thus in Latin *Crepasculum*, the Twilight, is derived from *creperu*, an old Word for dubious, Gen. i. 5. & al. freq.

III. As a N. בקר An Ox, and collectively Oxen, Bulls and Cows, or a Herd of such. freq. occ. "The Love of these Animals" (saith *Isidorus*, Orig. l. 12. c. 1. cited in *Bochart*, V. II. p. 280.) for their companions is very remarkable, for those that have been Yoke-fellows at the Plough together search after each other,

"(alter alterum inquit) and by frequent lowing testify their Affection for them if they be missing."

And it is well known to Persons acquainted with the Nature of these Animals, that if they happen to buy an odd Ox, without his Yoke-fellow, he will not associate for a considerable Time with other Oxen, but pine for his former Companion.

בקש

To require, seek, apply to, Gen. xxxi. 39. xxxvii. 15. & al. freq.

ברה

I. To secrete, separate, select, Isa. lii. 11. (LXX. *απορισθετε*, be ye separate.) Ezek. xx. 38. 1 Sam. xvii. 8. comp. Job xxxvii. 11. Cant. vi. 9. As a N. in Regim. ברה A small Piece, Portion or Space of Ground. v. Jun. in Poli Synops. in Gen. xxxv. 16. occ. & Gen. xlviii. 7. 2 Kings v. 19.

II. To pick and chuse, i. e. one's Victuals here and there, pick a bit, eat sparingly and delicately, as Persons in Grief or Sickness. occ. 2 Sam. iii. 35. xii. 17. xiii. 5, 6, 7, 10. As a N. ברות A Dainty, or dainty Bit, Psal. lxix. 22. They gave me ברות for a Dainty, ראש bitter Hyssop, (which see.) It was usual to give Persons on the Cross Wine mixt with rich Spices and Aromatics to clear their Spirits, and render them less sensible of the Pain. Such a Mixture was offered to Christ, Mark xv. 23. but he would not take it, and instead thereof they gave him Vinegar to drink mingled with Gall, and put it upon the bitter Hyssop, Mat. xxvii. 34. John xix. 29. This bitter Herb was the Dainty he had instead of spices. v. Lam. iv. 10.

III. To purify or cleanse by Secretion, Jer. iv. 11. li. 11. הברו שמים IIa. xlvii. 13. Let the Heavens be clear, or let them clear the Heavens. comp. Isa. lii. 11. Jer. li. 11. and Jer. x. 2. As a N. בר Purity, pure, clean, Ps. xviii. 21. xxiv. 4. & al. Also Pure Corn or Grain, separated from the Chaff, Jer. xxiii. 8. & al. freq.

IV. As a N. ברית Purification, purifier. freq. occ. v. ברית comp. Ezek. xx. 37, 8. Also

بقر

misconferit negotium

بر

liber spiritum communem

hunc justum

بر

Also some *cleansing* Herb or Composition,
Jer. ii. 22. Mal. iii. 2. LXX. Ποα, an
Herb.

V. בעל ברית *Baal the Purifier, the Aleim*
of *Shechem*. occ. Judg. viii. 33. ix. iv.
He is also called אל ברית the God *Berith*,
Judg. ix. 46. Under this Name I apprehend they meant to worship the material
Light, partly from perceiving the *purifying*
Effects of that glorious Agent in the Na-
tural World, partly from attributing to it,
through a corrupt Tradition, what the *true*
Light only can do in the spiritual, by
purifying and *cleansing* from all Sin and Pol-
lution. v. *Hutchinson's Trin. of Gent.* p.
361. & seq.

VI. *Chald* (Q?) בור To declare plainly, make clear, Eccles. ix. i.

VII. As a N. בן *A Son*, formed by *Secre-*
tion from the Substance of his Parents.
Prov. xxxi. 2. Psal. ii. 12.

VIII. As a N. בֵּר & בֹּר *A Pit*, q. d. *A Place of Secretion or Separation for Water*, Gen. xxxvii. 24. Prov. v. 15. Isa. xxxvi. 16. Jer. vi. 7. *A Pit or Dungeon for Slaves, Captives or Malefactors*, Exod. xii. 29. Isa. xxiv. 22. Jer. xxxvii. 16. for *dead Bodies*, Psal. xxviii. 1. lxxxviii. 5, 7.

IX. As a N. fem. **בִּירָה** *A Palace or sumptuous Building*, probably so called from its *glorious Show*. 'Tis I apprehend not a *Hebrew* but *Chaldee* Word; it occurs only in the *Chronicles*, *Ezra*, *Nehemiah*, *Esther*, and *Daniel*.

בָּרַךְ *To separate, select thoroughly, Ezek. xx. 38. As a Part. pass. Choice, eminently chosen, picked from a Number, 1 Chr. vii. 40: Neh. v. 18. & al.*

בָּרֵבֶר in plur. joined with **אֲבוּסִים**, *The most choice and excellent* of the fatted Cattle. *א. ל.*
1 Kings iv. 23. comp. Neh. v. 18. *v. Bochart. V. III. p. 135.*

בִּירָא I. (the final א inverting the Meaning.)
To concrete; form by Concretion, Isa. xlv. 7.
בִּירָא What has the *Effect* of being con-
creted, firm, strong, Gen. xli. 2. Psal. lxxiii.
 4. (where the LXX. στερεωμα. Vulg. Fir-
mentum) & al. freq.

II. *To create.* The only possible Idea or

Glimpse we can have of Creation, seems to be *Concretion*, or making some palpable and solid Substance be, where it was not before. Gen. i. 1. & al. comp. Heb. xi. 3. 2 Mac. vii. 28.

III. To form anew, though of pre-existent Matter, to recreate, renew. Gen. i. 27. Psal. civ. 30. & al. Ezek. xxiii. 46, 47. should be rendered, *I will bring up a Company upon them, and the company shall stone them with Stones.* וּבְרָא אוֹתָהֶן בַּחֲרִיבוֹתַם, and I will create or plant *them* sc. the Nations in *their desolate Places*. So as a N. fem. בְּרָאָה is an Epithet of a Country from its *Productiveness* or *Fertility*, Josh. xvii. 15, 18. As is בְּרָאָה Ezek. xxi. 19. v. Mr. Bates's Reply to Dr. Sharp's Defence, &c. Pt. II. p. 22, 4.

IV. *Chald.* **כְּרָא** A Field, where Beasts feed,
a Pasture, Dan. ii. 38. & al.

DER. *Birth, burrow, barrow, bury, bright,*
Brat, Barn, Bairn (a Child.)

ident. קר ברך +

I. *To hail*, Isa. xxx. 19. As a *N. Hail*,
Exod. ix. 18. & al. freq.

II. As a Participle N. masc. plur. **בָּרִים**
 *Grised, marked with white Spots like Hail,
 upon Black or other Colour. occ. Gen.
 (xxx. 10, 12. Zech. vi. 6. **בָּרִים** vestis)

I. To remove, fly from one Place to another, Gen. xvi. 6. & al. freq. Should not נחש ברה Isa. xx. 1. be rendered *the fleet Serpent*. This is a very proper Description of the Leviathan or Crocodile, which we are informed by Naturalists will run very fast: So the LXX. translate the Words, ὄφιν φευγοντα, *the fleet Serpent*.

II. As a N. בריה Ā Bar, a moveable Lever or Pole, running through Rings, and to holding Boards or the like together, Exod. xxvi. 28, 29. xxxvi. 33, 4.

DER. *Bar, Barrier.*

ברך

This Word is in Scripture often opposed to
 אֶלֶף *make flow, curse.* v. Deut. xxviii. Mal.
 ii. 2. and to קֵלֶם *make light, curse,* Gen. xii. 3.
 xxvii.

Valere et Xaipen male sensu.

citandus Lucius. Περὶ τοῦ παύματος ἐν
τῷ προσαγορεύειν — αα

53.
genua fluit

hinc

بسر ما قلم! بشتا

بسر ما قلم

ברק—ברק

[39]

ברק—ברש

xxvii. 12. Psal. cix. 28. & al. So its Idea seems to be, *To settle, confirm, preserve from Dissolution or Flux.* Hence it signifies.

I. *To bless* in Word and Deed, spoken of God to Man, or of Superiors to Inferiors, Gen. i. 22. xiv. 19. & al. freq.

II. As a N. **ברך** *The Knee*, from the *Strength* and *Firmness* of that Part of the Body. v. *Martini Lexicon in Genu.* Hence *feeble* or *bending Knees* are frequently mentioned in Scripture as Marks of *extreme Weakness*. v. Job iv. 4. Psal. cix. 24. Isa. xxxv. 3. In Hiph. *To cause to kneel*, or *bow the Knee*, Gen. xxiv 11. And because this Posture was used on a religious Account, as 2 Chron. vi. 13. Psal. xc. 6. & al. Hence,

III. *To bless*, as Man doth God, or an inferior his Superior. *To bow the knee*, i. e. emblematically ascribe *Strength* and *Stability* to him. freq. occ. comp. Isa. xlv. 23. Phil. ii. 10. *exalt. dem.*

IV. As a N. fem. **ברכה** *A Pool of standing water, a standing Pool*, 2 Sam. ii. 13. & al. freq.

ברם

Hence, **ברומים** *Sumptuous Garments, gorgeous Apparel.* LXX. *ελεγκτας*, choice, Vulg. *Preciosarum*, precious. a. l. Ezek. xxvii. 24.

ברק

I. *To lighten*, Psal. cxliv. 6. As a N. **ברק** *Lightening, a Flash*, Exod. xix. 16. 2 Sam. xxii. 15. & al. freq.

II. As a N. **ברק**. *A Glitter, or Glisten*, Ezek. xxi. 10, 28. Also *a glistening or bright Weapon*, Job xx. 25. comp. Deut. xxxii. 41.

III. As a N. fem. **ברקת** *A kind of precious Stone, a Carbuncle.* "A precious Stone, shining like *Lightening*, or a *Coal of Fire*." *Assembly's Annotations*, "Carbunculi a similitudine Ignium, appellati." says *Pliny*. Nat. Hist. lib. 37. cap. 7. occ. Exod. xxviii. 17. xxxix. 10. Ezek. xxviii. 13.

IV. As a N. **ברקן** *A kind of Thorn, with very sharp, piercing Prickles.* occ. Jud. viii. 7, 16.

DER. *Break* (as break out.)

ברש

Hence as a N. **ברוש** I. *A kind of Fir-tree* or *Cedar*, Isa. xli. 19.

II. In plur. **ברושים** *Some things made of Fir*, 2 Sam. vi. 5. Nahum ii. 4.

DER. *Blush*.

ברת

Some Tree of the *Cypress* or *Cedar* kind.

LXX. *κυπαρισσος*. Vulg. *Cupressina*, a. l. Cant. i. 17.

בש

I. *To fade*. It is once applied to the *fading* or *failing* of the **חמה** or *Solar Flame*, Isa. xxiv. 23.

II. And most generally, *To fade* or *change*, as a Man's Countenance doth in *Shame*. It is distinguished from **כלם** *Shyness*, and may be rendered, *To be abashed, ashamed*, &c. v. Ezra ix. 6. Psal. xxxv. 4. Isa. xli. 11. Jer. xxxi. 19.

בשש The Lexicons give it the Sense of *Delay*, the Passages produced for this Sense are Exod. xxxii. i. Jud. v. 28. The former may and should be translated, *And the People saw* (i. e. imagined they saw, saw mentally, v. **ראה** and comp. Gen. iii. 6.) that *Moses* **בשש** was quite *ashamed*. — The latter, *Why is רבנו* is his Charioteer, **בשש** quite *ashamed* (So LXX. *αποσχυσθη*) to come. In Hith. *To be ashamed of oneself*, Gen. ii. 25.

DER. *Abash*, *bashful*.

בשל

I. *To concoct, to ripen*, as *Fruit*, by the *Solar Heat*, Joel iii. 18. In Hiph. *To cause to ripen*, Gen. xl. 10.

II. *To dress with Fire*, as by *roasting*, Deut. xvi. 7. 2 Chron. xxxv. 13. or by *boiling*, 1 Sam. ii. 13, 15. & al. freq.

בשם

A Spice, dry Aromatic. Perhaps it is related to **בש** to *fade*, or **יבש** to *dry*, as **גשם** & **בשם**, which see, Exod. xxv. 7. & al. freq.

DER. *Balsam*. Q.

בשם

disposit

حي

باسر

idea
con intention

3

بش

lightie

hinc poet.

maxim

bas

elegant vocat

بنات بش

fi li as

mistie

ش

celebr

س

فد

בשם

The same as בשם (Isa. lxiii. 18. Jer. xii. 10.)
To trample upon, tread to pieces. α. λ. Amos
v. 11.

בשר

I. As a N. בשר *Flesh* in general both of
Man and beast. “As the *Flesh* of *Adam*
“in the State of Innocence was very good
“(See Gen. i. 31.) the Word is first used in
“Scripture in a good and honourable Sense,
“Gen. ii. 21, 3. and the same has been
“since used in a like good Sense, as being
“soft, flexible, and capable of receiving
“gracious Impressions and Influence, Ezek. xi.
“19. But as since the *Fall*, our *Flesh* is
“in itself universally corrupted, Sense still
“prevailing over Faith. v. Gen. vi. 3,
“12. Hence *Flesh* is generally both in
“the Old and New Testament used in a
“bad Sense. v. Rom. vii. 18. viii. 8.
“1 Cor. xv. 50.” Mr. Holloway’s Ori-
ginals. Vol. 2. p. 339.

II. As a V. בשר *To bring or tell extraordinary*
Tidings, whe her good, 2 Sam. iv. 10. & al.
freq. or bad. 1 Sam. iv. 17. *Christ’s* com-
ing in the *Flesh*, or the *Incarnation* of *Jehovah*
was from the *Fall*, (comp. Gen. iii. 15.
* iv. 1.) the *Grand Tidings* or *Revelation*
communicated to Man, so as fully to ju-
stify the Propriety of the *Hebrews* using
בשר both for *Flesh* and *Tidings*. v. Psal.
xcvi. 2. Isa. xl. 9. xli. 27. lii. 7. lxi. 1.
Luke ii. 10.

בה. ש. בת

בתל

Occurs not as a V. in *Heb.* but in *Arabic* sig-
nifies, *To seclude, separate.*

Hence I. As a N. fem. בתולה *A Virgin*,
One who according to the Eastern Customs
was secluded from common Converse, and
the Sight of Men, Gen. xxiv. 16. & al.
freq. The LXX. almost constantly ren-
der it by παρθενος, (*a Virgin*) which is in like

* I observe after many excellently learned and pious
Writers, such as *Luther, P. Fagius, Marinus, Avenarius*
and *Schindler*, &c. &c. that these Words of *Eve* should
certainly be rendered, *I have gotten a Man*, את יחיה
the very *Jehovah*. v. Pol. Synops. in Loc.

manner derived from παρατιθεμαι, *to be se-*
cluded, set apart; (v. Scapulæ Lexic.) and
their Translation confirms this to be the
ideal Meaning of the *Heb. Word בתל*. v.
Leigh Crit. Sac. in παρθενος. and comp.
עלם III.

II. בתולים As a N. masc. plur. *The Signs*
or *Marks of Virginity*, Deut. xxii. 14, 15,
17. Also (מים being understood) *Days*
or *Time of Virginity, Virgin State*, it may be
rendered *Virginity*, Lev. xxi. 13. & al.

בתק. בוך. ש. בת

To run through, as with a *Sword*. α. λ. Ezek.
xvi. 40. *hine* *gladii* *acutis*

To divide asunder, Gen. xv. 10. As a N.
masc. plur. in Reg. בתרי *Parts so divided*,
Divisions, Jer. xxxiv. 18, 19.

DER. *To batter* (2?) *refecuit*

PLURILITERALS,

Or Words of more than three Letters, be-
ginning with ב.

ברלח

As a N. *Pearl*. This precious Substance, which
is naturally hard, white, smooth, and glossy,
is found in many Parts of the World, and
produced in a Fish called the Pearl-Oyster.
The *Persian Gulph* in particular abounds
with the Pearl-Fish. Perhaps the *Hebrew*
Name is from בר singular and לח smooth,
as being the only Gem, naturally smooth and
polished. occ. Gen. ii. 12. Num. xi. 7.
comp. Exod. xvi. 31. Ps. xvi.

בלעד

A Particle (from בל *Not*, and עד *Unto*, so
far) *Without, besides, except*, Gen. xiv. 24.
xli. 44.

בליעל

I. As a N. *unyoked*, from בלי *not*, and עול or
על *a Yoke*. It admirably expresses the rebel-
lious, refractory Temper of the natural Man,
who either hath never submitted to, or hath
shaken off the Yoke of God’s Law and Au-
thority. It may be rendered wicked, per-
verse,

verse, rebellious, &c. 1 Sam. xxv. 17. Prov. vi. 12. Deut. xv. 9.

II. It appears to be used as a Name for Satan, Belial, ὁ πονηρός, The wicked, rebellious one, Deut. xiii. 13. 1 Kings xxi. 10. 13. & al. comp. 2 Cor. vi. 15. John viii. 44. Acts xiii. 10. 1 John iii. 10. *crasus et* *obscuro* *Kam.*

As a N. Iron, from בר and לל to flow. בר is used for the extreme rarefaction of the heavenly fluid in (and at the solar orb. Job xxxvii. 11. Cant. vi. 9. And it is remarkable of iron, that it requires the strongest fire of all metals to melt or fuse it. Gen. iv. 22. & al. freq.

ג גלה גלה גלה
ad dignitatem exivit
גאה

I. To be elated, lifted up, or risen. Erigi, as waters, Ezek. xlvii. 5. as a plant in growing, Job viii. 11. "To lift, rouse, or raise up oneself, as a person preparing to engage an Enemy, Exod. xv. 1. 21." Cocceius. As Nouns, גאה Elated, lifted up, Isa. ii. 12. Also Elation, pride. Prov. viii. 13. גאות elation, lifting up, as of Smoke, Isa. ix. 18. of the Sea, Psal. lxxxix. 10. Applied to God, Isa. xxvi. 10. גאות rising, swelling, as of waters. Job xxxviii. 11. Jer. xii. 5. xlix. 19. 1. 14. Majesty of God, Exod. xv. 7. Isa. ii. 10. Pride, vain elation of man, Job xxxv. 12.

גאה As Ns. fruitful valley, or campaign, abounding with trees and plants, Num. xxi. 20. Isa. xlv. ג (the final נ being omitted,) the same. comp. 2 Kings xxiii. 10. 2 Chron. xxviii. 3. 2 Chron. xxxiii. 6. Jer. vii. 31. The LXX. often render these by *παρρη*, a lawn or shady valley.

DER. Gay, gaiety, &c. joy, joyful, enjoy, rejoice, &c.

נאל

I. To deliver that, to which one has some right, from evil or wrong, vindicare. So LXX.

proprie loquuti stagnat
et confluit aqua.

Gen. xlviii. 16. Exodus vi. 6.

II. To redeem, to recover a thing to its lawful owner. v. Levit. xxv. 24. & seq. As a N. נאל A near kinsman, one who by the Mosaic Law had a right to redeem, and also was permitted to kill the slayer of his relation, if he met him out of the cities of refuge. v. Num. xxxv. 19, 21, &c.

III. Chald. (from the Heb. געל) To pollute, defile, Mal. i. 7. Dan. i. 8. Neh. xiii. 29. & al. Also, To reject as polluted, Ezra ii. 62. Neh. vii. 64.

גבה

I. To be high, eminent, prominent, gibbous, 1 Sam. ix. 2. x. 23. As a N. גבה High, eminent, Gen. vii. 19. joined with לב the heart, Prov. xvi. 5, רוח the spirit, Prov. xvi. 18, אף the countenance, Psal. x. 4, עין the eye, Psal. ci. 5, it beautifully describes pride and haughtiness, from the swelling hearts, lofty carriage and high looks of such persons. Sometimes the word גבה by itself is used in this sense, lofty, haughty, Isa. iii. 16. Jer. xiii. 15. & al.

II. As a N. גב A vaulted or arched chamber, such as prostitutes dwelt in, Ezek. xvi. 23, 31. So Fornix, a vault, (whence Engl. fornication,) in the Latin writers is used for a brothel.

III. As a N. masc. plur. in reg. גבי Prominent heaps or ridges of earth. Job xiii. 12.

IV. As a N. גב The higher or eminent part of an Altar, Ezek. xliii. 13.

V. As a N. גב The back of a man, considered as raised, bowed, or bent, Psal. cxxxix. 3. comp. Dan. vii. 6.

VI. As a Noun masc. plur. in reg. גבי The bosses or umbos of shields, which project in the middle of them. Job xv. 26.

VII. As a N. fem. plur. גבות The prominent flesh over the eyebrows, or the eyebrows themselves, Lev. xiv. 9.

VIII. As a N. plur. masc. in reg. גבי The bending fellows or rings of wheels, 1 Kings vii. 33. Ezek. i. 18.

IX. As a N. גוב plur. גבים A species of locust or scarabæus, from their gibbous form. occ. Isa. xxxiii. 4. Amos vii. 1. Nah. iii. 17.

G

X. As

mulier statuti brevis .
s. with lake utp. in capes,

גבה—גבע

[42]

גבע—גג

X. As a N. masc. plur. **גְּבִיעִים** The Lexicons and Translations give it the meaning (which indeed is like to that which **גב** hath in Chaldee, Dan. vi. 7, 12.) of *ditches* or *trenches*, 2 Kings iii. 3, 16. Jer. xiv. 3. But it is evident, if in both passages the word be translated *ridges*, viz. of earth thrown up from the trenches, the sense will be equally good, and then the particle **על** in *Jeremiah* will retain its most usual meaning. comp. Job xiii. 12.

גִּבְעָה As a N. *A cavity, pit*, the opposite to **גב** (the **א** postfixed inverting the meaning,) Isa. xxx. 14. Dan. vi. 16. & al. **גב** Chald. the same. Dan. vii. 12.

גִּבְנוֹן As a N. I. *Gibbous, crook or hump-backed*, Lev. xxi. Isa. xxx. 10.

II. As a N. fem. **גִּבְנָה**, or according to some copies **גִּבְנִינָה** *cheese*, *a. l.* Job x. 10. It seems not a *Hebrew* but foreign word. In *Syriac* and *Arabic* the verb signifies, *To coagulate, condense*.

III. As a N. **הַר גִּבְנוֹנִים** whence **הַר גִּבְנוֹן** *A mountain of gibbosities*, i. e. abounding with *billocks* or *protuberances*. occ. Psal. lxviii. 16, 17.

יִגְבַּע in plur. I. *Lands cultivated or ploughed*, so as to form *ridges* and *furrows*. occ. Jer. xxxix. 10.

II. *Husbandmen, ploughmen*, those who so cultivate lands. occ. 2 Kings xxv. 12. Jer. lii. 16. DER. *Gibbous*, &c.

גבה

Bald before, fore-head bald, Lev. xiii. 41, 42, 43, 55.

גבל

To set up a boundary, To bound, terminate, Deut. xix. 14. Josh. xviii. 20. Zech. ix. 2. In Hiph. *To bound, set bounds to*, Exod. xix. 12. As a participial N. **מִגְבֹּלָתָא** *Being at the extremities or borders*, Exod. xxviii. 14. As a N. **גִּבּוֹל** or **גִּבְלָא** *A set bound, limit, border*, Gen. x. 19.

DER. *Gabble, gabel*, (end of a house.)

גבע

Occurs not as a Verb, but is nearly related to **גבה**. So **גִּזָּה** and **גִּזָּע**, **פִּרְהָ** and **פִּרְעָה**, **קִצָּה** and **קִצָּע** which see.

Hence I. As a N. fem. **גִּבְעָה** *A billock, rising ground*. It is, I think, properly the *summit* or *cumulus* of a hill or mountain. v. Isa. xxxi. 4. lxv. 7. Hos. iv. 13.

II. As a N. masc. **גִּבְעִי** *A bowl or cup to drink out of*, Gen. xlv. 2. & al. in plur. The *bowl* of the golden candlestick, Exod. xxv. 31. & al.

III. As a N. fem. plur. **מִגְבְּעוֹת** the *mitres* or *bonnets* of the priests. occ. Exod. xxviii. 40. xxix. 9. xxxix. 28. Levit. viii. 13. It is evident that *gibbousness* of form is the connecting idea of these three words.

גבר

I. *To be strong, powerful, to prevail*, Gen. vii. 18. 24. & al. freq. As a N. *strong, powerful*, Gen. vi. 4.

II. As a N. **גִּבּוֹר** *A man*, as distinguished from a woman or child on account of his *superior strength*. v. inter al. Deut. xxii. 5. Jer. xliii. 6. Exod. xii. 37.

III. As a N. **גִּבּוֹר** *Lord, master*, Gen. xxvii. 29, 37. fem. **גִּבּוֹרָה** *lady, mistress*. A title of the queens of *Judah*, 2 Kings x. 13. 2 Chron. xv. 16.

DER. Latin *Guberno*, whence *gubernation, govern*, &c.

גביש

Occurs not as a V. but hence I. As a N. **גִּבְשִׁי** *A name for some precious stone* from its resemblance to *bail*. *a. l.* Job. xxviii. 18. For

II. As a N. **אֶלֶגְבִּישׁ** is used for *large bail-stones*. occ. Ezek. xiii. 11, 13. xxxviii. 22. The LXX. in this last place render it by *χαλαζης bail*. Perhaps this compound word of the prophet may allude to some *idolatrous* use they made of precious stones in honour of their material **אל**. v. Ezek. xxviii. 13. Dan. xi. 38.

גג

Occurs not as a V. in *Heb.* but in *Arabic* signifies *To expand, stretch out*.

As a N. **גִּג** *The flat extended top or roof of an house or altar*, Exod. xxx. 3. Deut. xxii. 8. Josh. ii. 6. & al. freq.

I. To

- I. To penetrate, to invade in troops, "turmatim invadere," Cocceius. To make an inroad or invasion as a party of soldiers into an enemy's country, Gen. xlix. 19. Psal. xciv. 21. Hab. iii. 16.
- II. As a N. fem. plur. גְּדוֹת trenches or ditches cut for the water to run in, and thereby fertilize the country. That this is the meaning of the word, and not banks as translated, appears from its being joined with מְלֵא to fill. occ. Josh. iii. 15. iv. 18. 1 Chron. xii. 15. Isa. viii. 7.
- III. As a N. גֶּד A name by which some of the heathen called their idol, the material Light, considered as issuing in troops by the action of the solar fire, and penetrating and pervading all things. It is mentioned Josh. xiii. 5. xv. 37. Isai. lxxv. 11. Comp. Job xxv. 3. and see Hutchinson's Trin. of the Gentiles. p. 354.
- IV. As a N. גֶּד A Kid. An emblem of the abovementioned action of light from its agility, Exod. xxiii. 19. & al.
- V. As a N. גֶּד Coriander, from its penetrating, incising, and attenuating qualities. v. Martini Lexic. and the Dispensatories. occ. Ex. xvi. 31. Num. xi. 7.
- VI. Chald. גְּדָה (from the Heb. גָּד) To cut down, Dan. iv. 11, 20.
- VII. As a N. גֶּד A nerve, a tendon or sinew, consisting of nervous fibres, Gen. xxxii. 32. Ezek. xxxvii. 6, 8. which are eminently affected by the lights moving in troops or streams. The nerves are on all hands allowed to be the instruments of sensation, and that this is effected by means of some very subtle fluid derived through them to every part of the body, has been the opinion of some of the greatest names in philosophy and physic. Sir Isaac Newton was, as he himself declares of opinion, that "all sensa-

* "Adjicere jam licet nonnulla de spiritu quodam subtilissimo, cujus vi & actionibus — Sensatio omnis excitatur, & membra animalium ad voluntatem moventur, vibrationibus scilicet hujus spiritus per solida nervorum capillamenta ab externis sensuum organis ad cerebrum & a cerebro in musculos propagatis." Scholium generale in principia. v. alfo Qu. 24 at the end of his optics.

- "tion is excited, and the limbs of animals moved at pleasure, by the vibrations of a very subtle fluid, which are propagated thro' the solid capillaments of the nerves, from the external organs of the senses, to the brain, and from the brain into the muscles." And the learned Boerhaave speaking of this fluid † tells us that "it is found to exhale of its own accord in an instant, not to concrete by fire, but entirely to vanish in the air;" and infers from an induction of particulars, "that the particles that compose it are the most solid, subtle, active simple and fluid of all the humours of the body." No description can better answer the known properties of that glorious fluid we call light than this. And the sacred language we see calls the nerves by a name which expresses their office of admitting the light into them, and thereby affecting us in such a manner as we were formed to be affected by it. Light therefore is the same as what philosophers and physicians have called the nervous fluid, or animal spirits. See also Dr. Wilson's Disquisitio Physico-medica de Luce. pag. 16.
- VIII. As a N. fem. אֶגְדָּה 1. A troop or company of men, 2 Sam. ii. 25.
2. The stream or pillar of light which reaches the earth as its basis, Amos ix. 6.
3. A bundle or bunch of other things, Exod. xii. 22. Isai. lviii. 6. non al. occ.
- גֶּד As a V. in Hitb. I. To penetrate, or cut oneself, Deut. xiv. 1. 1 Kings xviii. 28. Jer. xli. 5. xlvii. 5.
- II. As a N. גְּדוֹר A furrow, q. d. a cut or fissure, plur. fem. גְּדוֹת cuts, cuttings, incisions, Jer. xlviii. 37.
- III. As a N. גְּדוֹר A party of invading soldiers, 1 Sam. xxx. 8, 15, 23. & al.
- DER. The English words God and good, which are with little variation retained by most nations from Persia and Arabia to Iceland.

† "Sponte quam citissime exhalare, nec ad ignem con-
crescere sed penitus in auras abire deprehenditur — partes
hoc fluidum componentes esse solidissimas, tenuissimas, mobilis-
simas, simplicissimas, fluidissima somnium humorum nostri cor-
poris." Institut. med. § 275. Edit. tertia.

Hence also (g or ג being changed into w, as usual in many other instances) the Saxon god *Woden*, whence their *poenybag*, and our *English Wednesday*; likewise, *gad*, goat, *kid*.

גדל

- I. Intransitively in Kal. *To increase, grow, become great*, Gen. xxvi. 13. & al. freq.
- II. Transitivity, in Kal & Hiph. *To make great, cause to grow, educate, bring up*. v. Josh. iv. 14. Isai. i. 2. xlix. 21. & al. freq. So Isai. ix. 3. should be rendered, *Thou hast multiplied a nation*, (whom) לא הגדלת thou hast not brought up, viz. the Gentiles, with joy they rejoice before thee, &c. *להם*
- III. As a N. masc. plur. גדלים The *great ones*, the planets, whose *fluxes of light* are great in comparison of the *fixed stars*. The figures of these each Jew was to wear upon the skirts of his garment, Deut. xxii. 12. the reason of which is given, Num. xv. 38, 41. namely, to prevent their idolatry; and for the like reason doubtless they were placed in the crowns upon the columns before the porch of the temple. 1 Kings vii. 17. v. *Hutchinson's Confusion of Tongues*, p. 20, 21. *Columns*, p. 49. & seq.
- IV. As a N. מגדל A large building, a temple, or tower. v. Gen. xi. 4. 2 Chron. xiv. 7. xxvi. 9.

גדע

To cut down, off, or in two, Deut. vii. 5. 1 Sam. ii. 31. Psal. cvii. 16. & al. freq.

גדף

In Kal & Hiph. *To reproach, revile, blaspheme*, Num. xv. 30. 2 Kings xix. 6. Psal. xlv. 17. & al. freq.

גדר

To make a fence, fence in, inclose with a fence, i. e. a wall, hedge, or &c. As a N. גדר a fence. v. Ezek. xiii. 5. xxii. 30. As a N. masc. plur. גדרים masons, fence or wall-makers, 2 Kings xii. 12. So the LXX. *οικοδομοι*.

גדש

Occurs not as a V. in the Hebrew Bible, but in Chaldee signifies, *To gather together, heap up*.

Hence, I. As a N. גדש A *heap* or *stock* of Corn, Exod. xxii. 6. Jud. xv. 5. Job v. 26.

II. A *heap* of earth, Job xxi. 32. non al. occ.

גה

The idea of the word seems to be, *To repair, restore to its former state*, *fanare*. It occurs but once in a simple form, and that in a difficult passage. Ezek. xlvii. 13. where the Chaldee Targum and LXX. having mistaken it for זה *this*, they have been followed by the Vulgate and modern translations. Nevertheless גה is not so much as supported by a Keri. I apprehend that the word in this passage is in the Imperative Mood, and that גה גבול should be rendered, *repair the limit or boundary*, i. e. *restore it to its former state*. For hence

גה To *heal entirely, restore entirely to its former state, make a complete cure*. occ. Hof. v. 13. from which passage it seems to be more than רפא. The LXX. render it διαπαντος, *shall cease*. As a N. fem. גה a *curative medicine*, or rather the *cure* itself, Prov. xvii. 22, גה יטיב shall make a good or complete cure. LXX. *εὐεκτην ποιει, causeth to be well*. comp. Prov. xxx. 29.

גהר

To prostrate oneself, to lay along, 1 Kings xviii. 42. 2 Kings iv. 34, 5.

גוה

Occurs not as a V. but the idea seems to be, *To form into a mass or body*.

I. As Ns. גו and גוה A *body*. Prov. x. 13. Jer. li. 23. Job xx. 25.

II. As a N. גו A *Society* or a *body* of men associated, Job xxx. 5.

III. Chald. גו, גוה and גוה the *body* or *midst* of any thing, Ezra v. 7. vi. 2. Dan. iii. 6. iv. 7. & al.

IV. Chald. As a N. גוה, from the Heb. גאה, *Elevation, lifting up*, Job xxii. 29. Also *pride, elation*, Job xxxiii. 17. Jer. xiii. 17.

V. As a N. גוי A *multitude* or *congregation* of men associated together, or formed into one body, a nation, a people. [freq. occ. It is applied to animals as well as men. v. Joel. i. 6.

VI. As a N. fem. גזית *An animal body*, alive or dead, Gen. xlvii. 18. Jud. xiv. 8. 1 Sam. xxxi. 10. & al. freq.

גז *exante idem.*

I. To take off or away, Num. xi. 31. Psal. lxxi. 6. v. Pole's Synopf. in loc. & Ezek. xvi. 4.

II. To shear as sheep, Gen. xxxviii. 13. & al. freq. to shave as the head, Job i. 20. As a N. גז and גזה A fleece, wool shorn off, Psal. lxxii. 6. Jud. vi. 32. As a N. masc. plur. in regim. גזי mowings, Amos vii. 1. comp. Psal. lxxii. 6.

III. As a N. גזית Stone that hath been chipped, hewn or polished Stone, Exod. xx. 25. 1 Kings v. 17. & al. freq. v. Bockart V. 2. 480. & seq.

גז To shear. The γ doubled to express the repetition of the same action in shearing, Gen. xxxi. 19. & al.

DER. Gasp.

גזל *simil.*

I. To take away by violence, to plunder, ravage, Gen. xxi. 15. xxxi. 31. & al. freq.

II. As a N. גזל The young of pigeons, Deut. xv. 9. — of eagles, Deut. xxxii 11. because exposed to rapine, say Leigh and Marius, but this cannot be right, for the word is in the active form. It rather seems that they are denominated from this root, because they are remarkably ravenous. Bockart (Vol. 3. 178.) shews from Albertus and the antients, that eagles, though they lay several eggs, can rarely breed up more than one young one. Pigeons, in like manner, generally bring up no more than two. The word גזל therefore is with great propriety used in Scripture for the young of these two kinds of birds.

DER. (Guzzle)

גזם

Occurs not as a Verb in Hebrew, but in Chaldee and Ethiopic signifies, To amputate, cut off. As a N. גזם A kind of locust, (says Bockart, V. 3. 443.) which are furnished with very sharp teeth, and gnaw off not only grass and corn, and the leaves of

trees, but even their bark, and more tender branches. occ. Amos iv. 9. Joel i. 4. ii. 25.

גזע

Occurs not as a Verb in Hebrew, but in Arabic signifies To cut, cut off. As a N. גזע the stump of a tree that hath been cut down. occ. Job xiv. 8. Isai. xi. 1. xl. 24.

גזר

I. To divide, cut off, or in two, 1 Kings iii. 25, 26. Psal. cxxxvi. 13. In Niph. to be cut off, Psal. lxxxviii. 6. As a N. fem. plur. גזרות Instruments for cutting, axes, or the like. occ. 2 Sam. xii. 31.

II. To cut, polish, as a precious stone; it occurs not as a V. in this sense, but as a N. גזר A polish, polishing. occ. Lam. iv. 7.

III. Chald. To decree, decide, Esth. iv. 1. Job xxii. 28. As a N. fem. in regim. גזרת A Decree, Dan. iv. 14, 21.

גח

I. To break or burst forth, Ezek. xxxii. 2. Also transitively, to thrust or bring forth with violence, Psal. xxii. 10. LXX. $\epsilon\sigma\tau\alpha\sigma\alpha\varsigma$. Vulg. extraxisti, Thou hast drawn me forth. In Hiph. To break, burst, or rush forth, Jud. xx. 33. Dan. vii. 2. Job xxxviii. 8. xl. 18. which last passage the learned Bockart renders thus, V. 3. 765. Behold the stream may press upon him; he will not be terrified, he will be secure, כי יגח ירדן though Jordan should rush over his mouth, i. e. rise above his mouth and nostrils, so as to stop the passages of breathing. Comp. ירדן under ירד.

II. To labour to bring forth, like a woman in travail, Micah iv. 10.

גחל

As a N. A live coal, Lev. xvi. 12. Isai. xlv. 19. & al. freq.

DER. Coal.

גחן

Occurs not as a V. in Hebrew, but in Chaldee signifies, To bow down, incline, fall down prostrate, &c. As a N. גחן and גחון The belly and breast, or under part of the body of those reptiles that have no feet, as the serpent,

serpent, earthworm, &c. occ. Gen. iii. 14. Levit. xi. 42. Q? May not גחן be a derivative from גח to thrust with force, because the animals just mentioned move along by thrusting first the hinder and then the fore part of their bellies against the ground?

גלה

This is a very general word, and has a great variety of applications. To roll in whatever manner, roll down, roll together, roll back, roll round. It is used both transitively and intransitively.

I. To roll, as a stone, by turning it round, one part up and the other down alternately, and so moving it forwards, Gen. xxix. 10. Josh. x. 18. 1 Sam. xiv. 33. To revolve, as the earth in its diurnal and annual motion, 1 Chron. xvi. 31. Psal. xcvi. 11. xcvii. 1. Isai. xlix 13. As a N. גל a heap of stones rolled together, Gen. xxxi. 46, 52. & al. As a N. fem. plur. גלות Orbs, rings or rounds. LXX. σφαῖρα, some things that would easily turn about. Vulg. vasa rotunda, round Instruments. occ. 1 Kings vii. 41, 42. 2 Chron. iv. 12, 13. v. Hutchinson's Columns, 41—45, 68.

II. To roll, as waters do, Amos v. 24. As a N. masc. plur. גלים waves, q. d. Rollers, Isa. xlvi. 18. Zech. x. 11. & al. freq. Plur. fem. גלות springs, fountains, Josh. xv. 19. Jud. i. 15. גלה is used in the sing. for a bowl of the candlestick, containing the oil, Zech. iv. 2, 3. גלת זהב Eccles. xii. 6. The golden bowl, that part of the brain, in which the animal spirits (v. גיר) are formed, which, according to the learned Dr. Smith on this passage in his Solomon's Portrait of old Age, is the membrane called by anatomists, Pia Mater, and denominated golden on account of its yellowish colour, not unlike that of gold, and also from its admirable office in preparing those subtle spirits (or light) which can be likened to nothing among all terrestrial substances more properly than to that most absolute, and perfect, that best concocted

and most exalted mineral of gold. v. Smith's Portrait, &c. p. 193—195, 3d edit.

III. In Kal. and Hiph. To exult, jump and turn this way and that for joy. The Lexicons seem agreed that it is a word of gesture and denotes the outward expression of joy by jumping and turning (tripudis & volutationibus Merc. in Robertson) Isai. lxxv. 19. Psal. ix. 15. xiii. 5. & al. freq.

IV. To roll or be rolled away, 1 Sam. iv. 21, 22. גלה כבוד literally, the glory is rolled away, as when the solar light is by the motion of the earth rolled off our Hemisphere.

V. To remove from one's place by violence. It is generally used for the removal or transplantation of the Israelites out of Judea into the countries of their enemies, who carried them away captive, 2 Kings ch. xv. and xvii. and xxv. & al. freq. Was not the word thus used to intimate to them, by the name of their punishment, their crime in worshipping the Material גלולים or Circulators? v. Jud. xviii. 30. 2 Kings xv. 28, 29. xxiv. 9, 14.

VI. To roll or turn back, as a garment or covering, Jer. xiii. 22. Ruth iii. 4. וגלית מרגלתי And thou shalt roll back (viz. his garment) from his feet. comp. ver. 7. To uncover, by thus turning back a garment, covering or veil, Gen. ix. 21. Exod. xx. 26. Num. xxii. 31. Gen. xxxv. 7. comp. 2 Kings vi. 17. גלה את און or simply און as Ruth iv. 4. Job xxxiii. 16. xxxvi. 10, to uncover the ear, is used for making a person thoroughly acquainted with a thing, all impediments to their hearing and understanding it being removed, Ruth iv. 4. (v. Pole's Synopf. in loc.) 1 Sam. ix. 15. xx. 2. xxii. 8.

VII. As a N. masc. plur. גלנים a. ג Isai. iii. 23. Most of the versions after the Targum and Vulg. render it Looking-glasses, but it seems very improbable that this should be the true meaning of the word, both because it is mentioned as somewhat the women wore, and because in this sense there would seem to be a very forced application of the Root גלה. The LXX.

render

render it *διαφανη λακωνικα*, transparent garments, such as the *Lacedemonian* women wore. They were a sort of *no-coverings* or vestments of the *cobweb* kind,* which would not hinder their appearing almost *naked*; perhaps not unlike the *gauze* worn by some modern *Christian* ladies. This interpretation of the *LXX.* is excellently suited to the scope of the prophet in this place. v. *Pole's* Synopf. in loc.

VIII. As a V. גלל with the particles על or אל following. To roll to or upon. It is used much in the same sense as the *English*, to commit to, depend or rely upon. v. *Psal.* xxii. 9. xxxvii. 5. *Prov.* xvi. 3.

IX. As a N. גליל A roll or volume, such an one as the *Pentateuch* is still writ upon in the *Jewish* Synagogues. occ. *Isai.* viii. 1.

X. As a N. fem. מגלה A volume. *Psal.* xl. 8. *Jer.* xxxvi. 2. & al. *אגלה; דגלה.*

XI. As a N. גיל occ. *Dan.* i. 10. כגילכם According to, or of your revolution, i. e. of your age or continuance.

XII. As a N. גל A globular drop of Dew. occ. plur. in reg. *Job* xxxviii. 28.

XIII. As a N. מגל A sickle from its round form, and circular motion. occ. *Jer.* i. 16. *Joel.* iii. 18. or 13.

גלל I. To roll over and over, *Gen.* xxix. 3, 8. *Isai.* ix. 5.

II. As a N. masc. plur. גללים and גלולים Circulators, Revolvers. It seems a general name for the great material circulators, the *Heavens* or celestial fluid in its three conditions, on whose circulation or revolution all other inferior circulations and revolutions depend, as of the planetary orbs, of springs to and from the abyss, of the sap in vegetables, of the blood in animals, &c. These גלולים, these grand circulators, the *Heavens*, are those active principles of which *Sir Isaac Newton*, (as appears by the last query in his *optics*) saw the absolute necessity, in order to keep up the various motions that are in the world, and "if it were not for these principles, (saith he) the bodies of the earth, planets, comets, sun, and all things that are in them would grow cold

* Cois tibi pæne videre est
Ut nudam.

Hor.

"and freeze, and become inactive masses, "and all putrefaction, generation and life "would cease, and the planets and comets "would not remain in their orbs." v. *Lev.* xxvi. 30. *Deut.* xxix. 17. *Ezek.* vi. 13. viii. 10.

Hence III. גלל is used by the Lord and his prophets in contempt for dung, ordure, or are the faces so called from their passing through the various circumvolutions of the Guts? 1 *Kings* xiv. 10. *Ezek.* vi. 13. viii. 10.

IV. As a N. masc. plur. גלילים Circles, rings, *Cantic.* v. 14. *Esth.* i. 6.

V. As a N. masc. plur. גלילים Turning round on a centre; spoken of folding doors, 1 *Kings* vi. 34.

VI. As a N. fem. גלילות Circumference, circuit, compass, or windings, meanders, (Q?) *Josh.* xiii. 2. xxii. 10. & al.

VII. בגלל By means of one, q. d. by his bringing it about. It is applied both to a person and thing, *Gen.* xii. 13. *Deut.* xviii. 12. & al.

גלל I. To roll round and round. occ. *Job* xxx. 14. *Jer.* li. 25.

II. As a N. גלל The matter of the Heavens circulating, *Psal.* lxxvii. 19.

III. The great organ of circulation in the human body, the heart, *Ecclef.* xii. 6. But see *Dr. Smith's K. Solomon's Portrait of Old Age.*

IV. Somewhat turning or turned round, a wheel, *Isai.* xxviii. 28. *Jer.* xlvii. 3. 'Tis thus rendered also, *Ezek.* x. 2, 6. But in these latter places it seems rather to mean the circulation of the celestial fluid with which the cherubim were surrounded; 1st. Because there is another word to express the wheels, viz. אופן. 2dly, Because this interpretation best agrees with the context, with which compare *Gen.* iii. 24. *Ezek.* i. 4. 2 *Sam.* xxii. 9, 13. *Psal.* xviii. 9, 13, 14.

V. Somewhat whirled about by the wind, *Psal.* lxxxiii. 14. *Isai.* xvii. 13.

VI. As a N. fem. גלגלת The skull from its round or spherical figure, *Jud.* ix. 53. 2 *Kings* ix. 35. 1 *Chron.* x. 10. The word is sometimes used to express the numbering men by the head or poll as we call it. v. *Exod.* xvi. 16. xxxviii. 26.

DER

evolvare
hinc alio

il len

collejit

stet in

camelina

Ida

3

DER. A *wheel*, *well*, the *Saxon* *pealcan* to roll, whence *Welkin* (the *Heaven*) perhaps the Latin *volvo*, whence *revolve*, *devolve*, *convolve*, &c. &c. Also *glee*, (joy) *while*, (space or revolution of time.) *Gale*. Q?

גלב

As a N. A *Barber* or *shaver*. In plur. a. l. Ezek. v. 1. It seems a *Chaldee* word.

DER. *Glib*, &c. (smooth) Latin *glaber*, whence *glabrit* (smoothness, baldness.)

גלד

Occurs not as a V. in *Hebrew* but in *Chaldee* signifies, To *congeal*, *condense*, *crust over*, and as a N. in that language the *bark* of a tree, a *crust*, *concretion*, *ice*, the *skin*, &c. Hence, as a N. גלד A *skin* or *hide*, a. l. Job xvi. 15.

DER. The Latin *gelidus*, (cold) whence *gelid*, *gelidness*, *gelidity* in *Eng.* Also *cold*, *gold*, (Q?) from its density and tenacity, *clod*, *cloud*, *clad*. Q?

גלם

I. To *wrap* or *roll up*, 2 Kings ii. 8. As a N. גלם A *cloak*, a kind of *loose garment*, which is *wrapped* round one, Ezek. xxvii. 24.

II. As a N. גלם An *embryo*, or *foetus* *wrapped up* in the *involucra* of its mother's womb, Psal. cxxxix. 16. non al. occ.

DER. The Latin *glomero*, whence *conglomerate*, &c. Also *gloom*, *gloomy*, &c. *whelm*, whence *overwhelm*, &c. and *m* being changed into *b*, *globe*, *globular*, &c.

גלע

In Hith. גלע To *involve himself*, *interfere*, *meddle with*. occ. Prov. xvii. 14. xviii. 1. xx. 3. In this last passage the LXX. render by *συμπλεκω*, *infold*, *involve*.

DER. *Gloss*.

To look *smooth* and *glossy*, like the hair of fat cattle. occ. Cant. iv. 1. vi. 5.

DER. *Gloss*, *glossy*, *glister*, *glaze*, &c. *glacial*, *glaciate*.

גם

Occurs not as V. in the *Heb. Scriptures*; but

hence the *Arabic* has a root גם which signifies, To *abound*, *be copious*, *be full*, *flow together* as water; hence also the *Syriac* גם to be full.

I. As a Participle or participial N. fem. a. l. Hab. i. 9. גםן *supping up*, *increasing* by the *addition* of other things. It may be either taken as a Noun, and joined with פניהם which follows, or rather as a Participle agreeing with בלה. Perhaps the whole verse may best be rendered, *All* (this nation) *shall come for rapine*, *supping up*, (*viz.* whatever is in their way) *with their faces toward the east*, and *shall gather the captivity as sand*. v. Pole's Synopf. in loc. But let the reader observe, that notwithstanding the assertions of some, the antient *Babylon* lay almost due *East* from *Jerusalem*, according to the opinion of the best *Geographers*.

II. As a particle, גם we meet with it very often in the *Heb. Bible*, where it always denoteth *increase* or *addition*, and may be rendered either,

1. As an Imperative Verb *add*, or as a Participle *moreover*, *also*, *even*, Gen. iii. 6.

2. Repeated several times it answers to the Latin, *tum, tum, tam, quam*, and may be rendered into *English* by the words *both—and*, or *as well—as*. v. Gen. xxiv. 25. Jud. viii. 22.

3. גם A compound of ב in, ש for אשר that, and גם even, *inasmuch as even*, *since even*. In eo quod etiam, *Montanus*. occ. Gen. vi. 3.

III. As a N. גם A *pond*, a *pool*, a *large collection of water*. Exod. vii. 19. Psal. cvii. 35. & al.

IV. A kind of *plant* growing in such places, a *reed*, or *bulrush*. occ. Jer. lvii. 32. though I must observe the LXX. renders it in this passage by *σχηματα*, *collections of water*, *Pools*, and the *Vulg.* by *Stagna*, *Pools*.

I. As a N. גםן A *caldron*, or *great kettle*, holding a large quantity of water, Job xli. 11.

II. A large kind of *rush*, a *bulrush*. occ. Isa. ix. 14. xix. 58, 55. Also a *Rope* made of such

הענין הזה הוא שיש בו דמיון לזרע ופירותיו
in his fruit. ו' 38' locus Ternus et altus.

גם-גמל

[49]

גמל-גן

such *rushes*. occ. Job xl: 21. Thus in Greek *σχοινος*, which properly signifies a *bulrush*, is also used for a *rope*.

I. To *sup up*, *swallow*. occ. Job. xxxix. 24. and in Hiph. Gen. xxiv. 17. הגמליני
Let me sup, give me a sup.

II. As a N. A kind of *bulrush*, or *flag*, which remarkably *sup up* the water in which it grows, Exod. ii. 3. Job viii. 11. xxxix. 24. Isai. xviii. 2. xxxv. 7.

DER. Gum. (Q?)

גמר

Occurs not in *Heb.* as a V. but in *Chaldee* signifies, *To be contracted, narrowed, &c.* Hence

I. It seems probable that גמר is used, Jud. iii. 16. for the *shorter cubit*, i. e. the length of the arm from the elbow to the knuckles, being fifteen inches.

II. As a N. masc. plur. גמרים Ezek. xxvii. 11. Most probably these were the inhabitants of the country about *Tripoli* in *Syria*, formerly called the *אγκון* or *Elbow* of *Phœnicia*, from its *projecting* into the Sea in that form. v. *Pole's Synopf.* in loc. non al. occ.

גמל

Denotes *retribution* or *return*.

I. In Kal. *To yield* or *return* their *flowers* or *fruits* to the earth, as *vegetables* do. Isa. xviii. 5. *For before the harvest, when the bud is perfect, and the sour grape shall be returning the flower or blossom, namely, to the ground.* The LXX. have here excellently rendered it by *εξανθισεν*, *shall shed its blossoms*. In like manner גמל is used, Num. xvii. 8. for *Aaron's rod* miraculously *yielding almonds*, and expresses that this fact was as really performed by the immediate power of God, as if the fruit had been produced from the earth by the natural process of vegetation, and then *returned* back to it.

II. *To wean* a child. When used as a V. 'tis always applied either to the *mother*, as 1 Sam. i. 23, 24. Hof. i. 8. or to the *woman* who *suckles* the child, as 1 Kings xi. 20. who then drops it from her breast (as it were) and *returns* it to the father. freq.

occ. There is in this instance a very evident and striking resemblance between the vegetable and animal world.

III. *To return, requite, recompence*, in whatever manner, whether evil for evil, good for evil, evil for good, or good for good. v. Gen. l. 15. (comp. ch. xxxvii. 2.) 1 Sam. xxiv. 18. 2 Sam. xix. 36. Joel iii. 9.

IV. As a N. גמל A camel, from the *vengeful* temper of that animal, which *Bochart* shews to be so remarkable as even to become a *proverb* among those nations which are best acquainted with its nature. The reader will be well entertained by consulting that excellent and learned Author himself on this animal, Vol. 2. 75, &c.

V. It is probable the heathen *Moabites* worshipped their arch idol, the heavens, under this attribute of *causing a return* of the fruit of animals and vegetables, for בית גמול the Temple of Retribution is mentioned Jer. xlviii. 23. as a place in their territories. v. *Hutchinson's Trinity of the Gent.* p. 481. and Mr. *Holloway's Orig.* vol. i. p. 346, 347.

DER. Camel, camel.

גמץ

Occurs not in the *Heb.* Scriptures as a V. but in *Chaldee* and *Syriac* signifies, *To dig, to dig up, &c.* Hence, as a N. גומץ A pit. So the LXX. Βοθρος, g. λ. Ecclef. x. 8.

גמר

I. *To perform, finish, complete, perfect* in a good sense. Psal. lvii. 3. cxxxviii. 8. As a N. גמיר consummate, perfect, Ezra vii. 12.

II. *To consume*, Psal. vii. 10. or *fail* in a bad sense. Psal. xii. 1. lxxvii. 9. non al. occ.

גן

I. *To protect, defend*, LXX. υπερασπισω, to shield. Isa. xxxi. 5. Zech. ix. 15. xii. 8.

II. As a N. גן A garden, inclosed with a fence, An inclosed garden, Gen. ii. 8. & al. freq.

III. As a N. מגן A shield, an instrument of protection. Jud. v. 8. 2 Sam. i. 21. & al. freq.

IV. מגנת לב Lam. iii. 65. A covering of the heart, (i. e. hardness, obstinacy of Heart.)

H

So

حجرة القلب

So LXX. *υπερασπισμον*, Vulg. *Scutum*, *Montanus*. *Tegumentum*.

ננ To protect entirely, Isa. xxxi. 5. & al.

ננ As a N. Some vessel surrounded with an edge or border, *Circumseptus*—*Coronâ*. *Forster*, or perhaps furnished with a cover, A *bason*, *goblet*, or the like. occ. *Exod.* xxiv. 6. *Cant.* vii. 2. *Isa.* xxii. 24.

ננב

I. To steal privately, take away by stealth, *Gen.* xxxi. 19. *Job* xxvii. 20. & al. freq.

II. In Kal & Hith. To withdraw privately, steal away, *Gen.* xxxi. 27. 2 *Sam.* xix. 3.

III. To speak a word in secret, or privately. occ. *Job* iv. 12.

IV. ננב לב To steal the heart. The heart being used both for affection and courage, this expression denotes either to gain the affections or favour, as 2 *Sam.* xv. 6. or to take away the heart, to sink the courage or spirits (as we usually express it) *Gen.* xxxi. 20, 26.

DER. To nab or *knab*.

ננב

Occurs not as a V. in the *Heb.* Bible, but in *Chaldee* signifies, To treasure or lay up. As a N. masc. plur. in *Regim.* ננב Treasure-houses, treasuries, repositories, chests. occ. *Esther* iii. 9. iv. 7. *Ezek.* xxvii. 24. *Chald.* As a N. masc. plur. ננב Treasures. occ. *Ezra* v. 17. vi. 1. in *Regim.* ננב the same. occ. *Ezra* vii. 20. The word occurs only in the above passages of the books of *Ezra*, *Esther*, and *Ezekiel*, and therefore is perhaps rather a *Chaldee* than an *Hebrew* word.

DER. Latin *Gaza*, whence the English *Magazine*.

נע-ה

I. To low, or bellow, like an Ox. occ. 1 *Sam.* vi. 12. *Job* vi. 5.

II. With י always inferted, נוע To undergo the agonies of death, to labour for breath, as at the last gasp, to expire. Some Lexicon-writers I know, from *Rabbi D. Kimchi*, make the word denote an easy death; but I chuse to follow *Bagninus* and *Cocceius*, as

interpreting it more agreeably to the Scripture-usage. v. *Gen.* vi. 17. vii. 21. *Josh.* xxii. 20. In both senses these words seem to be formed from the sound.)

DER. *Arkw.*

To reject, cast away or out, 2 *Sam.* i. 21. *Job* xxii. 10. v. *Bochart* V. 2. p. 291.

DER. *Goal* (to start from)

נע

I. To restrain, repress, lay a restraint. It is applied to the restraining the red sea from flowing in its channel. *Psal.* cvi. 9. comp. *Exod.* xiv. 21. to God's restraining the corn from growing, *Mal.* ii. 3.

II. To rebuke, check, *Gen.* xxxvii. 10. & al. It is generally followed by ב.

נעש

To move with violence, toss, stagger. v. *Jer.* v. 22, xxv. 16. xlv. 7.

DER. *Gush*, *gust* (of wind,) *Saxon* *gast*, whence *ghost* (a Spirit,) *aghost*, *ghastly*, *ghastness*, &c.

I. To cohere, adhere, be joined-together. Hence in *Hiph.* to cause, to cohere, to shut, applied to doors. occ. *Nah.* vii. 3. ינפו הדלתות

"Cohæreant valvæ, Let the doors be shut or joined," says *Cocceius*; but I apprehend it should rather be rendered in the *Hiph.* sense as in our *English* translation, let them shut the doors.

II. As a N. נה A cohesive mass, a body, the human body. occ. *Exod.* xxi. 3, 4. fem. נופה A body, carcase. occ. 1 *Chron.* x. 12.

III. As a V. in *Chald.* To shut, inclose. Hence As a N. masc. plur. נפין The Wings of a bird, which embrace and inclose its body. occ. *Dan.* vii. 4, 6. Also the pinnacles (from *Lat.* *pinna*) or elevations in the roof of a building, resembling the shape of a bird's wings when close to its body. occ. *Prov.* ix. 3.

IV. As a N. masc. plur. in *Regim.* נפין Adherents, partizans, auxiliaries. *Ezek.* xii. 14. & al. The LXX. render it by *δι μετὰ*, those with,—by *αντιλαμβανομενες*, auxiliaries, and once by *παραταξεις*, a band, troop.

נעש V. As

נעש

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————— They led the vine
To wed her Elm; she spous'd about him twines
Her marriageable arms.

VI. גפן שדה *The vine of the field, the wild vine, or colocynthis, that species of gourd that produces the Coloquintida. It is called גפן שדה from its tendrils resembling those of the vine. occ. 2 Kings iv. 39. comp. פקע.*

גפר

I. A species of *cedar*, or *cypress*. So *Bochart*, who informs us from the antient writers, that no wood is more durable than this against rot and worms, and that of this they used to build their ships. *v. Bochart*, V. 1. p. 22, &c. and *Martinii Lexic.* in *cupressus*. No doubt the word means some of the *turpentine* species of trees, which abounds with *pitchy* and *resinous* particles. *occ. Gen. vi. 14.* كبريت

II. As a N. fem. **נפֿרית** *Sulphur*, a mineral generally found in places adjoining to vulcano's, or *Bitumen*, which is nearly of the same nature. Both these are of a fat inflammable substance, like the *pitch* which is drawn from the *turpentine* trees. Gen. xix. 24. & al. freq.

DER. Gr. κυπαρισσος, Lat. *cupressus*, Eng. Cy-
press.

The idea of the word seems to be, *To move, remove, impel, to put or be in motion.*

I. *To move*, Psal. lix. 14. **יָגֹר עָלַי עוֹיֵם** *The mighty move against me.* LXX. ἐπιδέυντο, *attacked, assaulted.* In Hiph. *To cause to move, press or drive forward*, Psal. lxiii. 11. Ezek. xxxv. 5. In Hith. *To move oneself, put oneself in motion.* Deut. ii. 9. **אַל תָּתִיר בָּם** *Thou shalt not put thyself in motion against them.* So the Vulg. *moveamini*, and ver. 19. *movearis*, comp. Jer. l. 24. **אֲבִי גֵר מִנְפָצוֹת** Isa. xxvii. 9. *Lapides Calcis comminutos*, *Mont.* but גֵּר expresses that these Stones beat to dust are *carried hither and thither*, to wit, by the wind, and so might better be rendered *Lapides commotionis comminutos*. The LXX. have well preserved the sense though not the strict idea of the word גֵּר by translating the passage *ὡς κονίαν λεπτὴν*, as *fine or small dust*. Hence Chald. as a N. **גִּירָא** *plaster* made of such *small dust of chalk, lime, &c.* occ. Dan. v. 5.

II. To remove, *pull*, or *pluck out* or *away*,
Hab. i. 15: LXX. ειλκυσε, Vulg. traxit,
drew.

III. גרה מרין *To move or excite contention,*
Litem movere. Prov. xv. 18. & al. —
מלחמה *war,* Bellum movere. Psal. cxi. 2.

IV. *To sojourn* in a strange country, from the usual *unsettledness* of that state. Gen. xii. 10. xv. 13. & al. freq. comp. Heb. xi. 13, 16. xiii. 14. As a N. 71 *A sojourner*, Gen. xxiii. 5. Exod. ii. 22. & al. freq.

V. *To ruminate*, or *chew the cud*, as some animals do, or more accurately, *to move or draw back* again the meat which had passed into the *rumen*, or first stomach. *Cibum ex stomacho revocavit*, *Marius*, Lev. xi. 7. Deut. xiv. 8. & al. As a N. גרה *The food so drawn back*. Lev. xi. 3, 4. & al. v. II.

VI. As a N. נֹר *A whelp*, generally of a lion; so called perhaps from their *agility* and *briskness*. v. Gen. xlix. 9. Deut. xxxiii. 22.

VII. As a N. fem. **מגורה** *A threshing-floor*, where corn is *beat* and *agitated*, to separate it from the straw and chaff. So the LXX. **αλα**, and Targum **באדרא**. occ. Hag. ii. 20. v. below **גור**.

H 2

VIII. גדר

181 instigare cane,
eng, eller. Lp.

VIII.
H 2
البيل اغري سوام النوم بالقتل

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جاس
vicini.
Ps. xv.

ויעור כהן
quis populo
huc (scilicet
angelis)
vicini sunt

حاج

VIII. As a N. **מגרה** *A saw*, from its motion, v. below **גר** III. occ. 2 Sam. xii. 31. 1 Kings vii. 9. 1 Chron. xx. 3.

IX. As a N. fem. **גרה** *A gerab*, a small silver coin, worth somewhat more than a penny *English*, from its smallness and cheapness descriptively compared perhaps to the *dust* a *saw* makes from wood. Thus the *Greeks* had a coin they called *λεπτον*, from *λεπτος*, *small*, *minute*. Exod. xxx. 13.

X. As a N. fem. in Regim. **אגורה** *A small coin or piece of money*; probably the same as the *gerab*; for both the Targum and LXX. render it by the same word. *א. ל.* 1 Sam. ii. 36.

גרר I. In Hith. *To move hither and thither, move with violence*. Hof. vii. 14. Jer. xxx. 23. where the LXX. *σπρεφομεν*, *turning*. Vulg. *ruens*, *rushing*.

II. In Hith. *To be a mere sojourner*, (See **גר-ה** IV.) The Vulg. has aimed to express the force of the word in this form. — Apud *quam ego utcunq*; *sustentor*. 1 Kings xvii. 20.

III. *To saw*, which is performed by moving the instrument *backwards* and *forwards*. Occurs not as a V. in Kal, but hence as a partic. Huph. fem. plur. **מגרות** *sawed*. occ. 1 Kings vii. 9.

גרר Occurs not as a V. in *Hebrew*, but **גרר** in *Chaldee* signifies, *To dissect, cut or divide* into pieces or segments. Hence, according to the *Chaldee* usage,

I. As a N. fem. plur. **גררות** *The throat*, or more properly the *intersections*, i. e. the *annular cartilages of the wind-pipe*. occ. Prov. i. 9. iii. 2, 22. vi. 21.

II. As a N. masc. plur. **גרורים** *Berries* which grow separate and *distinct* from each other, used once for *olive berries*. Isa. xvii. 6.

גרן I. As a N. *A threshing-floor*, 1 Chr. xxi. 18. 20. & al. v. above **מגורה**. under **גר-ה** VII.

II. As a N. **גרון** *The throat*, or more properly the *wind-pipe*, so called because thro' it the breath is continually *drawn*, *passes* and *re-passes*; or rather perhaps it is so called from its *serrated* texture. v. above **גררות**. v. Psal. cxv. 7. cxlix. 6. Isa. lviii. i.

DER. *Grain, granary, corn*. Latin *gargarizo*, whence *gargle*. Perhaps the Latin *curro*, whence *current, currency, incur, occur*, &c. Also, *A cur*, the French *guerre*, *English war*, &c.

גרב

Occurs not as a V. in *Hebrew*, but in *Syriac* signifies *to be leprous*, in *Arabic*, *to be scabby*.

As a N. **גרב** *A scab, scurf, scurvy*. occ. Lev. xxi. 20. xxii. 22. Deut. xxviii. 27.

DER. *ש* being prefixed, *Scurf, scurvy, scrub, grub*. Q.

גרר

In Hith. *To scrape himself*. So the LXX. *ξύω*, Vulg. *raderet*. *א. ל.* Job ii. 8. The word is used in the *Chaldee*, *Syriac* and *Arabic* in the same sense.

DER. *To grate, scratch*.

גרז

I. *To cut, cut off*. occ. Psal. xxxi. 23.

II. As a N. **גרזן** *An ax, a hatchet*. occ. Deut. xix. 5. xx. 19. 1 Kings vi. 7. Isa. x. 15.

DER. *Graze*, as a sword or other weapon. Q?

גרל

Hence as a N. **גורל** *A lot*.

I. The *stone* or *mark* itself which was cast into the urn or lap. Prov. xvi. 33. Jon. i. 7.

II. *Somewhat, determined by lot*. *An inheritance, portion*, Jud. i. 3. Psal. cxxv. 3. v. Num. xxvi. 55, 56.

DER. Gr. *κληρος*, *Cleros*, (*a Lot*, by which word the LXX. generally render **גורל**) whence Eng. *clerk, clerical, clergy*.

גרם

I. *To pick bare or clean, as a bone*. occ. Num. xxiv. 8. Zeph. iii. 3. (Eng. transl. *gnaw*) as the *sherds* of a broken vessel from the lees adhering to them. occ. Ezek. xxiii. 34.

II. As a N. **גרם** *The bone*, as distinct from the flesh. occ. Job xl. 13. Prov. xvii. 22. xxv. 15. Also *bony, strong*. occ. Gen. xlix. 14.

III. **גרם** joined with **המעלות** *The Stairs*, seems used, 2 Kings ix. 13. for the *bare steps* or *stairs*, that is, whereon there was no throne, seat, or the like. *Aquila* renders it *προς οσφδες των αναβαθμων*.

DER. *Grim*.

גרן

גר under גרן *id.* *גר*
גרם
To break or wear to pieces, occ. Psal. cxix. 20.
Lam. iii. 16.
DER. *גרם*. Q?

גרע
To diminish, take away, subtract, Exod. v. 8.
& al. freq.

גרף
I. To wrap or roll together. occ. Jud. v. 21.
II. As a N. גרף The fist, clenched or wrapt together. occ. Exod. xxi. 18. Isa. lviii. 4.
III. As a N. fem. plur. גרפות Clods, concretions of earth. occ. Joel. i. 17.
DER: Garb, wrap, gripe, grope, grapple, graff, or graft. Q?

גרש
I. To drive or cast out, Gen. iii. 24. xxi. 10. & al.
II. To cast out, put away, divorce, as a man his wife. Lev. xxi. 7. & al. freq.
III. To put or thrust forth, to spring, as vegetables, which effect is attributed to the lunar light. Deut. xxxiii. 14. Hence as a N. גרש Tender, young, yet growing; spoken of vegetables. Lev. ii. 14, 16. Aq. and Sym. *απαλα* tender.
IV. As a participial N. גרש A suburb which is without the city. Lev. xxv. 34. & al. freq.

DER. Ceres, (the Roman Goddess of husbandry; by which was antiently meant either the vegetative power of the heavens, or the fruit-bearing earth,) also grass.

גרש *bullit* *est*
Occurs not simply as a V. in Hebrew, but in Syriac signifies, To touch, feel, search by feeling, &c. Hence, as a N. גרש some filth adhering to the flesh, teasing and irritating it. LXX. Βωλενας, clods. Vulg. fardibus, Filth. occ. Job vii. 5.

גרש *id.* *גרש* To feel for over and over again, grope for, Isa. lix 10.

גרש
The Verb in Arabic denotes, To lie or lean

hard upon, cum labore incubuit rei, Castell.
I. As a N. גשם A violent, heavy shower, or rain, Gen. vii. 12. viii. 2. & al. freq. hence used once as a particip. pass. גשמה rained upon. So Vulg. compluta, and once as a particip. plur. in Hiph. גשמים giving showers, or rain, Jer. xiv. 22.
II. Chald. (from the Heb. גש to feel.) A body, a palpable substance, Dan. iii. 27. & al.

גת
Occurs not as a V. in Heb. but in Arabic, (like the French *gater, to spoil*) signifies, To cut or beat, and no doubt this is nearly the true idea of the word; for hence
I. As a N. גת A wine-press, Isa. lviii. 2. & al.
II. As a N. fem. גת Wine-presses. So the LXX. *αμυν*. The word occurs in this form, in the title of Ps. viii. lxxxix. and lxxxiv. If singular, it refers to the Sufferings of Christ; if plural, as the LXX. understood it, to his sufferings, and to his consequent trampling his enemies in the wine-press of God's wrath. Comp. Isa. lxiii. 1-3. Rev. xix. 15. and See Mr. Fenwick's Thoughts on the Hebrew Titles of Psalms, p. 24. & seq.

PLURILITERALS,

Or Words of more than three Letters, beginning with ג.

גבעל

To be balled. LXX. *σπερματωζων*, seeding *α. λ.* Exod. ix. 31. "It is a compound of גבב to be bunched, and עלה to ascend, and so expresses on the whole to protuberate as flax doth into a boll or pod." Mr. Holloway's Orig. V. 2. p. 254.

גזבר

A treasurer from גז treasure, and בר secrete, set apart. occ. Ezra i. 8. vii. 21.

גלמד

The Lexicons render it solitary, desolate. But is it not rather a compound of גל or גלם

substitit in loc, ibiqz i. 2. 10. 10
גז

1942. siliu congelatus dunt hinc densius, ageretur.
 אמר (הי) מולד.
 גלמוד-דאג [54] דאג-דבק

to involve, and **גלמוד** a close garment? If so, will not **גלמוד** Job iii. 7. signify, *involved in darkness as in a garment*, and **רננה** in that verse refer to the cheerful vibration or reflection of Light. (v. 7.) So Job xv. 34. and Job xxx. 3. **בחסר ובכפן גלמוד** involved, surrounded with want and famine. In like manner doth not **גלמודה** Isa. xlix. 21. (the only remaining passage where the word occurs) relate to the widow's dress, and so may it not properly be rendered, *involved, wrapt up close, or the like?* Comp. Gen: xxxviii. 14, 19.

גלמוד

As a N. *A Treasury*, "for the most precious things" saith Marius, from **גלל** To treasure up, and **גל** pure. α. λ. 1 Chron. xxviii. 11.

ד

דאג

- I. To fly swiftly. occ. Deut. xxviii. 49. Psal. xviii. 11. Jer. xlviii. 40. xlix 22.
- II. As a N. **דאג** Some bird of the kite kind, so called from the swiftness of its flight. occ. Lev. xi. 14. Bochart v. 3. 191, 192.
- III. Chald. **דא** A Part. from the Heb. **זה** This, that. Dan. v. 6. & al.

DER. A Daw.

דאב
 Lapsus spiritus laboris.

To faint, fail or languish with hunger, thirst or weariness. occ. Psal. lxxxviii. 10. Jer. xxxi. 12, 25. As a N. **דאב** terror, fainting. occ. Job xli. 13. or 22. terror exulteth before him.

As a N. **דאבון** fainting, languor. occ. Deut. xxviii. 65.

DER. Latin *Debilis*, whence *Debility*.

דאג

- I. To be troubled, to be in commotion, or agitation. Hence as a N. fem. **דאגה** Agitation, commotion, as of the sea. Jer. xlix. 23. comp. Isa. lvii. 20.

- II. To be troubled, disturbed in mind, 1 Sam. ix. 5. Psal. xxxviii. 19. As a N. fem. **דאגה** trouble, uneasiness, Prov. xii. 25.

- III. Chald. **דאג** (from the Heb. **דג**) Fish. occ. Neh. xiii. 16.

דב-ה

- I. To tremble, quake, occurs not as a V. in Kal, but as a particip. plur. fem. in Hiph. **מדיבת** causing to tremble, occasioning a tremor, such as that brought on the body by an Ague, &c. Lev. xxvi. 16.

- II. As a N. **דבה** A murmuring, muttering, from the tremulous motion of the Lips. Psal. xxxi. 14. Prov. x. 18. Gen. xxxvii. 2. And Joseph brought (reported) to his father their evil, murmuring, **דבתם**, probably at his being invested with the rights of primogeniture instead of one of them. v. 1 Chr. v. 2. and comp. פסים.

- III. As a N. **דוב** or **רב** A bear. q. d. The murmurer or growler, from growling in a remarkable manner, when hungry or enraged. v. Isa. lix. 11. & al. freq.

דבב In a transitive sense. To cause to tremble or quiver very much. occ. Cant. vii. 9. v. Pole's Synopf. in loc.

דבא Strength, the opposite to **רב** tremor. So the Targ. תקפך, and LXX. ισχυς. occ. Deut. xxxiii. 25.

דבל

Occurs not as a V. in Hebrew, but is retained in Arabic, and signifies, To dry, dry up, wither. Hence as a N. fem. **דבלה** a Cake or lump of dried figs. occ. 1 Sam. xxx. 12. 2 Kings xx. 17. masc. plur. **דבלים**. occ. 1 Sam. xxv. 18. 1 Chron. xii. 4. v. Hutchinson's Trinity of the Gentiles, p. 501. & seq.

דבק

- I. To cleave unto, cleave together, stick close, Job xix. 20. xxxviii. 38. Psal. xxii. 16. Jer. xiii. 11. & al. freq. As a N. **דבק** a joint in armour, 1 Kings xxii. 34. 2 Chr. xviii. 33.

- II. To join, overtake, Gen. xxxi. 23. & al.

- III. With **אחר** following, To pursue hard after. We say in Eng. to stick close to, in the same sense. 1 Sam. xiv. 22. 1 Chron. x. 2.

hence **דב**, which I rather explain, among other senses, any thing joined: as golius, res subin brachia formam habent, ut per gemini and corda:

* Pocock brings the word from **דבר** is it wither'd: improperly. the root is **דב** to bind up in a round form

I. The primary idea of this root, I apprehend with Cocceius to be, *To drive, lead, bring* (agere, ducere) Psal. xviii. 48. **וידבר** *And he brought or drove the people under me.* LXX. υποταξας, *subduing*. The word for this,

2 Sam. xxii. 48. is, **מריד** *subduing* (comp. Psal. xlvii. 4.) As a N. **דבר** *a driving*, Isa. v. 17. *The Lambs shall feed* **כדברם** *according to their driving, i. e. where they are driven, juxta ductum suum, Mont. comp.* Micah ii. 12. As a N. **מדבר** *A wilderness, an uncultivated country, only proper for driving cattle into it to feed.* v. Exod. iii. 1. 1 Sam. xvii. 28. xxv. 21. comp. Luke xv. 4.

II. As a N. fem. plur. **דברות** *Floats or rafts of timber, driven along by oars, &c. occ.* 1 Kings v. 9. So LXX. σκαφιδων.

III. As a N. fem. plur. **דבורים** *A bee, from the * admirable order and conduct by which they are led in their various works, of which see Virgil Georgic. 4. Nature displayed, V. i. p. 94, 106. occ. Deut. i. 44. Jud. xiv. 8. Psal. cxviii. 12. Isai. vii. 18.*

IV. And most generally, *To bring forth, produce, or utter one's sentiments or conceptions in articulate sounds, to speak.* **דבר** includes **אמר** but not vice versa. **מלל** is, *to utter articulate sounds, דבר to discourse, speak rationally or intelligibly by articulate sounds, Gen. viii. 15. & al. freq.* As a N. **דבר** *A word or speech, 1 Sam. ix. 21. Also, a thing, any thing which can be imagined and spoken, a matter. Exod. v. 11. Gen. xix. 8. Deut. ii. 7. & al. freq.* **על דבר** *upon the matter, on account of. Gen. xii. 17. Num. xxv. 18. As a N. fem. in Reg. דברת matter, affair, business. Job v. 8. Psal. cx. 4. על דברתי מלכי צדק According to*

* Apis Hebraice דבורה Chaldaice דברא dicitur à mirabili ductu & ordine: — Politicum enim est hoc animalculum, reges habens & populos, & urbes & prætoria. De quibus è Græcis potissimum consulendi, Aristoteles, Ælianus, & Scriptores Geoponicæ; ut è Romanis, Varro, Virgilius, Plinius; & ex Arabibus, Damir, & Alkazuini; quorum scriinia in argumento tam trito mihi compilare non vacat. Bochart V. 3. 502.

the matters (viz. that are recorded) of Melchisedec. See this explained by St. Paul, Heb. vii. 1—3. The LXX. who render the words *κατα τάς*, *according to the order*, have preserved the sense, though not the exact idea. **על דברת** *to the end that, on account of. Ecclef. vii. 14. viii. 2. & al.*

V. **דבר יהוה** *The word of the Lord, a title of Christ; for No man knoweth the Father save the Son and he to whomsoever the Son will reveal him, Mat. xi. 27. comp. John i. 18. v. Gen. xv. 1, 4, 5. 1 Sam. xv. 10. & al. comp. John i. 1. 1 John v. 7. Rev. xix. 13.*

VI. As a N. **דביר** *The oracle, loquutorium, that part of the temple from whence Jehovah spake and issued his orders and directions, otherwise called the Holy of Holies, 1 Kings vi. 5, 23.*

VII. As a N. **דבר** *The plague or pestilence, which eminently carries Men off, or drives them to their graves. Exod. v. 3. & al. freq. The LXX. have nearly given the idea, Jer. xxxii. 36, by rendering it αποτολη, A sending off or away. Hence it is once used as a Verb, to destroy, like the plague, carry or sweep away as a pestilence, 2 Chron. xxii. 10. **והדבר** *and destroyed all the seed royal; which is expressed 2 Kings xi. 1. by האבר. v. Martinii Lexic. in Pestis.**

DER. drive, &c.

דבש

I. As a N. **דבש** *Honey, Jud. xiv. 1, 9, 18. & al. freq.*

II. As a Participle, or participial Noun, **דבשת** (q. d. honeyed) *The bunch of a camel, which when galled and hurt by carrying burdens is anointed and cured with honey. occ. Isa. xxx. 6. Dr. Quincy observes that honey has been much used in chirurgery to cleanse foul ulcers.*

דג

I. *To multiply or increase exceedingly, like fish. occ. Gen. xlvi. 16. As a N. דג and דגה fish from their prodigious increase. Gen. i. 26. ix. 2. Jon. ii. 1. & al. freq.*

II. To

examen apum et crabronum; etiam, Apis.

II. To fish, i. e. catch fish. Jer. xvi. 16. As a N. masc. plur. דגים fishers, fishermen, Isa. xix. 8.

III. As a N. דגן Corn of all sorts from its great increase. Gen. xxvii. 28. & al. v. חטה under חנט.

IV. As a N. דגון Dagon. The Aleim of the Philistines, mentioned Jud. xvi. 23. 1 Sam. v. & al. This name means the increasing or productive power of the material Heavens, of which attribute perhaps fish and corn from their great fruitfulness, were the emblems. "Δαγών, ὁ ἐστὶ Σιτών, Dagon, that is, the Corn-giver," says Sanchoniathon in Philo-Biblus. From 1 Sam. v. 4. it is probable that the lower part of this idol was like a fish. Comp. Deut. iv. 18. v. Hutchinson's Trin. of the Gentiles, p. 492.

To set up, erect a standard or ensign, Psal. xx. 6. דגול one distinguished by an ensign, vexillatus. a commander, Cant. v. 10. (comp. Isa. xi. 10. with Rom. xv. 12.) As a Part. plur. fem. in Niph. דגולות bannered, distinguished or marching with banners. Cant. vi. 4. As a N. דגל a banner, ensign, Num. i. 52. & al. freq.

To sit on eggs or chickens, as a bird, or to gather them together in order to sit on them. occ. Isa. xxiv. 15. Jer. xvii. 11. LXX. συνηγαγεν. Vulg. fovit.

I. To thrust or push forward, Psal. xlii. 5. אדרם I urged or incited them to go. So Aquila προβιβάζων. See Hammond on the place. Comp. Isa. xxxviii. 15. in which passage Theodotion takes אדרם for a N. and renders it ἀποδεδυγησιν, a leading along. Might not the passage be rendered, What shall I say? He hath both spoken concerning me and he himself hath made a prolonging of, or hath prolonged all my years after the bitterness of my soul. See ver. 5. comp. נדר.

II. As a N. דוד Some vessel of a protuberant form, a pot or caldron, 1 Sam. ii. 14. Psal. lxxxix. 7. A basket, Jer. xxiv. 2.

III. As a N. masc. plur. דדים The breasts of

a woman from their shape, Ezek. xxiii. 3; 8, 21. Hence

IV. As a N. masc. plur. דדים Loves, Pleasures of Love, Ezek. xvi. 8. xxiii. 17. in several passages the word may be rendered either Breasts or Loves, and accordingly is differently rendered by different translators, as in Prov. v. 19. vii. 18. Cant. i. 2. vii. 12. 9 amarit

V. As a N. דוד or דד A Lover, or a beloved one, Isa. v. 1. Cant. i. 13. iv. 16. It occurs about thirty times in this book.

VI. As a N. דוד and דד An uncle. דדה an aunt, a name of relation, taken from affectionate love, Lev. x. 4. xviii. 14. 1 Sam. x. 14.

I. As a N. masc. plur. in Reg. דודאי Baskets of a protuberant form. occ. Jer. xxiv. 1.

II. As a N. masc. plur. דודאים Mandrakes. LXX. μηλον μανδράγους, The apple or fruit of the Mandrake. occ. Gen. xxx. 14, 15, 16. Cant. vii. 13. Dioscorides treating of the plant, called by the Greeks Mandragoras, says of it, "δοκει ἡ ρίζα φιλτρων εἶναι πικροτική." It is thought the root is used in philtres, or love potions." Some interpret it amiable or lovely flowers; but I cannot approve this interpretation, both because it seems not determinate enough, and also because the LXX. Vulg. and Chaldee paraphrast interpret it Mandrakes, whatever kind of plant they were; for an account of which, v. Martinii Lexic. in Mandragora, and Calmet's Dictionary in Mandrakes. דודי Beloved, well-beloved. LXX. αγαπημενος, Deut. xxxiii. 12. Isa. v. 1. & al. fem. ידרות a love, the object of love. Jer. xii. 7. ידרות plur. fem. lovely, amiable, Psal. lxxxiv. 2. שיר ידרת a song of loves, Psal. xlv. 1.

DER. דוד, daddy, treat.

DER. דוד, daddy, treat.

Chald. the same as the Heb. דהב, Gold. Ezra vii. 14. Dan. ii. 32. & al. freq.

II. As a Part. N. fem. מדהבה Golden, either city or tax. occ. Isa. xiv. 4. The Prophet being there speaking of Babylon uses a Chaldee word.

quod sanguinis instar emendat ex carbone seu spina Aegypti, et mumiæ nigræ, pollet. Kamuf. Sanguis Draconis

שפן *sephenit* de *improvis*

דָּהֵם—דִּי

[57]

דִּי—דָּךְ

דָּהֵם

In Niph. *To be astonished, stupified.* LXX. *υπνω*, asleep. α. λ. Jer. xiv. 9.

דוּיָה

- I. *To languish, be faint.* As a Particip. or participial N. דוּה faint, languishing, Lam. i. 13. v. 17. As a N. דוּי languor, sickness, Psal. xli. 4. As a N. masc. plur. in Regim. דוּי sicknesses, distempers, Deut. vii. 15.
- II. 'Tis particularly used for the female periodical sickness. Lev. xii. 2. xv. 33. & al.

דָּחָה

- I. In Kal & Hiph. *To drive, impel, push, drive away or thrust forth,* Psal. xxxv. 5. cxviii. 13. 2 Chron. iv. 6. Jer. li. 34. & al. freq. As a N. דָּחִי a fall or stumbling, occasioned by being thrust or pushed. Psal. lvi. 14. cxvi. 8. As a N. fem. דָּחָה (Impulsus ad ruinam) a push or impulse that makes one fall, ruin. occ. Prov. xxvi. 28.

II. In Hiph. *To dispel, purge away as blood,* Isa. iv. 4.

דָּחַן Millet, a kind of plant, so called perhaps from its thrusting forth such a quantity of fruit. Thus in Latin it is called *Milium*, quasi scil. mille grana ferat unus culmus, as if one stalk bore a thousand grains, α. λ. Ezek. iv. 9. v. Martinii Lexic. in *Milium*.

comp. דָּחַל דָּחַל *Species*
Chald. from the Heb. דָּחַל *To fear*, Dan. v. 19. in Aphel. *To affright*. Dan. iv. 2. As a Partic. N. דָּחִיל terrible, frightful, Dan. ii. 31. & al.

דָּחַן ו. דָּחַן

דָּחַן

In Niph. *To hasten, hurry, press precipitate.* occ. 2 Chron. xxvi. 20. Esther vi. 12. As a Part. paoul. masc. plur. דָּחוּפִים hastened. occ. Esther iii. 10. viii. 14. As a N. fem. plur. דָּחוּפֹת precipices. occ. Ps. cxi. 12.

דָּחַק

To distress, press upon. occ. Jud. ii. 18. Joel ii. 8.

- I. As a N. *Sufficiency, enough*, Mal. iii. 10. Exod. xxxvi. 5, 7. Prov. xxvii. 27. & al.

דִּי *what is sufficient for thee.* Prov. xxv. 16. Should not Job xii. 3. be rendered דִּי *At thy self-sufficiency shall men keep silence?*

II. Chald. דִּי.

1. The relative of both genders and numbers, *who, which.* Ezra iv. 10.
2. A Partic. *that.* Ezra iv. 12, 13.
3. Of, as *de* in Latin and French. Ezra v. 2. Dan. ii. 32. & al. freq. Hence the Greeks had their Δῆα or Δημητῆρ the same as the Roman Ceres, i. e. the vegetative power of nature, or fertile earth: Orpheus calls her *παμμητεια*, Mother of all, *ολβιοδωτι*, *πλετοδοτειρα*, Giver of affluence and riches, *παντοδοτειρα*, All-giving.

דִּיָּה

To die or tinge of some colour, especially black. It occurs not as a V. But hence

- I. As a N. דִּיָּה The black vulture. v. Bochart vol. 3. 195—7. occ. Deut. xiv. 13. Isa. xxxiv. 15.
- II. As a N. דִּין Ink to write with. occ. Jer. xxxvi. 18. May not this and the preceding דִּי be reckoned of the same root? The tinging of any thing strongly we very properly call saturating it with such or such a colour.

DER. *To die.*

דָּכָה

- I. In Kal. *To smite down, crush, break by crushing.* Psal. xliv. 20 li. 10. In Niph. *To be broken, crushed.* Psal. xxxviii. 9. li. 19. In Hiph. the same as in Kal. Job xl. 7. or 12. In Huph. the same as in Niph. Isa. xxviii. 28. As a N. דָּךְ one crushed, oppressed, Psal. ix. 10. & al. As a N. fem. דָּכָה A mortar in which things are crushed or brayed. occ. Num. xi. 8.

II. As a N. masc. plur. דָּכִים Waves, that dash against the shore, or each other, and are broken, Breakers. occ. Psal. xciii. 3.

III. דָּךְ Chald. pron. *This, that.* Ezra iv. 13. & al. freq. דָּכֵן the same. Dan. ii. 31. vii. 20.

דָּכָה It is of more intense signification than דָּכָה, *To destroy by breaking or crushing*, Job iv. 19. *To break, crush or afflict exceedingly*, Isa. liii. 10. lvii. 15. Lam. iii. 34. & al. freq.

I

DER.

DER. Dock, decay, Q?

דכף

Hence, as a N. fem. דוכיפת *The upupa* or *boup*, a most unclean and filthy bird. So the LXX. *εποψ*, and Vulg. *upupa*. occ. Lev. xi. 19. Deut. xiv. 18. v. Bockart vol. 3. p. 343-9.

Qu. May not this bird have its Hebrew name as it plainly hath its Latin and English one, from the noise or cry it makes?

דכר

Chald. the same as the Heb. זכר *To remember*. Hence as a N. דכרונה (Heb. זכרון) *A memorial, record*. occ. Ezra vi. 2. דכרניא plur. *memorials*. occ. Ezra iv. 15.

דל-ה

I. *To draw, draw out*, as water. Exod. ii. 16. 19. Prov. xx. 5. As a N. דלי *a vessel to draw water, a bucket*, Num. xxiv. 7. Isa. xl. 15.

II. *To exhaust, be exhausted*, as other things. Jud. vi. 6. Isa. xvii. 4. As a N. דל *One who is exhausted, whose wealth or substance is exhausted, poor*. Lev. xiv. 21. & al. freq. As a N. fem. plur. דלות (of cattle) *poor, lean*, Gen. xli. 19. As a N. fem. דלה *pinning sickness*. occ. Isa. xxxviii. 12.

III. As a N. fem. plur. דליות *Branches drawing sap and nourishment from the stock*. Jer. xi. 16. Ezek. xvii. 6. & al.

IV. As a N. fem. דלת *The hair, which draws its proper nutritious juice from the body, as branches, sap from the tree*. occ. Cant. vii. 5.

דלל *To be entirely exhausted*, Isa. xix. 6. & al. The Lexicons give this root דל the meaning of *exaltation*, which it never signifies; I shall cite the three texts where it is supposed to have this sense. Psal. xxx. 2. *I will extoll thee, O Lord, because דליתני thou hast drawn me out*. LXX. *υπελαβες*. Vulg. *suscepisti, thou hast taken me up, or received me*. comp. ver. 4. Prov. xxvi. 7. דלין *Draw out, take away*. (So the LXX. *αελς*) *Hip bones from a lame man, and a parable which is in the mouth of fools*; that is, as the Vulgate seems rightly to paraphrase

it. *As it is in vain for a lame man to have beautiful legs, so is a parable indecent in the mouth of fools*. Isa. xxxviii. 14. *Mine eyes, דלן fail*, says our translation rightly. So the LXX. *ἐξελιπον*, and Vulg. *attenuati sunt*.

DER. Dull, deal, dally, delay.

דלל

To leap, bound, as a stag. Isa. xxxv. 6. & al.

דלה

To trouble or disturb waters, as by treading in them. occ. Ezek. xxxii. 2, 13. So the LXX. *εταρασσες*, Vulg. *conturbabas*.

דלף

I. *To drop, distil, as the eye doth tears*, Job xvi. 20. As a N. דלף *a dropping*, Prov. xix. 13. xxvii. 15.

II. *To moulder or waste away, decay gradually, as the body*. Psal. cxix. 28. as a house, Ecclef. x. 18.

DER. Drop, drip, &c. dribble.

The Idea is, I apprehend, to be taken from the action of fire, which is continually pressing upon, and, as it were, pursuing the fuel on which it feeds.

I. *To press eagerly upon, as fire*, Obad. i. 18. Dan. vii. 9. In Hiph. *to kindle, light up, as fire*, Ezek. xxiv. 10. Isa. v. 11.

II. As a N. fem. דלקת *Some inflammatory disorder*, Deut. xxviii. 22.

III. *To pursue eagerly and ardently, q. d. to burn after*, Gen. xxxi. 36. & al. As a N. masc. plur. דלקים *eager pursuers, persecutors*, Psal. vii. 14.

DER. Latin *diligo*, &c. Q? whence Eng. *diligence, diligent*.

דלת

I suspect the idea of this word to be *to stop up, close an aperture*. It occurs not as a V. but as a N. דלת *A door*. It differs from פתח which signifies the opening, whereas דלת signifies the plank or planks, by which the passage may be closed or stopped. v. Gen. xix. 6, 9, 10. plur. דלתים Deut. iii. 5. & al. and דלתות Jud. iii. 23.

I. To

דמיה

- I. *To liken, compare*, Isa. xl. 18. Jer. vi. 2. Lam. ii. 13. Also in a pass. sense, *to be like, likened, compared*, Psal. lxxxix. 7. cii. 7. Isa. xiv. 14. & al. freq. As a N. fem. דמות *A similitude*, Ezek. i. 16. & al. freq.
- II. *To form a likeness, image, or idea of a thing in the mind, to imagine, think*, Num. xxxiii. 56. Jud. xx. 5. Isa. x. 7. & al.
- III. As a N. דם *Blood*, of men or animals, which in the course of its circulation is, by the animal œconomy, wonderfully assimilated to each part that wanteth supply and nourishment. Plur. דמים *Bloods*, i. e. parts of this assimilating mals. Gen. iv. 9. ix. 4. & al. freq.
- IV. As a V. *To be still, quiet, rest*; for any portion of matter being in a like or similar state, at two different points of time, is what gives us the idea of rest or quietness. Thus it comes to the same thing, whether we render those words of Joshua, ch. x. 12. *sun (solar light) rest thou upon Gibeon*, or remain like as thou art upon Gibeon. v. Job xxx. 27. Psal. xxxv. 15. Lam. ii. 8. I cannot find that the word has any peculiar relation to silence of the voice from speaking, though it is sometimes applied to that, as to any other kind of quiet or stillness, as Psal. xxx. 13. In Niph. *To be reduced to inactivity, or silence*. Isa. xv. 1. Jer. viii. 14. Psal. xxxi. 18. As Ns. דומה *inactivity, silence*, Psal. xciv. 17. cxv. 17. דומיה Nearly the same, Psal. xxii. 3. & al. דמי *rest, inactivity, silence*, occ. Psal. lxxxiii. Isa. lxii. 6, 7. Isa. xxxviii. 10. בדמי ימי "In extinctione dierum meorum, Cocceius," In the extinction of my days.
- דמס *To make entirely still or quiet*, Psal. cxxxi. 2. As a N. דמסה *quietness, stillness*, Psal. cvii. 29. Job iv. 16. Also, *quiet, still*, 1 Kings xix. 12.
- אדם *Man*, the name of the human nature, because created בדמות in the likeness of God, Gen. v. 1, 2. The most usual derivation of this word, I am aware, is from אדמה *vegetable earth or mould*, because formed of the עפר מן האדמה dust of the Ground, Gen.

ii. 7. but the judicious reader cannot help seeing, that Gen. v. 1. 2. speaks much plainer for the derivation I have given than Gen. ii. 7. for the other. Comp. 1 Cor. xv. 45, 47. with 2 Cor. iv. 4. Col. i. 15. אדם is also the name of the first man Adam.

- II. As a N. fem. אדמה *Vegetable earth or mould*, which joined with moisture is, by the action of the light, (v. אביב under אב) so wonderfully assimilated to all kinds of vegetables, and their various parts, and even secondarily to the bodies of animals and men. Gen. ii. 5, 6, 9. iii. 17. & al. freq. Should not כי האדם עץ השדה Deut. xx. 19. be construed, *because the tree of the field is the substance of man, i. e. that which supplies his body with fresh accession of matter, which is continually assimilated to it?* Comp. the following verse.

DER. Dumb, dim, dam.

דמן

- I. As a N. *Dung* for manuring land. 2 Kings ix. 37. Jer. viii. 2.
- II. As a N. fem. מדמנה *A dunghill*, Isa. xxv. 10.

דמע

- I. *To weep, shed tears*, Jer. xiii. 17. As a N. fem. דמעה *A tear*, or collectively tears, Jer. ix. 1.
- II. As a N. דמע *Liquor*, which distils in drops from the press, as wine, oil. Exod. xxii. 29. comp. Deut. xviii. 4.

DER. Mdan. Q?

דן

- I. In Kal and Hiph. *To judge*, Jer. v. 28.
- II. In Niph. *To strive, plead*, as in judgment. 2 Sam. xix. 9. Gen. vi. 3. *My Spirit shall not always דון plead with man*. As a N. דין *a judge*, 1 Sam. xxiv. 16. Also *a judicial cause or contention*, Deut. xvii. 8. & al. מרון *A strife, dispute, contention*, Psal. lxxx. 7. Prov. xxii. 10. & al.
- III. As a N. fem. מדינה *A province or prefecture, the district of one chief judge or governor*. 1 Kings xx. 14. & al. freq. comp. Gen. xlix. 16. Zech. iii. 7.
- IV. דנה Chald. Partic. *This*, Ezra iv. 11. & al. freq.

gashed. This was called by the Greeks and Romans *stacte*, from *σαλω*, to distil, and was esteemed the best. v. *Martinii Lexic.* in Myrrha. Occ. Exod. xxx. 23.

דר As a N. דראון *Contempt, abhorrence.* The Chaldee Targum in Isa. lxvi. 24. understands it as a compound of די and ראון *satiety of seeing*, and so the Vulg. renders it *fatietatem visionis*; but it is rather a Chaldee Deflection from the Hebrew דרא which see under דר. occ. Isa. lxvi. 24. Dan. 12. 2.

דרר A thistle, from its round form and being encircled on all sides with prickles. occ. Gen. iii. 18. Hosea x. 8.

DER. The Latin *duxo*, whence *duration, durable, endure, &c.* also *dart.*

דרב

Occurs not as a V. in Hebrew, but the idea seems, *To be sharp, acute, pungent.* Hence as a N. דרבן *A sharp, slender instrument, a goad, a prick.* occ. 1 Sam. xiii. 21. Eccles. xii. 11. The Greek *δρεπανον*, (*a sickle*) by which the LXX. render דרבן in Sam. may perhaps be a derivative from it.

דרך

- I. *To tread*, Deut. i. 36. xi. 24. Josh. xiv. 9. & al. v. also Hab. iii. 15. N. masc. plur. in Reg. דרכי Animals that tread or go on foot, in opposition to birds, fishes and reptiles, Job. xl. 14.
- II. *To tread*, as grapes or olives, and so press out their Juices, Judg. ix. 27. Micah vi. 15. comp. Isa. lxiii. 2, 3. Lam. i. 15.
- III. In Hiph. *To tread a threshing-floor*, and so thresh out the corn by treading, as oxen. comp. דש Jer. li. 33.
- IV. *To bend a bow, by treading on it*, Psal. vii. 13. xxxvii. 14.
- V. *To tread, walk, proceed, come forward*, Num. xxiv. 17. comp. Psal. lxxiii. 8. lxiv. 4. In Hiph. *to cause to tread or go*, Prov. iv. 11. Isa. xlii. 16. Psal. xxv. 5. 9. & al.
- VI. As a N. דרך *A way, a trodden or beaten way or path*, Job xii. 24. Num. xx. 17.
- VII. *Custom, manner*, Gen. xix. 31.
- VIII. As a N. דרך generally with the ה emphatic, *THE way*, viz. of coming to communion with God. v. Psal. xxv. 8.

Prov. xxiii 19. & al. comp. Gen. iii. 24. John xiv. 6.

DER. *Track, trace.*

דרם

Occurs not as a V. but hence as a N. דרום *The south.* It seems a compound from דר or דור *to go round*, and דום *high*; because the earth, in its annual revolution, recedes to a greater height or distance from the sun towards the south than towards the north, and consequently, as astronomers have observed, when the sun is in Cancer, and the earth in Capricorn, i. e. in our summer, the sun and earth are at a greater distance from each other than in winter. (v. Keil's astronomy lecture 8.) Job xxxvii. 17. Eccles. i. 6. & al. freq.

דרע

Chald. from the Heb. דרע *The arm*, Dan. ii. 32. & al. אדרע (Heb. אורע) *The same.* Ezra iv. 23.

DER. *Draw, throw*

דרש

- I. *To seek, search, or enquire diligently.* It denotes the application and intention of mind to any object. Deut. iv. 29. xiii. 14. xvii. 4. Judg. ix. 29. & al. freq.
- II. *To require*, Gen. ix. 5. Micah vi. 8.
- III. As a N. מדרש *A commentary, history, record*, compiled upon accurate enquiry. occ. 2 Chron. xiii. 22. xxiv. 27. The Greek word *παραμολαθειν* (*to trace accurately*; used by St. Luke, ch. i. 3.) seems in this view nearly to answer to its meaning.

דרש

- I. *To thresh, separate corn from the straw and husk*, 1 Chron. xxi. 20. Threshing of corn was antiently performed by the feet of cattle. Deut. xxv. 4. Jer. l. 11. Hof. x. 11. v. Bochart, vol. 2. 311. & seq. and by a threshing instrument called דרין (v. under דרין) Isa. xxviii. 27. Amos i. 3.
- II. *To thresh, beat to pieces*, 2 Kings xiii. 7. Job xxxix. 15. Isa. xli. 15.
- III. *To tear, rend*, i. e. with thorns, as the straw is by the threshing instrument. Judg. viii. 7. comp. Isa. xxv. 10.

דש As a N. *A tender bud*, which breaks the husk, and begins to come out of the earth.

Deut. xxxii. 2. 2 Sam. xxiii. 2. דש עשב

Gen. i. 11. *the bud of grass*. So the LXX.

Βοτάνη χόρτος. דש is twice used as a V. and applied to the ground, *to spring, sprout, cause to bud or germinate*, Gen. i. 11. Joel. ii. 22.

DER. ~~Dash~~, dust.

דשן

I. *To consume, dissolve, or destroy the texture of a thing by fire*, Psal. xx. 4. comp. Lev. ix. 24. Judg. vi. 21. 1 Chron. xxi. 26. 2 Chron. vii. 1, 3. 1 Kings xviii. 38. v. Bochart, vol. 2. p. 360, 361. 539.

II. As a N. דשן Oil or fat, that is, an unctuous inflammable substance, whether vegetable, Judg. ix. 9. Psal. lxv. 12. or animal, Psal. xxxvi. 9. lxiii. 6. Naturalists, I think, are agreed from a multiplicity of experiments, that oil, or an unctuous substance is the direct, true and proper fuel of fire, or the properest stage or substance for it to act in or upon; and common observation shews it is most eminently consumable thereby. As a V. *to become or make fat or oily*, in whatever manner. v. Deut. xxxi. 20. Psal. xxiii. 5. Prov. xv. 30. & al. freq.

III. As a N. דשן Ashes, the remains of wood and other combustibles, consumed by fire. Lev. i. 16. 1 Kings xiii. 3. As a V. *to clear from ashes*, occ. Exod. xxvii. 3. Num. iv. 13.

IV. As a N. דישון An animal of the deer kind, so called from its ashen colour. The Tragelaphus or Pygarg. LXX. πυγαργον. Vulg. Pygargum. Bochart, vol. 2. 902, 903. See also Johnston's Hist. Natural. de Quadruped. p. 63. & seq. occ. Deut. xiv. 5.

דת

The idea of the word probably is, *To appoint, set, place*. It seems used as a Participle. Deut. xxxiii. 2. *At his right hand a fire דת was placed (stood) by him*. v. Hab. iii. 4. & al. and consult the learned Mr. Bate's Integrity of the printed Heb. Text, &c. p. 76.

II. Chald. דת An appointment, statute, Ezra. vii. 14. Esther i. 8. & al. freq.

PLURILITERALS,

Or Words of more than three Letters, beginning with ד.

דרב. דרבן

דרכמן

A drakmon, drachm, or dram, a Persian coin of gold, in value about twenty-five shillings. Some think it a name borrowed from the Greek δραχμή. occ. Ezra ii. 69. (where the LXX. render it by δραχμας.) Neh. vii. 70, 71, 72.

ה Cap. I.

A Particle.

1. Prefixed to a word it is *emphatical*, and may be rendered *the, this*. It answers to the Greek δ, ὁ, το, and is a plain abbreviation of the Pron. הוּא or הֵיא Gen. i. 1, 2. xxiv. 50. & al. freq.

2. Prefixed, it is *vocative or pathetic*. Deut. xxxii. 1. *Hearken, השמים O Heavens, and I will speak; and bear, הארץ O Earth*. comp. Cant. vi. 1. 1 Kings xvi. 26.

3. Prefixed, it expresses a *question or doubt*, *what? what not? whether?* Gen. iv. 9. xxvii. 21, 38. & al. freq. * In this sense the word seems a mere Interjection, and to be intended to denote a quick aspiration or breathing, as of a man desiring to know the answer sought for.

4. Postfixed to words of *time or place*, it signifies, *to, towards*, Gen. xii. 10. Exod. xiii. 10. & al. freq.

הה

A demonstrative Particle, *Behold, lo, see, see here, hab!* occ. Gen. xlvii. 23. Ezek. xvi. 43. Dan. ii. 43. iii. 25.

* "ה Interrogativum mera est interjectio, seu tendentiam animi in responsionem quaesitam significans anhelitus seu spiritus citissime protrusus." NOLDIUS.

his orbe nato fuit. Jussu machinatus est. "his orbi fuit.
 his romen Joli, good olim templi Meccensis fuit.

הבל—הג

[63]

הג—הה

Cap. III.

יהב. ו. הבה. הבל.

הבל. תרגום.

To become vain, vile, destitute of real good or truth, 2 Kings xvii. 15. & al. comp. Rom. i. 21. In Hiph. To make vain, &c. Jer. xxiii. 16. As a N. הבל vanity, emptiness, Job vii. 16. Ecclef. i. 2. & al. freq. Also a vain idol, Deut. xxxii. 21. 1 Kings xvi. 13, 26. 2 Kings xvii. 15. Jer. xvi. 19. & al.

אנג. & פס. — אנוס הבן.

הובנים Ebony wood. So Symmachus ἑβενος, Vulg. hebeninos. This interpretation is rendered highly probable, by the similarity of the Hebrew to the Greek and Latin names, by הובנים being joined with ivory, (קרנות שן) as somewhat of a like kind, which it may well be reckoned, since it is found in the same places, is, like that, of great value, and remarkable for its extreme colour of blackness, as that for its pure whiteness: To which may be added, that הובנים is plural like other names of wood in Heb. as אלמונים, אלגומים, שטים, &c. v. more in Bochart. vol. 3. p. 140. & seq. α. λ. Ezek. xxvii. 15.

הבר

The Lexicons make this a distinct root, and one of the ἀπαξ λεγόμενα, or words that occur but once, and interpret it, To contemplate, view, or the like; but הברו Isa. xlvii. 13. is, I apprehend, the Imper. plur. in Niph. or Hiph. from the root בר which therefore see.

הנה. הנה.

- I. To bring, or carry forth, or away, to remove, 2 Sam. xx. 13. Prov. xxiv. 4, 5. Isa. xxvii. 8.
- II. To bring forth or utter words, or a voice, Isa. lix. 3, 13. Psal. xxxv. 28. Hence
- III. To roar, or rather growl as a lion over his prey, Isa. xxxi. 4. v. Bochart, vol. 2. 731. comp. Isa. viii. 19. To coo, as a dove, Isa. xxxviii. 14. lix. 11. comp. Isa. xvi. 7. Jer. xlviii. 31. Ezek. ii. 10.
- IV. To bring forth or propose any thing in the mind for meditation and contemplation, Prov. xxiv. 2. Isa. xxxiii. 18.

V. With ב following. It seems to signify such a study and intention of mind as often bursteth out into voice. Josh. i. 8. הגית בו Thou shalt meditate in it, thou shalt study it with such application of thought, that thou shalt talk or mutter to thyself concerning it. So Psal. i. 2. & al. comp. Isa. viii. 19. As a N. הגיג meditation, Psal. xix. 15. comp. Psal. ix. 17. Is not הגיג used Psal. xcii. 4. for a premeditated composition, or precomposed Psalm? The LXX, render it ὠδὴς, and Vulg. Cantico, a song.

Hence, as a N. הגיג Intense meditation, earnest contemplation. occ. Psal. v. 2. xxxix. 4.

הגן

הגינה α. λ. Ezek. xlii. 12: It is variously interpreted. Directly, strait forward, elegant, decent. The Vulg. renders it, Separatum, and so seems to have understood it as a participial N. from הגן to protect, defend, which version seems to deserve consideration.

הרה

- I. To send, thrust, or dart forth, liberè emittere. occ. Isa. xi. 8.
- II. As a N. הור The darting forth, or flashing of light, Hab. iii. 3. comp. Job xl. 5, or 10. Psal. civ. 1. & al. Hence
- III. Glory, majesty, honour, Num. xxvii. 20. 1 Chron. xxix. 25. It is written without the הריי Jer. xxii. 18.
- IV. Of sound. As a N. הור A loud, brisk, vehement noise, Isa. xxx. 30. Job xxxix. 20. הור נחרו The vehemence (or vehement noise) of his snorting is terrible. v. Bochart, vol. 2. p. 123. & seq. In this sense also the word is written without the ה, Ezek. vii. 7. הר הרים The sounding again (the loud sounding, re-echoing) of the mountains.
- V. Chald. as a N. הור Strength, vigour, Dan. x. 8. mummur autu man. &c.
- הור Occurs not as a V. but hence as a N. הור Loud shouting, acclaim, acclamation, Jer. xlviii. 33. & al. for senionum voces —

I As

p18
valuable area

הדם

- I. As a N. *A footstool*, or *rest* for the feet. Isa. lxvi. 1. It occurs not as a V. but as a N. is always joined with רגליו *his feet*. The LXX. have rendered it 1 Chron. xxviii. 2. by *σταῖς*, a *stand*, *rest*, and 1 Lam. ii. 1. by *τοπος ὁ ἐστησαν ἐν ποδες*, the *place where his feet stood*; why then may not ה in this word be servile, or emphatic, and דם a Noun from the root דמיה *to be quiet, still, rest*, which see?
- II. Chald. as a V. *הרם* *To cut in pieces*. So the Targum. 1 Kings xviii. 33. & al. Whence as a N. plur. masc. הרמין *pieces*. occ. Dan. ii. 5. iii. 29. The word is used in the same sense in *Syriac*.

הדרם

The myrtle tree, Isa. xli. 19. Zech. i. 8. & al.
The ideal meaning of the word is uncertain. I shall just hint that the Greek *ἡδύς*, (*hedus*) signifies *sweet*; that the myrtle is very remarkable for the *fragrancy* or *sweetness* of its leaves as well as of its flowers, and that probably for this reason it had its Greek and Latin name *Μύρτος* and *Myrtus*, from *μύρον* (*myron*) *perfume*, *sweet ointment*.

הדרף

- I. *To thrust, push*, Num. xxxv. 20. Ezek. xxxiv. 21.
II. *To expel, cast out by force*, Deut. vi. 19. Josh. xxiii. 5.

* **הדר**

- I. *To adorn, decorate, deck*, Isa. lxiii. 1. As a N. הדר *ornament*, Prov. xx. 29. comp. Deut. xxxiii. 17.
- II. *To honour, reverence, respect*, Exod. xxiii. 3. Lev. xix. 15, 32. As a N. הדר *honour, glory*, Psal. cxlix. 9. Prov. xiv. 28. & al. הדורים אושר, Isa. xlv. 2. The Vulg. renders it *gloriosos*, terræ humiliabo, *I will humble the glorious of the earth*. But ישר doth not signify *to humble*, and so the ה in הדורים will be best taken for a servile V. under דר I. The words הוד and

הדר are often joined in Scripture, as
 1 Chron. xvi. 27. Job xl. 5. Psal. viii. 6.
 civ. 1. & al. הדר seems to denote the
splendor or glory itself, הדר the ornament,
beauty or majesty resulting from that glory.
 הדר פרי עץ הדר *the fruit of the beautiful tree.*
 Lev. xxiii. 40. The Targum explains it by
 אילנא אתרוגין of the *citron* trees. The
Jews still make use of the fruit of this tree
 yearly at the feast of tabernacles. *perhaps*
the palm-tree הה 8) v. 1. Ep. I.

- I. A natural interjection of grief, *ah!* occ. Ezek. xxx. 2. הה ליום *Ah!* *Alas, to the day, alack-a-day.*
- II. With א prefixed אהה nearly by the same, *ah! alas!* Josh. vii. 7. & al. freq.

הר

A natural exclamation in lamenting, *oh! oh!*
occ. Amos v. 6. ~~+~~

הוֹדָה

- I. *To be, exist, subsist*, occ. Gen. xxvii. 29.
Exod. ix. 3. Neh. vi. 6. Eccles. ii. 22.
Isa. xvi. 4.
- II. Since the source of man's *wickedness* and *misery*, was the seeking for happiness from the *beings* or *substances* of this world (v. Gen. iii. 5, 6.) hence the word **רָוָה** is used for *calamity, misery*, Job vi. 2. Psal. lvii. 29. Isa. xlvii. 11. Ezek. vii. 26, comp. Rom. viii. 19.—23. and
- III. For ~~*iniquity, wickedness*~~, Micah vii. 3. Psal. v. 10. lxx. 9. & al.

IV. יהוה *Jehovah*, *He that IS*; the name of the divine *Essence*, subsisting in three persons. v. Deut. vi. 4. 1 John v. 7. The י Jod is formative as in other proper names יהודה, יצחק, יעקב, &c. St. *John* expresses it in *Greek*, Rev. i. 4. by ὁ ὢν καὶ ὁ ἦν, καὶ ὁ ἐρχόμενος, *He which is, and which was, and which is to come.* comp. ver. 8. Observe what an extraordinary construction there is ver. 4: Ἀπὸ τοῦ ὄντος; to express (if I may so say) the ineffable and inconceivable essence, the invariableness, and unchangeable majesty of *Jehovah*. comp. Isa. xlii. 8, 9. It would be almost endless to quote all the passages of Scripture, wherein the name *Jehovah* is applied

applied to Christ; let those therefore who own the Scriptures as the rule of faith, and yet doubt His *essential Divinity* only compare, in the original Scriptures, Isa. vi. 1, 5. with John xii. 41. Isa. xlv. 24, 25. xxiii. 5, 6. with Acts xiii. 39. 1 Cor. i. 30, 31. vi. 11. Zech. xii. 10. with John xix. 34, 37. Joel ii. 32. (or iii. 5.) with Rom. x. 13. and I think they cannot possibly miss of a scriptural demonstration, that Christ is *Jehovah*.

That this divine name *Jehovah* (or *Xeve*) was well known to the Heathens there can be no doubt. *Diod. Sic.* lib. 1. speaking of those that attributed the framing of their laws to the Gods, says, "Παρα τοις Ισδαιοις Μωσην ισορρεσι τον Ιαω επικαλυμενον Θεον" Among the *Jews* they report that *Moses* did this to the God called *Jao*." And *Macrobius Saturn.* lib. 1. cap. 18. mentions the oracle of *Apollo Clarius*,

Φραζεο των παντων υπακτον Θεον εμμεν Ιαω, *Jao* God of all supreme proclaim.

v. *Vossius* de Orig. & Prog. Idol. lib. 2. ch. 14. and *Hutchinson's Moses* sine P. p. 14, &c. and an excellent note to this purpose, *Universal History*, vol. 17. p. 274, &c.

VI. As a N. הו Substance, riches, Psal. cxii. 3. Prov. i. 13. & al.

I. הו To be, used as a Verb in the *Hebrew* Scriptures. *Ecclef.* xi. 3. and in the *Chaldee*, Dan. ii. 20, 38.

II. הו He that exists, The very Essence, one of the divine names, Deut. xxxii. 39. Psal. xlv. 5. cii. 28. Isa. xliii. 10. comp. John viii. 24.

III. הו A being, one that exists. So is used as Pron. of the common gender, he, she, it, Gen. ii. 11. iii. 15. iv. 20. For its use in the fem. gender see Gen. iii. 12. Lev. xiii.

הוי

I. A Particle of exclaiming or encouraging, ab! Isa. i. 24. ho! Isa. lv. 1. Zech. ii. 6.

II. Of grieving or threatening, Alas! ab! 1 Kings xiii. 30. Jer. xxii. 18. wo, Isa. v. 8. Jer. l. 27. Micah ii. 1. & al.

הויה

Occurs not as a V. but as a participial N. masc. plur. הוים Sleepy, drowsy. LXX. ενυπνιαζομενοι, *dreaming*, a. λ. Isa. lvi. 10. comp. Jude 8.

DER. Ease, Easy, Q? Gr. εζομαι, to sit, whence καθεδρα, and Eng. Cathedral.

החל

To begin, Gen. vi. 1. x. 8. & al. freq. As a N. החלה a beginning, Gen. xiii. 3. xli. 21. Prov. ix. 10. & al.

The Lexicons make this word the Hiph. of חל or חלל but though it occurs very often, the י Jod before the last radical, which is the characteristick of Hiph. is never inserted, nor do I see what connection it hath in sense with that root.

הי

A Particle of lamentation. Hey! ho! occ. Ezek. ii. 10.

היה

It is nearly related to הויה, To be. v. also יה freq. occ. In Niph. To become, be brought into a state of being, be done, Deut. iv. 32. xxvii. 9. Jer. v. 30. Prov. xiii. 19. & al. Dan. ii. 1. ושנתו נהיתה עליו When his sleep was upon him, i. e. as soon as sleep seized him. v. De Dieu in Pole's Synopf. Dan. viii. 27. נהייתי ונחליתי I became and was sick, I became sick. v. Pole's Synopf. in loc. & in ch. ii. 1.

II. In Niph. according to some, To lament. But see נהה.

היא A pron. of the common gender, but generally feminine, He, she, it, Gen. xiv. 2.

היך

A Partic. How? occ. 1 Chron. xiii. 12. Dan. x. 17. It seems to be a *Chaldee* deflection from the Heb. הך comp. 1 Chron. xiii. 12. with 2 Sam. vi. 9.

הלך

Chald. the same as the Heb. הלך, To go. occ. Ezra v. 5. vi. 5. vii. 13.

הכל

Occurs not as a V. in *Hebrew*, but I suspect the idea of the word to be, Large, roomy, spacious;

K

spacious; for the *Arabic* uses words probably from this root in the Sense of being great, lofty, and applies them to any thing of large bulk. (v. *Castell's* Heptaglot Lexicon, under הכל) and hence the Hebrew Noun הכל

- I. The middle and largest part of the Temple of the Lord. The Sanctuary as distinguished from the porch, and the Holy of Holies. v. 1 Kings vi. 5. vii. 50. It is also used for the sanctuary of the tabernacle, 1 Sam. i. 9. iii. 3.
- II. A large, spacious house, a palace, 1 Kings xxi. 1. 2 Kings xx. 18. Dan. iv. 26.

הכר

To know again, call to mind or recollect something one was before acquainted with, agnoscere. In this sense it often occurs in the Hiph. form. Gen. xxvi. 23, 31, 32. xxxvii. 33. xlii. 8. & al. freq. Job xix. 3. *Ye are not ashamed (although) להכירו לי* *Ye know me.* So the Chaldee Paraphrast, but perhaps it should rather be rendered *though ye are known to me.* As a N. fem. in Regim. הכרת the shew, appearance, mien, look, by which we know a person. So Vulg. agnitio. occ. Isa. iii. 9. As a participial N. מכר a person known, an acquaintance. occ. 2 Kings xii. 5, 7.

הל-ה

- I. To shine, irradiate, emit rays or beams every way, as light or a luminous body doth. occ. Job xxix. 3. xxxi. 26. xli. 9. Isa. xlii. 10. As a N. fem. plur. תהלה irradiations, shinnings forth. So LXX. δοξαί. Exod. xv. 11. comp. Hab. iii. 3. and Exod. xiv. 24.
- II. From the glorious appearance and effects of this irradiation of light in the material world, the word denotes praise, celebration, glorifying. It occurs not as V. in the simple form in this sense, (v. below הלל) but hence as a N. fem. תהלה praise, glory, &c. Psal. xxxiv. 2. lxxvi. 8. & al. freq. Job iv. 8. *Behold he puts no trust in his servants, or has given תהלה glory to his agents,* i. e. to the material ones, light and spirit. comp. Psal. civ. 4. Job xxv. 5.

I. הלל Occurs not as a V. in the sense of shining, irradiating, but hence as a N. הלל The most glorious irradiator, an impious title assumed by the King of Babylon in honour of the material light which he worshipped. occ. Isa. xiv. 12. comp. הל. II.

II. As a N. masc. plur. נהללים Some sort of shrubs or plants (perhaps of the sun-flower kind) so called because eminent emblems of the irradiation. occ. Isa. vii. 19. v. Hutchinson's Introd. to Moses fine Princ. p. 98.

III. הלל To praise, glorify, repeatedly, or eminently, Gen. xii. 15. Jud. xvi. 24. & al. freq. In Hith. to praise or boast himself, 1 Kings xx. 11. & al.

IV. Since the * irradiation of the material visible light was the Ground of man's original offence,† and also of all that idolatrous adoration which the Heathens paid to the Heavens, even to a degree of madness; Hence הלל to be mad, distracted, out of one's senses, foolish, Psal. v. 6. It is once written in this sense with a single ל, Psal. lxxv. 5. In a Hiph. sense, to make mad, Isa. xlv. 25. Job xii. 17. Ecclef. vii. 1. As a Part. in Hiph. מהלל made mad, distracted, Psal. cii. 9. In Hith. to be mad, Jer. xxv. 16. Also to make or feign himself mad, 1 Sam. xxi. 13. As a N. fem. מהללה madness, in plur. Ecclef. i. 17. & al.

I. הלל I. To cast to a distance, from the manner in which light is irradiated or put in motion to a distance from the luminous body. As a Particip. in Niph. occ. Micah iv. 7. LXX. ἀποσπενον, rejected, cast off.

- II. As a Particle הלאה.
1. Of place, beyond, further, Gen. xix. 9. 1 Sam. xx. 22.
 2. Of time future, thenceforth, beyond that time, Levit. xxii. 27.
 3. Of time past, formerly, further back, Isa. xviii. 2.

DER. Hail, hollow, holy, fool, foolish, folly, Q?

* Thus Milton makes Satan address the Sun, Par. Lost. Book 4. Lin. 32.

O thou that with surpassing glory crown'd
Look'st from thy sole dominion like the God
Of this new world.

† See the learned Mr. Bate's Essay on the third chapter of Genesis.

fic in Hist. Iscander

عظمى به و ملا

I. Denotes

و تقدسون
الملائكة يسبحون ويهللون
رب العالمين

הלך

- I. Denotes *local motion*. To go, in whatever manner, go along, go forwards, proceed, &c. It is a very general word, and applied to a great variety of things; it seems very nearly related to ילך if indeed it ought to be accounted a different root. Gen. ii. 14. It must sometimes be rendered *come*, Eccles. i. 4. In Hith. to walk or go constantly or continually, Gen. v. 22. 1 Sam. xxx. 31. Isa. xxxviii. 3. & al. freq.
- II. In Kal. To increase continually, go forwards. In this sense, Exod. xix. 19. Prov. iv. 18. DER. Walk.

הלם

- I. To smite, strike against, Jud. v. 26. Prov. xxiii. 35. As a N. הלמות A hammer, Jud. v. 26. As a N. fem. plur. מהלמות strokes, Prov. xviii. 6. xix. 29. *Idem*.
- II. As a Particle הלם Here, hither, Gen. xvi. 13. Jud. xviii. 3. & al. q. d. The spot where the foot, or *Ec*, last strikes against the ground. *Ubi consistit percussio pedis*. Merc. v. רגל.
- III. As a N. יהלם A precious stone. The diamond, so called from its prodigious hardness, by which, like a hammer, it will beat to pieces any of the other sorts of stones. Thus the Greeks called it *Adamas*, from *a* and *δαμνω*, to subdue, on account of its invincible hardness. v. Plin. Hist. Nat. lib. 37. ch. 4. occ. Exod. xxviii. 18. xxxix. 11. Ezek. xxviii. 13.

DER. Helm or helmet. Q?

המיה

It denotes *multitude, tumult, confusion*.

- I. To put into tumult or confusion, disturb, disquiet, trouble, Exod. xiv. 24. xxiii. 27. & al. freq. Also to tumultuate, make a tumult, be disquieted, or in a tumult, Ruth. i. 19. Psal. xxxix. 7. lxxxiii. 3. Jer. v. 22. & al. As a N. fem. מהומה Trouble, disquietude, Deut. xxviii. 20. 2 Chron. xv. 5. & al. q.
- II. As a Pron. of the third person plur. הנה They, them, always denoting *multitude*. It is generally masc. as Gen. vi. 4. & al. freq. but is sometimes used feminine, as Jud. xix. 24. & al. Hence the Particle הם

and הם postfixed, *them, their*; and hence also הם, and הם the termination *plural*, which is generally masculine, but sometimes feminine as נשים women, נמלים she camels, Gen. xxxii. 15, to which we may add, רחלית Thy Ewes, and עזית thy she goats. Gen. xxxii. 38. & al.

- III. As a N. המון A multitude, Gen. xvii. 4. Judg. iv. 7. Tumult, Amos v. 23. or tumultuous motion, Isa. lxiii. 15.
- IV. As a N. תהום A confused multitude of elementary particles or atoms of matter, without cohesion or connection, a chaos, Gen. i. 2.
- V. תהום plur. תהמות An abyss, a multitude of waters from their fluidity, and ordinary tumultuous motion, Gen. vii. 11. Exod. xv. 5, 8. & al.

הם To disturb very much, disquiet exceedingly, put into a violent tumultuous motion, 2 Chron. xv. 6. Isa. xxviii. 28. Jer. li. 34. DER. Hum, *hem*, them, אתם.

המל

Occurs not as a V. but as a participial N. fem. המולה A noise, a tumultuous sound. occ. Jer. xi. 16. Ezek. i. 24. In this latter passage it is written without the ו.

המר

Occurs not as a Verb in Hebrew, but in Arabic signifies To impel, fall, fall down. As a participial N. fem. plur. מהמרות pit-falls, pits. a. l. Psal. cxi. 11. *Idem* XIII.

הניה

- I. In Hiph. To be ready, or present, to present oneself. occ. Deut. i. 41.
- II. As a Pron. of the third person plur. הנה These or those, as if one pointed to persons or things present. They. freq. occ. It is generally used fem. but sometimes masc. as Num. xxxv. 8. Hence הן and הן postfixed, *them, their*.
- III. הניה As a Partic. denoting the presence of something observed or seen, See, lo, behold, En. Gen. i. 29. iii. 22. & al. freq.
- IV. הניה A Particle of place, Hither; Gen. xlv. 8. Thither, 2 Sam. iv. 6. הניה והניה hither and thither, 2 Kings ii. 8.
- V. As a N. הין A Hin, a measure of liquids, containing about a gallon and quarter Eng-lish,

אחרתהי פאל
גוד. Hist. אחרת. אחרת.

Cap. XIV.

list, thus denominated perhaps because employed in *presenting* the liquids used in the service of God. (See a like instance in *איפה*) Exod. xxix. 40. xxx. 24. & al. freq.

may stand for

הם

To be silent, keep silence, Hab. ii. 20. & al. In a Hiph. sense, To make silent, still, Num. xiii. 31. הם Amos viii. 3. silence or silently.

Cap. XV

DER. Hush. Q?

הפך

I. To turn or change the condition, form, state, or course of a thing, Exod. vii. 15, 17. 1 Kings xxii. 34.

II. To overturn, subvert, Gen. xix. 21, 25, 29.

III. As a N. fem. plur. תהפכות Perverseness, distortion, or change from the right, Deut. xxxii. 20. Prov. ii. 12.

IV. As a N. fem. מהפכת A sort of stocks, by which the Limbs were distorted into uneasy postures. 2 Chron. xvi. 10. Jer. xx. 2. 3.

To be crooked, winding and turning this way and that, continually varying. occ. Prov. xxi. 8. comp. James i. 8.

DER. Havock.

הצן

Probably some kind of warlike chariot, such, perhaps as were armed with Scythes. a. l. Ezek. xxiii. 24.

Cap. XVII

הרה

I. To be eminent, elevated, to rise in Height. It occurs not as a V. simply in this sense, but as a N. הר a mountain, Gen. vii. 19. & al. freq. 'Tis sometimes written with two r's, to denote excellence, or the like, Hab. iii. 6. & al.

II. הר-ה To be big with child, great with young, to conceive as females. Gen. iv. 1. As Neuns, הר-ה big with child, Isa. xxvi. 17. הר-ה Pregnancy. occ. Gen. iii. 16. הר-ה nearly the same. Ruth iv. 13. Hof. ix. 11.

III. To conceive in the mind, team with, Job xv. 35. Isa. lix. 4.

IV. הר-ה Lofty, haughty, proud. occ. Prov. xxi. 24. Hab. ii. 5.

הרה occurs not as a V. but as a N. masc. plur. Chald. הר-ה Thoughts, conceptions. So the Vulg. Cogitationes. occ. Dan. iv. 2.

הרג

To kill, slay, whether unjustly or justly: Gen. iv. 8. Deut. xiii. 9. & al. freq. Applied to vegetables, Psal. lxxviii. 47. as kill often is in English.

הרס

I. To break through, break in, Exod. xix. 21, 24.

II. To break down, destroy, Exod. xxiii. 24. Jud. vi. 25. Spoken of the teeth, Psal. lviii. 7.

DER. Harrafs, harsh, crush, crash, craze.

With ב following. To play upon, illude, mock, 1 Kings xviii. 27. Gen. xxxi. 7. & al.

To lie in wait, devise mischief, consult against, So Aquila, επιβλεπετε, or to attack, assault, So LXX. επιτιθεσθε, & Vulg. irruitis.

PLURILITERALS,

Or Words of more than three Letters, beginning with ה.

יהב v. הבהב
מנך v. המונכא

יגע יגע יגע
יגע יגע יגע

Occurs not as a V. but the idea appears to be To connect, join or link together.

I. As a N. masc. plur. וים books which connected the curtains or veils of the tabernacle to the pillars. Exod. xxvi. 32. xxxviii. 28. & al. freq.

II. A connective Particle. The manner or kind of which connection is to be collected from the series of the discourse. Its principal uses are as follow.

1. And, Gen. i. 1. et
2. Also. Lev. vii. 16. Amos iv. 10. & al.
3. With,

3. *With, together with*, 1 Sam. xiv. 18.
 4. *Or*. Exod. xxi. 17. Deut. iii. 24. Jud. xi. 31. & al. freq.
 5. *But, but yet*, Psal. xlv. 18. Zeph. i. 13.
 6. *Exegetical, Even, to wit*, 1 Sam. xxviii. 3. Zech. ix. 9. Mal. iii. 1.
 7. *Because*, Gen. xx. 3. xxii. 12. Isa. xxxix. 1.
 8. *Illative, therefore*, Gen. xxix. 15. Ezek. xviii. 32.
 9. *That, to the end that*, Gen. iii. 22. Exod. vii. 16. Num. xxiii. 19.
 10. *When, if*, Gen. xlvii. 30. Prov. iii. 28.
 11. *In comparisons, As*, Job v. 7. *So*, Isa. liii. 7.
 12. *Although*, Gen. xviii. 27. Ezek. xiv. 17.
 13. *Then*, Gen. iii. 5. Eccles. iv. 7.
 14. *After a negative Particle, Nor, neither*, Exod. xx. 4. Lev. xix. 12.
 If the Particle *ו* be applied in any other manner not here let down, an attentive reader will be at no loss for its meaning.

וּבָהּ

Vabeb, The name of a place near the river *Arnon*. occ. Num. xxi. 14.

terruit ; lupus similis
 facti natura.

וּבָהּ

Occurs not as a V. but as a N. *וּבָהּ* A wolf, a most rapacious, destructive and voracious animal. Gen. xlix. 27. & al. freq. Hence perhaps the Latin *Salvus*, fierce, cruel, which probably may be the ideal meaning of the Heb. *וּבָהּ*.

וּבָהּ

Chald. from the Heb. *וּבָהּ*, To tremble. occ. Dan. v. 19. vi. 26.

וּבָהּ

וּבָהּ

- I. *To flow, stream, or run*, as liquids, Exod. iii. 8. Psal. lxxviii. 20. Isa. xlviii. 21.
 II. *To flow, waste, or pine away*, as the body by famine, Lam. iv. 9. So Vulg. extabuerunt.
 III. *As a N.* *וּבָהּ* *Hyssop*, or some herb of

that kind, so named from its *deterfive* and *purgative* Qualities. Exod. xii. 22. & al. v. *Martinii* Lexicon in *Hyssopus*, and *Bochart*, vol. 2. p. 587. & seq.

I. *As a N.* *וּבָהּ* A fly, from its remarkable *unsettledness*, wandering here and there, and having no certain hole or nest like other animals. occ. Eccles. x. 1. Isa. vii. 18. v. *Bochart*, vol. 3. 497.

II. Some of the Heathens worshipped their arch-idol, the Heavens, under this attribute, for *וּבָהּ* *Baal*, the flower, (which flows himself, and makes all other fluids flow, &c.) was the *אלהים* of *Ekron*, whom *Abaziah* sent to consult concerning his sickness, and therefore died. occ. 2 Kings i. 2, 3, 6, 16. See *Hutchinson's* Trin. of the Gentiles, p. 429.

וּבָהּ

To endue, endow, As a N. *וּבָהּ* A dowry, portion. occ. Gen. xxx. 20.

וּבָהּ

To slay in general, 2 Kings xxiii. 20. Ezek. xxxix. 17, 19. Sometimes for food, as 1 Sam. xxviii. 24. 1 Kings xix. 21. but most frequently for sacrifice. Gen. xxxi. 54. xlv. 1. & al. freq. So it may be rendered to sacrifice. As a N. *וּבָהּ* An altar, a place or instrument for sacrifice, Gen. viii. 20. & al. freq.

וּבָהּ

To dwell, dwell or cohabit with. So *Aquila*, *συννοήσας*, Gen. xxx. 20. As a N. *וּבָהּ* A habitation, dwelling, 1 Kings viii. 13. & al.

DER. *Dwell*.

וּבָהּ

Chald. To buy, redeem. It often occurs in the *Targums* in this sense, but in the Scriptures we meet with it only, Dan. ii. 8. where it is applied to time, and denotes, to gain, protract the time, where the LXX. *ἐξαγοράζετε*, ye redeem. comp. Ephes. v. 16. Colos. iv. 5.

וּבָהּ

Occurs not as a V. in Hebrew, but in Chaldee, Syriac and Arabic, signifies to join, conjoin, connect, I do not recollect the usage in Arabic.

وُجَاب

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connect, consociate. Hence the Greek *ζευγνυσ*, and Latin *jungo* in the same sense. As a N. זב The outer skin or husk of a grape, inclosing and connecting its parts, *u. l.* Num. vi. 4.

DER. With ז emphatic, Husk. Q?

I. To swell, be tumid. Hence as a N. זבון swelling, tumid. So Montan. tumidæ. Psal. cxxiv. 5.

II. To boil, cause liquor to swell or rise in boiling. occ. Gen. xxv. 29. As a N. זבד pottage or broth, made by boiling, Gen. xxv. 29. & al.

III. In Kal & Hiph. To swell, as a man with pride, Exod. xviii. 11. xxi. 14. As

Nouns זב proud, presumptuous, Psal. xix. 14. cxix. 21. & al. זבן Pride, presumption, arrogance, Deut. xvii. 12. & al. The LXX. often render the Verb by *ὑπερηφανεύω*—*ven*, to be elated, haughty, and the Nouns by *ὑπερηφανία*, elation, *ὑπερηφανός*, elated, haughty.

DER. Sod, sodden, feeble.

זב. זב. זב.

זב

The ideal meaning seems to be pure, resplendent, clear. comp. זב which seems nearly related both in sense and sound, so זב and זב which see.

I. It occurs not as a V. but as a N. זב Fair, clear weather, Job xxxvii. 22.

II. Pure oil, according to some. Zech. iv. 12. but in such difficult passages of Scripture, it certainly is best to be very cautious how we pretend absolutely to fix the meaning of words.

III. And most generally Gold, which is the purest and most shining of all metals. Gen. ii. 11. & al. freq.

The relation between the first and third senses of this word may be illustrated by the beautiful description Mr. Thomson gives us of a summer morning.

But yonder comes the powerful king of day,
Rejoicing in the east. The lessening Cloud,

The kindling azure, and the mountain's brow
Illumed with fluid gold, his near approach
Betoken glad. Summer, lin. 80, &c.

זב. זב. זב.

In Chaldee it signifies To pollute, to defile, and in this sense I apprehend it should be construed Job xxxiii. 20. the only passage where it occurs in Scripture. זב And his vital frame pollutes to him bread, i. e. His body is so much disordered that even bread is nauseous to him.

I. To be illuminated, shine with reflected light, Dan. xii. 3. As a N. זב brightness, reflected splendor. Dan. xii. 3. Ezek. viii. 2.

II. In Hiph. To enlighten, instruct, teach, Exod. xviii. 20. Levit. xv. 31. 2 Kings vi. 10. In Niph. To be enlightened, instructed, Psal. xix. 12. Mont. illustratur.

Occurs not as a Verb in Hebrew, but in Syriac זב is, To swell; and as a N. זב swelling, tumor, tumid. זב angulus

I. As a N. fem. in Heb. זב A corner prominent or projecting in a building. occ. in plur. Psal. cxliv. 12. Zech. ix. 15.

II. As a N. masc. plur. in Regim. זב the projecting corners of a building, occ. Psal. cxliv. 13.

III. זב, זב, זב Demonstrative Pronouns, denoting an object propounded or exhibited as present, This, this here. זב is used for both genders and numbers. זב. Psal. ix. 16. x. 2. and so is זב. זב. Num. xiv. 22. Jud. xvi. 15. זב and זב this and that, one and t'other, Exod. xiv. 20. 1 Kings xxii. 20. Adverbially, זב here, 1 Chron. xxii. 1. hither, this way, Num. xiii. 17.

Occurs not as a V. in Hebrew, but in Chaldee signifies, To move, move oneself.

I. As a collective Noun זב Whatever moveth, Παν το κινημενον. Symmachus ζων, an animal, occ. Psal. l. 11. lxxx. 14. ז. Bochart, vol. 2. 979.

II. As

25 de jent. 25
 III *removet*

זחל

DER. ~~Sk~~ ~~W~~ Q?

IV. As a N. **זית** *The olive, tree and fruit, q. d.*

זכרה

זכר

52

To lavish, scatter with profusion, Isa. xlv. 6.
to be lavish, prodigal; or according to
others, to be vile, Jer. ii. 36. In Hiph. to
esteem

זל-זמר

[72]

זמר-זן

esteem vile, contemn, Lam. i. 8. As a N. זל vileness, baseness, Psal. xii. 9. here put for vile persons, as pride for a proud man, Psal. xxxvi. 12.

I. As a participial N. זולל A prodigal, riotous person, Deut. xxi. 20. Prov. xxviii. 7.

II. Vile, refuse, Jer. xv. 19. Lam. i. 11.

זול As a N. A luxuriant branch. occ. in plur. Isa. xviii. 5.

זלג

Occurs not as a V. in Heb. so the ideal meaning is uncertain, but as a N. זולג plur. fem. מזלגות A fork, or flesh-hook, Exod. xxvii. 3. 1 Sam. ii. 13, 14. 1 Chron. xxviii. 17. & al.

זולת

Occurs not as a Verb, but as Particles. זולת and זולתי Besides, except, save, 2 Sam. vii. 22. Ruth iv. 4. Deut. i. 36.

זמה

To imagine, devise, think. It is used in a good sense, as Psal. xvii. 3. but generally in a bad, as Gen. xi. 6. As a N. זמה (applied to man) A wicked imagination or devise, Lev. xi. 16. Jud. xx. 6. מזמה Nearly the same, but it is used both in a good (as Prov. i. 4. iii. 21, 25, 32.) and in a bad sense, (as Job xxi. 27. Psal. 10. 2.)

זמם To devise thoroughly, purpose, steadfastly, both in a good and bad sense. v. Deut. xix. 19. Psal. xxxi. 14. Zech. i. 6. viii. 14, 15.

DER. To seem, seemly, &c. Q?

זמן

I. To appoint, constitute. occ. as a Part. in Hiph. Ezra x. 14. As a N. זמן An appointed time, Neh. ii. 1. Eccles. iii. 1.

II. Chald. To prepare, Dan. ii. 9. As a N. זמן a set appointed time, Dan. ii. 16. & al.

DER. To summon. Q?

זמר

I. In Kal. To prune, cut off irregular or useless branches, Lev. xxv. 3, 4. In Niph. To be pruned, Isa. v. 6. As a N. fem. מזמרה A cutting, a branch cut off, Isa. xvii. 10. Num. xiii. 24. comp. Gen. xliii. 10. זמרה An instrument of pruning, a pruning-hook, Isa. ii. 4. & al.

II. In Kal. To make or sing a Psalm, distinguished into numbers or harmony, all superfluous and discordant words, being cut off, Jud. v. 3. Psal. xlvii. 7. & al. freq. As Nouns, זמרה Psal. lxxxi. 3. זמרת Exod. xv. 2. זמירה 2 Sam. xxliii. 1. and מזמור Psal. iii. 1. & al. freq. A psalm or hymn, adapted to musick, by retrenching superfluities.

III. As a N. זמר A species of animals. The rupicapra or chamois goat. occ. Deut. xiv. 5. The reason of the name will appear from a description of the animal, which I shall partly transcribe from a late ingenious writer. "The horns are not large, but they are very strong; they are straight all the way to the top, but there they turn into a kind of hook, The creature feeds on the young shoots and shrubs, and these horns, which, like those of the camelopardal, are not fit for weapons, either of offence or defence, serve admirably for the purpose of getting at its food. As the crooked horns of that animal are very well suited to pulling down a bough that is a little out of the reach of the mouth, and bending it 'till it is pliable; those of the chamois, which have absolute hooks at the end, are as useful for laying hold of a single branch or shoot out of an entangled thicket, and dragging it out singly, that the creature may browse its verdure without wounding its face or endangering its eyes in the thicket." Watson's Animal World displayed, p. 114.

It must not be omitted, that both the LXX. and Vulg. interpret זמר the camelopardal, and indeed this animal feeds in such a remarkable manner, as well enough to suit the Hebrew name. (v. Watson's Animal World, p. 110.) but Bochart is of opinion that this creature was not even known in Judea. v. Bochart, vol. 2. p. 908, 909.

זנה

I. To incircle, infold, gird round. It occurs not as a Verb simply in this sense, but hence as a N. fem. plur. זנות zones, girdles. Montan. zonas. occ. 1 Kings xxii. 38. They were probably some circular idolatrous ornaments Abab wore in honour

of ornament

of his idols, and to put himself under their protection, † and therefore the sacred historian takes particular notice that those also were washed from his blood.

II. As a N. **זֶן** A zone, girdle, belt, occ. Deut. xxiii. 10. And a paddle shall be **על זֶן** in thy girdle. So the LXX. **ἐπὶ τῆς ζωνῆς σου**, Vulg. in Balteo, and Montan. super zonam tuam. It is well known, that the eastern nations still wear girdles about their waists, in which they carry their dagger, handkerchief and other implements.

III. **זֶן** To commit fornication, bodily, as Gen. xxxviii. 24. or spiritual, Exod. xxxiv. 15. & al. As a N. **זֶן** and **זֶן** a harlot, a whore, Gen. xxxiv. 31. Lev. xxi. 7. & al. freq. Some pretend that in Josh. ii. 1. and other passages, where *Rahab* is spoken of, the word should be interpreted a *hostess*, or *taverner*, but the LXX. in all those passages render it **Πορνῆ**, and the Vulgate, meretrix, a *harlot*; and in like manner *Rahab* is called **Πορνῆ** by St. Paul, Heb. xi. 31. and by St. James, ch. ii. 25. As a N. fem. **זֶן** fornication, act of whoredom, Num. xiv. 33. Hof. iv. 11. As a N. fem. **זֶן** whoredom, Ezek. xxiii. 8.

IV. Chald. As a N. **זֶן** A kind, species, Dan. iii. 5, 7. 2 Chron. xvi. 14. Psal. cxliv. 13. & al.

V. Chald. **זֶן** from the Heb. **זֶן** To feed, nourish, occ. in Ath. Dan. iv. 9.

VI. **זֶן** v. **זֶן**. **זֶן** As a N. masc. plur. **זֶן** repeated whoredoms, Hof. i. 2.

DER. Zone.

זנה

To cut off the extremity or hindmost part of any thing, Deut. xxv. 18. Jud. x. 19. As a N. **זנה** the tail, extremity, hindmost part, Exod. iv. 4. Deut. xxviii. 13. & al.

DER. To snap, snub. Q?

זנה

In Kal. and Hiph. To cast off, cast or remove to a distance, Lam. ii. 7. 1 Chron. xxviii. 9. 2 Chron. xi. 14. Hosea viii. 3, 5. **הִזְנִיחוּ** (Isa. xix. 6.) they shall turn away to

† See Ahab's character, 1 Kings xvi. 30. &c.

a distance; **ז** is inserted in this word, according to the Chaldee form, in Hiph.

DER. ~~Snack~~, ~~snatch~~, ~~snack~~.

זנה

To leap, leap forth. So LXX. **ἐκπηδησει**. α. λ. Deut. xxxiii. 22. This root is plainly related to **זנה**.

זנה

I. To move, Esther v. 9. As Ns. **זנה** Removal, persons or things removed, Deut. xxviii.

25. **זנה** removal, removing, Jer. xv. 4. & al.

II. To move, shake, tremble, Eccles. xii. 3.

III. As a N. fem. **זנה** Sweat, forced out of the body by motion, occ. Gen. iii. 19.

IV. As a N. **זנה** The same. So the Vulg. Sudore. occ. Ezek. xlv. 18.

זנה To put into a violent motion or agitation. occ. Hab. ii. 7.

DER. To sway, (move with ease,) ~~swig~~, ~~swag~~, ~~sweat~~.

זנה

To abridge, shorten, cut short. So Vulg. breviantur, & Targum **דעיכו** α. λ. Job xvii. 1.

זנה

It denotes furious indignation. The idea is I apprehend to be taken from a stream of raging fire. v. Isa. xxx. 27. Nah. i. 6. Hab. iii. 12. Zeph. iii. 8. As a V. To have indignation against, to rage against, Num. xxiii. 7, 8. Zech. i. 12. Mal. i. 4. So one of the Greek versions in the Hexapla renders it **εμβριμεισθαι**. As a N. **זנה** indignation, rage, Isa. xxvi. 20.

זנה

I. To rage, as the sea in a storm. Occurs not as a V. in this sense, but hence, as a N.

זנה The raging of the sea. Jon. i. 15.

II. To rage, boil, as the heart with anger, Prov. xix. 3.

III. To rage, with anger, discovering itself by a furious, fretful, or discontented countenance. Gen. xl. 6. 2 Chron. xxvi. 19.

As a N. **זנה** rage, anger, 2 Chron. xvi. 10.

Micah vii. 9.

L

I. To

זעק

- I. To cry out, cry aloud, *Exod. ii. 23. Jud. iii. 9. & al. freq.* As a N. fem. זעקה *A cry, clamour, vociferation, Gen. xviii. 20. Isa. lxv. 19. & al.*

- II. In Kal. & Hiph. To call together by Proclamation, convoke, *Jud. iv. 10, 13. 2 Sam. xx. 5.* In Niph. To be thus called, or gathered together, *1 Sam. xiv. 20. & al. comp. זעק.*

זער

To be small, little. Occurs not as a Verb in the Hebrew Bible, but hence as a N. זעיר *small, little, Isa. xxviii. 10, 13. Dan. vii. 8.* Adverbially, of time, *a little time, a little while, Job. xxxvi. 2.* As a N. מזער *a small quantity, small, little, Isa. xvi. 14. xxiv. 6. Of time. Isa. x. 25.*

זפת

As a N. pitch. (so the LXX. and Vulg.) or rather a kind of bitumen; for it seems a natural, not an artificial substance. The radical idea is uncertain, but it seems probable that this word in sense as well as sound, is nearly related זפ to overlay (as זעק to זעק, זער to זער) and that pitch or bitumen hath its Hebrew זפת from its fitness to overlay, and so fill up the small holes or chinks of other matter. occ. *Exod. ii. 3. Isa. xxxiv. 9.*

זק

- I. To strain off or separate the fine or pure parts, so as to leave the dregs behind, spoken of rain, *Job xxxvi. 27.* They (i. e. the drops of water) זקן מטר are strained off for a shower, according (or in proportion) to his vapour.—of gold, *Job. xxviii. 1.* To fine, refine, purify it from its dross.

- II. As a N. masc. plur. זקים Manacles or chains made of refined and best iron. occ. *Psal. cxlix. 8. Isa. xlv. 14. Nah. iii. 10.* זקים the same. occ. *Jer. xl. 1, 4.*

- III. As a N. fem. plur. זיקות Sparks, small particles of ignited matter, separated and forced off from the grosser and cooler mass. occ. *Isa. l. 11.* Should not זקים *Prov. xxvi. 18.* which the Lexicons put under

the supposed root זיק, be joined with חצים arrows, and rendered pure, bright, sharp, as the Targum explains it by שניני sharp?

- זק To refine, purify thoroughly, *Mal. iii. 3. Psal. xii. 7. Isa. xxv. 6.*

זקן

Old. It is not, I apprehend, properly speaking, a word of time, (hence זקנים is joined with באים בימים advanced in years, *Gen. xviii. 11. & al.*) but is descriptive of the effects which old age, or rather which the natural agents, in process of time, have on the human body. Is not the word related to זק strain or drain off, (comp. לשן) and does it not denote that state of the body when the finer parts of the fluids being drained off, the remaining dregs (as it were) become viscid, the secretions imperfect, many of the smaller tubes coalesce, the muscles become rigid, and stiff? Or to use the words of a learned physician, "The bones petrify, the cartilages and tendons turn into bones, and the muscles and nerves into cartilages and tendons; and all the solids lose their elasticity and turn, in a great measure, into that earth they are going to be dissolved into?" Dr. Cheyne's Essay of Health and Long Life, p. 205, 206. 3d edit.

- I. As a N. זקן Old, an old man, *Gen. xviii. 11. xix. 4. old age, Gen. xlviii. 10.* In Kal. & Hiph. to be old, *Gen. xviii. 13. Prov. xxii. 6. & al.* As a N. fem. זקנה old age, *Isa. xlv. 4. & al.* As a N. masc. plur. זקנים old, withered, decayed members; or ימים being understood, Days, time of old age. occ. *Gen. xxxvii. 3. xlv. 20. comp. Rom. iv. 19. Heb. xi. 11, 12.*

- II. As a N. זקן The beard, the sign of age, growing longer in the old. *Lev. xiii. 29. 1 Sam. xvii. 35. & al. freq.*

DER. Latin Senex, whence Eng. Senior, seniority, senator, senate.

זקף

To set upright, erect, occ. in *Ezra vi. 11. Psal. cxlv. 14. cxlvi. 8.*

זר-ה

I. To spread, spread abroad, scatter, disperse, v. Exod. xxxii. 20. Lev. xxvi. 33. Jud. vi. 28. Prov. i. 17. So the LXX. frequently render it by διασπειρω. As a N. זר a stranger, strange, foreign, Exod. xxix. 33. xxx. 39. & al. freq.

II. As a N. masc. plur. זורים. occ. Job xxxvii. 9. & fem. מזרות. occ. Job xxxviii. 2. The masses or grains of gross air dispersed to all the Extremities of the System, which, in their return to the centre, occasion cold.

III. As a N. זר A crown. It is only used for those crowns of gold which were placed on the ark, on the table of shew-bread, and on the altar of incense. v. Exod. xxv. 11. xxiv. 30, 33. And as each of these were eminent types of Christ, so I think the crowns upon them delineated not only his royal power, but more distinctly, that "God should not give the spirit by measure unto him." John iii. 34. and that "being by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he should shed him forth on his church." v. Acts ii. 33. comp. Acts i. 4, 5, 8. John xx. 22. Titus iii. 5, 6.

IV. To ventilate, winnow, fan, disperse the chaff from the corn by winnowing, Ruth iii. 2. Isa. xxx. 24. comp. Jer. iv. 11. li. 2.

V. To disperse or dissipate the parts of a thing by breaking, to break, break in pieces, Job xxxix. 15. LXX. διασπαιρει, dissipate. Mont. Dispergat, disperse. comp. Isa. lix. 5.

VI. To break a purulent tumor, and so cause it to discharge its contents. Isa. i. 6. As a N. זור a purulent tumor so broken, a running sore, Hof. v. 13.

זרר To sneeze, to disperse the air from the nose with much vehemence and noise. occ. 2 Kings iv. 35.

זרא As a N. Somewhat rejected and scattered abroad as vile, refuse or nauseous. occ. Num. xi. 20. Mont. Dispersionem.

זרר Prov. xxx. 31. זרר מתנים Girded about the loins. So Symmachus, περιεσφαιγε-μενος την σπον, and Montanus, Accinctus

lumbis; a descriptive periphrasis for a greyhound, which is remarkably strait in that part of his body. v. Bochart, vol. 2: 684. but I must observe further, that זרר in this view must be (as Avenarius also makes it) a reduplicate derivative from זר to gird, the ז being dropped as it likewise seems to be, 2 Sam. xxii. 40. comp. Psal. xviii. 40.

DER. Sore, &c. sorrow, &c.

זרב

To issue forth, to flow abroad, run, or rush along, like a torrent. It is not only used in Hebrew, but in Chaldee and Arabic in this sense, u. l. Job vi. 17. v. Bochart, vol. 1. 245, 246.

DER. A surf, Lat. sorbeo, whence Eng. absorb, absorpt, &c.

זרח

I. To spring up, spring or shoot forth, as the solar light doth, Gen. xxxii. 21. Job ix. 7. Commanding לזרח the solar fire, ולא יזרח and it springeth not forth, viz. as the solar light does.

II. As a N. מזרח The east, that part where the solar light first springs upon the earth, Psal. ciii. 12. & al. comp. Num. xxi. 11. Deut. iv. 47. in which and many other passages, שמש, the solar light, is added.

III. As a N. אזרח An inborn person, a native, indigena, one that sprung up, as it were, in the place where he now is. Exod. xii. 19. & al. freq. Thus the LXX. frequently render it by αυτοχθων.

IV. As a N. אזרח "A native tree, which has grown from the seed without transplan-tation, in the same spot." Mr. Holloway's Originals, vol. 2. p. 323. So Jerome, sicut indigenam. occ. Psal. xxxvii. 35.

DER. Search. (Q? v. Psal. xix. 7.) Latin Surgo, whence resurgo, insurgo, and Eng-lish, insurgent, resurrection.

זרם

To pour, pour forth, pour over, Psal. lxxvii. 18. The clouds, זרמו pour forth waters, Psal. xc. 5. זרמתם Thou overhelmeest them as a flood. As a N. זרם an inundation,

flood, Isa. xxv. 4. xxviii. 2. Also, a copious flux, Ezek. xxiii. 20.

DER. Storm, stream, swarm.

זרע

To expand, extend, stretch out. This seems the radical idea of the word, though it occurs not as a V. in Hebrew, simply in this sense, but in Syriac the image being a little varied, it sometimes signifies to disperse. comp. Zech. x. 9.

I. As a N. זרע The seed of vegetables and animals, Gen. i. 11. iv. 25. vii. 3. & al. freq. As to vegetables, it is almost indisputable from the observation of curious naturalists, that the future plant, how large soever it may grow, is contained in embryo in the seed of its respective kind, which embryo plant, by the wonderful process of vegetation, is amazingly dilated, or expanded to its full natural size. v. Derham's Physico-theology, 1st. edition, p. 448. Malpighi's Anat. Plant. & de Seminum Veget. and Nature displayed. vol. 1. Dial. 14. To their observations we may add that of our Blessed Lord himself, Matt. xiii. 31. in relation to the Grain of mustard-seed, which indeed is the least of all seeds, but when it, i. e. the seed, or embryo-plant in the seed, is grown, (αὐξανθῆν, augmented or expanded by the access of fresh matter from the earth) it is, in the eastern countries, the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge under its branches. As to that most wonderful work of God, the generation of animals, I shall not pretend to discourse upon it for many reasons, a consciousness of my own inability to treat it as I ought, being not one of the least. Suffice it for a Lexicon-writer to drop a few hints. The Holy Scriptures then denoting vegetable and animal seed by the same word זרע point out an analogy between them; what we call the seed of a vegetable performs in part the office of a matrix to the embryo-plant it contains; the best naturalists are now agreed that there is a distinction of sex in

plants, and that the female will not propagate its species 'till impregnated by the farina fecundans of the Male, and vice versa, and experiments confirm, that though the female plant will of itself bear fruit, yet that fruit, so produced, will not ripen nor vegetate when planted. Hence it is probable, that in the generation of animals, the male and female seed are really, though in an unknown manner, mixed, and both together contribute to the production of the fetus, which, from the time of conception, gradually dilates and expands, 'till it bursts its prison, and afterwards comes to the proper size of the species. This short account of animal generation, compared with that of vegetables, is, I apprehend, as far as it goes, perfectly agreeable to the Scriptures; where we find the descendants of a woman called her seed (as Gen. xvi. 10.) comp. Gen. iii. 15. as well as the descendants of a man called his seed. Gen. xiii. 16. & al. freq. As a V. זרע to sow seed, Gen. xxvi. 12. & al. freq. In Niph. to be sowed, Lev. xi. 37. & al. In Hiph. to conceive (seed, Lev. xii. 2. comp. Gen. i. 11, 12.

II. As a N. זרוע or זרע the arm which is extended, or stretched out from the body. It is very frequently joined with נטה stretch out, Exod. vi. 6. Deut. iv. 34. v. 15. vii. 19. & al. freq. As a N. זרוע and זרוע the same occ. Job xxxi. 22. Jer. xxxii. 21.

DER. Strong, strength, string, &c. stillation

זרק זרק I. emissi-

To sprinkle, disperse in small masses, spoken of liquids, Exod. xxiv. 6. Ezek. xxxvi. 25. Of solids, Exod. ix. 8, 10. Job ii. 12. Hof. vii. 9. As a N. זרק A vessel used in sprinkling, a sprinkling vessel, a bason, bowl, &c. Exod. xxvii. 3. & al. freq.

DER. Streak. זרק זרק crater

זרת

As a N. A span, as much as can be measured with the thumb and little finger expanded, equal to about 10 inches. It seems to be a derivative from זרע spread abroad. Exod. xxviii. 16. Isa. xl. 12. & al.

DER. Strut, astrud

PLURILITERALS,

Or Words of more than three Letters, beginning with ז.

זלעפה

As a N. fem. from זל To scatter, and עף Agitation.

I. A vehement storm, scattering and destroying. occ. in plur. Psal. xi. 6. Lam. v. 10. *זלעפות רעב* literally, *Before the face of the tempests of famine.* (So the LXX. and Vulg.) i. e. by the famine, which like a tempestuous storm, throws down every thing before it.

II. Great horror, or terror, a tempestuous state of mind, when our thoughts are confused, and we cannot recollect them. occ. Psal. cxix. 53.

זרזיף

As a N. (from זר To scatter, spread, and זף nearly related to זף to overflow) A watering by drops, dripping rain. Mont. Stillicidium. α. λ. Psal. lxxii. 6.

ח

חב—חב

I. To hide, lie hid, Isa. xxvi. 20. In Niph. To be hid, Josh. ii. 16. 1 Kings xxii. 25. Jer. xlix. 10. As a N. חבין A hiding, Hab. iii. 4.

II. As a N. fem. חבת A pan, kettle, pot, a kind of vessel of some depth, with a cover, or lid. occ. 1 Chron. xix. 31. מחבת nearly the same. Lev. ii. 5. & al.

III. Chald. חוב reum esse, to be a debtor, guilty, obliged or obnoxious to payment or punishment. The Chaldee Paraphrasts often use it in this sense. Hence as a V. in Hiph. to make guilty, obnoxious to punishment. occ. Dan. i. 10. As a Participial N. חוב a debtor. occ. Ezek. xviii. 7.

חב To cover all round, hide entirely. occ. Deut. xxxiii. 3. *אף חבב עמים* "wrath

enveloped the nations.—This expression is equivalent to that of pouring out wrath upon them, which frequently occurs; and wants no further comment, when we recollect what was done in Egypt, and the other nations just conquered by Moses. Wrath, like a sea having overwhelmed, and swallowed them up: and wrath then hung over many other nations, those of Canaan especially." Mr. Bate's Integrity of the printed Heb. Text, &c. p. 78, 79.

חב In Kal. & Hith. To hide oneself for shelter or security, Gen. iii. 8, 10. & al. In Hiph. to hide somewhat else, Josh. vi. 17, 25. Isa. xlix. 2. & al.

DER. Hubbub. Q?

חבט

To thresh Corn or Fruit-trees, Deut. xxiv. 20. Jud. vi. 11. & al.

חבל

To bind, tie, connect or confine by bonds. It occurs not as a V. simply in this sense, but hence as a N. חבל

I. A rope, cord, Josh. ii. 15. & al. freq.

II. A tract or portion of land which used to be measured by a rope. v. 2 Sam. viii. 2. Psal. xvi. 6. Amos vii. 17. Micah ii. 5.

III. The mast of a ship, from the number of ropes fastened to it. Prov. xxiii. 34.

IV. A mariner, sailor, (q. d. a rope-man) from his being employed in handling ropes. Jon. i. 6. Ezek. xxvii. 8. & al.

V. A number of persons following one another. חבל נבאים A string of Prophets. occ. 1 Sam. x. 5, 10.

VI. A gird, girding pain, as of a woman in travail, Isa. xiii. 8. xxvi. 17. lxvi. 7. Hence as a V. to be in labour or travail, to labour with. Psal. vii. 15. Cant. viii. 5.

VII. To bind or oblige another to oneself by pledge, to receive a pledge, Exod. xxii. 26. Deut. xxiv. 6. & al. freq. As a N. חבל pledge, a real bond. occ. Ezek. xviii. 12, 16. xxxiii. 15. As a N. fem. in Regim. חבלת the same. occ. Ezek. xviii. 7.

VIII. As a N. fem. plur. תחבלות Well connected designs, counsels wisely concerted, Job

Job xxxvii. 21. Proverbs i. 5. & al.
IX. Chald. **הבל** (from the Heb. **הבל** vain, vanity) To despoil, destroy, corrupt. Ezra vi. 12. Dan. ii. 24. & al. As Ns. **הבל** hurt, spoiling, Dan. iii. 25. **הבלא** hurt, damage, Ezra iv. 22. **הבולה** harm, crime, wickedness, Dan. vi. 22.
DER. Cable, cobble, bobble.

הבק

To embrace, infold, Gen. xxix. 13. xxxiii. 4.

הבר

I. To join together, confociate, Gen. xiv. 3. Ex. xxvi. 6. 2 Chron. xx. 35, 36. As a N. **הבר** a companion, associate, Jud. xx. 11. Psal. cxix. 63. & al. As a N. fem. **חברת** a joining, coupling, Exod. xxvi. 10. & al. **מחברת** nearly the same. Exod. xxvi. 4. 1 Chron. xxii. 3. & al.

II. To enchant, charm, or by pretended incantations to collect serpents, and other noxious animals together without harm. Thus Buxtorf. v. Psal. lviii. 6. occ. Deut. xviii. 11. Psal. lviii. 6. Isa. xlvii. 9, 12. A passage from the author of *The Conformity of the East Indians with the Jews and other antient nations*, ch. xxviii. may throw some light on this subject. "Their enchantments, or at least such as I have had any knowledge of, have not very much in them, and extend no farther than to taking of adders, and making them dance to the musick of a flute. They have several kinds of adders, which they keep in baskets: these they carry from house to house, and make them dance whenever any body will give them money. When any of these reptiles get into the houses or gardens, they get these Indians to drive them out: these have the art to bring them at their feet by the sound of their flutes, and by singing certain songs, after which they take them up by handfuls, without receiving the least hurt." To which is added the ceremonies and religious customs of all nations, vol. 3. p. 268. Note. "As to serpents, it is very probable they may be delighted with musical sounds, and that the whole enchantment of the Bramins may center there. Baldeus, author of the De-

scription of *Coromandel* in Dutch, relates that he himself was an eye-witness to this conjuration with serpents.—Let us not omit, that the *Psylli* and the *Thessalians*, amongst the antients, pretended also to inchant serpents, and to handle them without receiving any hurt." Nor was the effect of musick on serpents unknown to the Romans, as appears by the following quotations. p. 269.

"*Frigidus in pratis cantando rumpitur anguis.*
Virg. Eclog. 8.

The torpid snake by incantation bursts.

Silius Italicus, speaking of the *Marmarides*, a people of Africa, says,

*Ad quorum cantus serpens oblita Veneni,
Ad quorum cantus mites jacuere Cerastræ.*

Their song divests the serpent of his sting,
The fell *Cerastræ* by their song's disarm'd."

The reader would do well to consult also the learned *Bochart* on this curious subject, vol. 3. 385. & seq.

III. As a N. fem. **חבורה** A livid or black and blue spot, occasioned by a blow, wherein the blood is collected but not discharged, a bruise, contusion, Exod. xxi. 25. Prov. xx. 30. & al.

Hence as a N. fem. plur. **חברות** Livid or blackish spots. occ. Jer. xiii. 23. "The Leopard is beautifully spotted on the back and upper part of the sides with round spots of black, like eyes." *Watson's Animal World displayed*, p. 24. v. also *Bochart*, vol 2. 786, &c.

חבש

חבש

To bind, bind up or on. It is used for binding ornaments about the head. Exod. xxix. 9. for binding up wounds, Isa. i. 6. Ezek. xxxiv. 4. and perhaps Job. xxxiv. 17. **יחבוש** which the *Vulg.* renders *sanari potest*, can be healed? for binding saddles on beasts, Gen. xxii. 3. Num. xxii. 21. & al.

DER. **חבש** Q?

I. 90

חב-ה ש. חבת

חג-ה

- I. To surround, encompass, encircle, Job xxvi. 10. So LXX. *εγυρσεν*. Vulg. circum dedit. As a N. *חג* a sphere, globe, Job xxii. 14. Isa. xl. 22. (where the LXX. *γυρον*.) Prov. viii. 27. If Job xxii. 14. do not determine that the Heavens are, according to the opinion of the speaker, of a spherical form; and if Isa. xl. 22. do not give us the authority of a prophet, and Prov. viii. 27. that of the inspired Solomon for the sphericity of the earth, it is plainly impossible for words to do either.
- II. As a N. fem. *מחנה* An instrument to mark out circles, a compass, Isa. xlv. 13.
- III. To move round in a circle, Psal. cvii. 27. So Mont. Iverunt in orbem.
- IV. To dance round in circles, celebrate a feast with circular dancing. It is well known how eminent a part this made of the religious rites of the antient Heathen, as it doth of the modern to this day. There can be little doubt, but (as Mr. Hutchinson has well observed) they did, by these dances, intend to attribute the progressive motion of the earth and planets in circles, to the supposed independent power of their god, the heavens. In opposition to which imagination, they were commanded to be celebrated to *Jehovah*, Exod. v. 1. xii. 14. & al. comp. Jud. xxi. 19, 21. 1 Sam. xxx. 16. As a N. *חג* a dancing in circles, a festival celebrated with such dancing, Exod. x. 9. Deut. xvi. 16. Also, the festival victim, the animal sacrificed on such a festival, Exod. xxiii. 18. Psal. cxix. 27. Montanus generally renders the word by tripudio, and tripudium, Dancing.
- V. As a N. masc. plur. in Reg. *חגוי* Cracks or fissures in a rock, "the passages for the circulation of air into, or water out of the abyfs." Hutchinson's Trin. of the Gentiles, p. 432, 433. occ. Cant. ii. 14. Obad. i. 3.
- חגג* To dance round and round in circles, repeatedly. occ. 1 Sam. xxx. 16. Psal. xlii. 5.
- חגגה* As a N. Commotion, circumagitation, occ. Isa. xix. 27. And the land of Judah shall be

to Egypt *לחגג* for a circumagitation; "that is, When the Egyptians hear the name of Judea, they shall wheel round and round (circumrotabuntur) and run this way and that, (for fear) as is usually done in the Jewish festivals." Forrerius in Pole's Synopf. on the place.

DER. Hug, Hag. Q?

חגב

As a N. A kind of locust or grasshopper. It occurs not as a V. therefore the ideal meaning is uncertain. Bochart however remarks, (vol. 3. p. 444.) that the Arabic *حَبَاب* (*chagaba*) signifies, to veil, hide, and thinks that locusts were called by this name *חגב* in Heb. because, as is well known, they sometimes fly in such swarms as to veil the sun and darken the air. Lev. xi. 12. Eccles. xii. 5. & al.

חגר

To gird with a belt, Exod. xxix. 9. with armour, Deut. i. 41. with a sword, 1 Sam. xvii. 39. with sack-cloth, 2 Sam. iii. 31. & al. 2 Sam. xxii. 46. The children of the stranger shall fail. *וַיִּחְגְּרוּ מִמִּסְגְּרוֹתָם* tho' they gird (*i. e.* arm) themselves out of their close places; "meaning, that their plots which they make in clandestine meetings shall come to nothing, for though they arm themselves, they shall fade away." Leigh. Psal. lxxvi. 11. *שְׂאֵרִית חֵמַת תַּחְנוּר* The remainder of wrath shalt thou gird on, or gird thyself with, *i. e.* with that wrath which remains over and above that where-with thou hast punished thy enemies (*v.* before in the Psalms) that wrath which thou hast not yet exerted, but reservest in thy treasures. comp. Psal. xlv. 4. Isa. lxi. 17. & *v.* Pole's Synopf. on the place. As a N. *חגור* a belt, 2 Sam. xx. 8. fem. *חגורה* a girdle, cincture, Gen. iii. 7. 2 Kings iii. 23.

DER. Gird, girt, girdle.

חד-ה

To penetrate, be penetrative, sharp, acute, &c. I. To be sharp, as a sword. As a N. *חדה* Sharp, Psal. lvii. 5. & al. In Hiph. to sharpen, make sharp, Psal. xxvii. 17. iron *יָחַד*

חד
aris
unhy
fur

יחד will be sharpened by iron, so a man יחד will sharpen the edge of his companion.* v. Pole Synopf. on the place. In Huph. to be sharpened, Ezek. xxi. 9, 10, 11.

II. To be sharp, eager, fierce, as wolves, Hab. i. 8.

III. In a Niph. sense, To be penetrated, struck, affected with great joy, Exod. xviii. 9. LXX. ἐξέστη, was transported. In Hiph. to affect with great joy, Psal. xxi. 7. As a N. חדרה joy, gladness, 1 Chron. xvi. 27. Ezra vi. 16. Neh. viii. 10.

IV. As a N. חידה An enigma, a parable, a case put, or proposed, which strikes or penetrates the mind, and being attended to presents somewhat different from what it did at first view. v. Jud. xiv. 12, &c. Ezek. xvii. 2. &c. comp. with verse 12. &c. As a V. חוד To propose an enigma, enigmatize, Jud. xiv. 12. & al. The LXX. excellently render the word by προβαλλω, to propose a case, by προβλημα, a case proposed, a problem; and by Αινιγμα, an enigma. St. Paul speaking of the things of God, faith, 1 Cor. xiii. 12. Now, in this present life, we see through a glass, or by means of a mirror, εν αινιγματι, in an enigmatical manner, i. e. as he expresses himself in another place, Rom. i. 20. The invisible things of God—being understood, νοσμηνα, being presented to the mind by the things that are made, even his eternal power and Godhead. The things that are made, or the visible works of Creation are the חידה problem or enigma, whereby, through the ministry of the senses, the invisible things of God penetrate or enter into the mind, and so become objects of the understanding. As N. a masc. plur. Chald. אחרין enigma's, problems, Dan. v. 12.

DER. edge, hide, hood, good. Q?

חדל

I. To cease, leave off, Gen. xi. 8. xviii. 11.

II. To forbear, decline, omit voluntarily, Ezek. ii. 5. iii. 27. & al.

III. As a N. חדל Transitory, transient, speedily ceasing, Psal. xxxix. 5. It is once used for this transitory world, Isa. xxxviii. 11.

* So HORACE. —Fungar vice Cotis, acutum
Reddere quæ ferrum valet. —

comp. 1 Cor. vii. xxxi. 1 John ii. 17. DER. Idæ, &c.

חדק

As a N. A kind of sharp thorn. occ. Prov. xv. 19. Micah vii. 4.

חדר

Occurs not as a V. in Hebrew, but in Syriac signifies, To surround, inclose, fence round, reserve.

I. As a N. An inner retired chamber, Gen. xliii. 29. Exod. viii. 3.

II. An inner part or place, Prov. vii. 27. xviii. 8. & al.

III. חדרי תמן Job ix. 9. The chambers, or rather the inclosers of the South, that is, the thick clouds which generally come from that part of the heavens. Hence חדר itself seems used for the South, Job. xxxvii. 9. comp. Isa. xxi. 1. Zech. ix. 14.

Part of Milton's Description of the Deluge, Book xi. will illustrate this word.

Mean while the south wind rose, and with black wings
Wide hovering, all the clouds together drove
From under heav'n; the hills to their supply
Vapour and exhalation, dusk and moist,
Sent up amain, and now the thicken'd sky
Like a dark ceiling stood.

The same circumstances are mentioned by Ovid in describing Deucalion's flood.

Emititque Notum, madidis Notus evolat alis,
Terribilem piceâ tectus Caligine Vultum
Utque manu lata pendentia nubila preffit,
Fit Frigor. Metamorph. Lib. i.

חדש

I. To renew, restore to the former state, 1 Sam. xi. 14. 2 Chron. xxiv. 4. & al. In Hith. to renew itself, or be renewed, Psal. ciii. 5. As a N. חדש new, fresh, Exod. i. 5. Lev. xxvi. 10. Deut. xx. 5.

II. As a N. חדש The renovation, renewal of the lunar light, the new moon, Num. xxviii. 14. (comp. v. 11.) 1 Sam. xx. 5. Isai. i. 13. Ezek. xlvi. 3, 6. Also, a Month, Gen. vii. 11. & al. freq. v. Ecclus. xliii. 7, 8.

חור

revelation

חוק-ה

- I. To declare, discover, shew, Job xxxii. 6, 10. Psal. xix. 3. & al. As a N. fem. in Reg. אחות a declaration, Job xiii. 17.
- II. Chald. חוא To shew, &c. Dan. ii. 4, 24. As a N. אחוית a shewing, declaration, Dan. v. 12.

חוקה

- I. To comprehend, apprehend, inclose, as the roots of a tree do the stratum they run in, Job viii. 17.
- II. As Ns. חזה and חזות A bargain, an agreement made by laying hold of each other's hands, according to some. comp. Prov. vi. 1. Job xvii. 3. according to others, a vision or provision. v. below. occ. Isa. xxviii. 15, 18.
- III. As a N. חזה The breast of an animal, which is so wonderfully compacted of bones and cartilages for the comprehending and defence of the noble parts lodged therein, Exod. xxix. 26. al. freq. We may observe the Latins call this part of the body pectus, q. πηκτος, compact, and the Greeks στήθος from στήναι, to stand, stand firm.
- IV. As a N. מחוז A port, haven, from comprehending or containing ships. So LXX. λιμένα. Vulg. Portum. occ. Psal. cvii. 30.
- V. And most usually as a V. To comprehend, apprehend with the eye of the body or mind, to see, perceive by vision, have a sight of, freq. occ. The difference between this word and ראה is evident from Prov. xxiv. 32. ואחזה Then I saw, and applied my heart, ראיתי I looked, (contemplated) I received instruction. As Nouns, חזיון, חזון, חזות, חזה, are used, in nearly the same sense, for a vision, or prophetic sight or foresight. As a N. מחזה a place of seeing, a light, a window-light, 2 Kings xvii. 4, 5.
- As a N. חזין Somewhat eminently conspicuous, a staff of lightening, occ. Job xxviii. 26. xxxviii. 25. Zech. x. 1.

DER. Gaze.

חוק

חוק

חוק

In Kal. intransitively, To become or grow strong, to gain strength, to act with strength, Exod.

- xii. 33. Deut. xii. 23. Isa. xxxix. 1. & al. freq. Also, transitively, to make strong, strengthen, Psal. cxlvii. 3. Jer. xxiii. 14. Ezek. xxxiv. 4. & al. In Hiph. to be or become strong, 2 Chron. xxvi. 8. also to strengthen, Ezek. xxvii. 9. With ב following, to act strongly upon something else, lay strong hold upon, hold fast, retain. v. Jud. vii. 8. Job ii. 3, 9. Prov. xxvi. 17.

חוקר

To wallow. It occurs not as a V. in Hebrew, but in Chaldee, among other meanings, signifieth, to roll, roll about. As a N. חור a bog or swine, from its wallowing in the mire, חורμα βορβορος. Lev. xi. 7. Prov. xi. 22. & al. comp. 2 Pet. ii. 22. Is not the English word bog, a derivative from the Hebrew חור or חור to turn round, in the same view? No, you block head!

חוק

- Occurs not as a V. but hence as Nouns
- I. חוק A thorn, Job xxxi. 40. Hos. ix. 6.
- II. חוק and חוק A book, from its crooked shape, like a thorn, such an one as wild beasts used to be dragged about with. Job xl. 21. 2 Kings xix. 28. comp. Ezek. xxix. 4. xxxviii. 4.
- III. חוק A book or clasp to join garments together, Exod. xxxv. 22.

DER. Hook, &c.

חט

- I. The idea of the word is given in Ezra iv. 12. in the Aphel form, They have laid the foundations of the walls, and regulated the foundations with a line, i. e. made them even and regular by a line. As a N. חוט a line, a thread, Gen. xiv. 33. Josh. ii. 18. & al.
- II. To make even or regular, to make good a loss, Gen. xxxi. 39. אחטנה I made it good. So LXX. ἀπεκτινυσον, I repaid it. Vulg. Damnum omne reddebam, I restored all the loss.
- III. As a N. חטה Wheat. v. חנט III.

חט The final ח inverting the sense.

- I. In Kal. To miss or deviate, from the line, from a mark or aim, aberrare a scopo. Jud. xx. 16. Every one could sling stones, to

M

(or

חזיר
pl.
חזירים
Pahik.

it has a
different root
blis
he says
a thine-d.

so
peccant.

(at) a hair **חטא** ולא and not miss. So in Hith. Job xli. 16. (or 25.) *When he raiseth up himself the valiant shrink, מַשְׁבְּרִים יִתְחַטְּאוּ* through terror they miss their aim.

- II. To deviate from the divine law, to sin, in whatever manner, as Gen. xlii. 22. but generally through *ignorance* or *infirmity*, Lev. iv. 2, 3. Num. xv. 27, 28. It is once written with ח instead of ט, the third radical, **מחטו** for **מחטא** from sinning, Gen. xx. 6. As a N. fem. **חטאה** a sin, Gen. xx. 9. **חטאת** sin, Prov. xiv. 34. xxi. 4. & al. Also a sin offering, a victim, on which the sin is put, Gen. iv. 7. Lev. iv. 8. & al. freq. ח. Lev. xvi. 21. comp. Lev. i. 4. Hence as a V. **חטא** to offer for sin, to expiate or cleanse by a sin offering, Lev. viii. 15. ix. 15. xiv. 52. & al.

DER. Hit.

חטב

To hew, cut, Deut. xix. 5. Psal. cxliv. 12. & al.

DER. Stab. Q?

חטם

To refrain, hold or keep back. Vulg. in frænabo, I will bridle or curb. א. א. Isai. xlviii. 9.

DER. Tame. Q?

חטף

To seize, take by violence. occ. Jud. xxi. 21. Psal. x. 9. ח.

חטר

Occurs not as a V. in Hebrew, but in Chaldee signifies, To hedge, hedge about, inclose with a hedge. A as N. **חטר** a rod, a longish twig. occ. Prov. xiv. 3. Isa. xi. 1.

חי-הכ

To live. I apprehend the strict and proper idea of the word is, To move or breathe reciprocally, i. e. by reciprocal inspirations, and expirations; the latter expressions convey a distinct and determinate, the former one a confused and indeterminate meaning. Gen. xlv. 29. And the breath of Jacob their father **חי** was reciprocated, i. e. he began to breathe as before. So Jud. xv. 19. & al. In the same view of reciprocal or alternate mo-

tion, it is applied to the heart, Psal. xxii. 27. comp. Isa. lvii. 15. In Hiph. to cause or permit to breathe or live, to save or preserve alive, Gen. vi. 19. Exod. i. 17. Josh. vi. 25. & al. freq. As a N. masc. plur. **חיים** Reciprocal breathings, in which life consists, Gen. iii. 14. Dust shalt thou eat all the days **חייך** of thy breathings. So v. 17. In sorrow shalt thou eat of it all the days **חייך** of thy breathings.

רוח חיים Spirit of breathings, i. e. of alternate inspiration and expiration, is ascribed to Brutes, Gen. vi. 17. And so **נשמת רוח חיים** Gen. vii. 22.

As a N. **חי** Breathing, living, alive, Gen. viii. 21. fem. **חיה** life, Gen. xviii. 14. 2 Kings iv. 16. 17. **חיה** a living creature, an animal, Gen. i. 28. Lev. xi. 2, 10, 27, & al. When opposed to **בהמה** it denotes a wild beast from their greater vivacity and longer lives, Gen. i. 25. vii. 14, 21. & al. **והיה פלשתים** 2 Sam. xxiii. 11. And that wild beast the Philistine army encamped. So the Egyptians are called **חית קנה** the wild beast of the reeds, Psal. lxxviii. 31. (v. Ezek. xxix. 3, Ec. xxxii. 2, Ec.) As a collective Noun, **חיתו** beasts. occ. Gen. i. 24. Psal. l. 10. civ. 11, 20. Isa. lvi. 9. Zeph. ii. 14.

II. As a N. plur. fem. **חות** Villages, towns for men to live in, Num. xxxii. 41. & al. It may be doubted whether this be a pure Hebrew word. Arab. **حوت** *ider*.

DER. Hat.

חכ-ה

To gape, or open the mouth, in expectation of food, to desire food with the mouth open. It occurs not as a Verb in this sense, but hence

- I. As a N. **חך** The palate, the organ principally affected with the desire of food, Job vi. 30. xii. 11. Psal. cxxxvii. 6. & al.
II. As a N. **חכה** A hook, which the fish gape at, and receive with open mouth. occ. Job xl. 20. Isa. xix. 8. Hab. i. 15.
III. As a V. To wait in expectation. It is used absolutely, 2 Kings vii. 9. and transitively, Isa. xxx. 18. & al. We say in English, to gape, in the same sense.

DER.

tripoli

per
metathesis.

καροποιοι, *cheerful*. Some of the other an-
cient Greek versions render it by καθαροι,
bright, θερμοι, *glowing*, διατυροι, *fiery*, φοβε-
ροι, *terrible*. Vulg. pulchriores, *more beau-
tiful*. As a N. fem. חליליות *redness,
sparkling*. occ. Prov. xxiii. 29.

Exidem.

To be wise, have wisdom, act wisely, Exod. xli. 39. Deut. xxxii. 29. & al. freq. I do not find that it ever occurs in any other than a mental sense, but suspect the radical image to be like that of the *Latin* sapio (by which the Vulgate generally renders it) *to taste, discern by the taste*, and that hence it is applied to the *intellectual taste*. Perhaps it is related to **𐤕** *the palate*.

to complete

The radical image of this most difficult and extensive root is, I apprehend, to *fistulate, hollow, i. e. to make holes, pipes, tubes, hollows, or the like.*

1. *To wound, pierce, as a sword*, Hof. iv. 6.
 Sym.—*shall wound*. So Lam. iv. 6. and *no*
hands wounded, i. e. fought for or against her.
 So Sym. μη ετρωσαν. v. below ללל X.)

II. As a N. חל A hollow, ditch or foss, in fortification, 2 Sam. xx. 15: 1 Kings xxi 23. Isa. xxvi. 1.

III. *To be in labour*, as a woman, from the manner of *parturition*, Isa. xxiii. 4. lxvi. 8. In the High. form, *to be in labour with* Isa. xlv. 10.

IV. In Kal. and Hiph. *To be in violent pain, a woman in travail*, Isa. xiii. 8. xxvi. 17 18. & al.

V. *To be sick, exhausted or wasted with sickness*
Gen. xlviii. 1. & al.

VI. הִלִּיחַ joined with פָּנִים (properly *to hold low the countenance*) denotes, *to supplicate* any one with great *earnestness*, so as to make him *ashamed* to deny one. *To put one out of countenance by the earnestness of his*

request. It nearly answers to the *Greek*
 δαυπειν. Job xi. 19. Psal. xlv. 13. *ορν*

VII. As a N. חלי Some kind of *hollow ornament*,
a bracelet or collar, Prov. xxv. 12. As a N.
fem. חלה nearly the same. Hof. ii. 13. The
LXX. αλθεσμονια, collars. So Vulg. monile.

VIII. As a N. ~~חלה~~ *A cake* properly, I apprehend, one that was made full of *boles*, such as the *Jews* still make, *Exod. xxix. 2. & al.*

IX. As a N. חלל *A hole or perforation to let in the light, a window*, Gen. viii. 6. xxvi. 8. & al.

X. As a N. fem. plur. מהלות *Holes, cavities.*
occ. Isa. ii. 19.

XI. As a N. **חול** *To dance round in hollow*
circles, Jud. xxi. 21. As a N. **מחול** *a dance*
of that kind, Jer. xxxi. 4, 13. As a N.
 fem. plur. **מחלות** *such dances*, Exod. xv.
 20. xxxii. 14. Jud. xxi. 21. The *Targum*
 on this last passage is remarkable, for it
 renders **מחלות** **לחול** by **למחג חנניא**, and
 indeed the *Hebrew* words **חוג** and **חול** are in
 this view nearly related to each other. *חג*.

XII. *To wound, violate, profane*,—as *to violate* a promise, Num. xxx. 3. *to profane* the name, Ezek. xx. 9, 14, 22. & al. or sanctuary of the Lord, Ezek. xxv. 3. As a N. *חל* *profane*, opposed to *קדש* *Holy*, *set apart*, Lev. x. 10. Ezek. xxii. 26. xlii. 20. xliv. 23. & al.

XIII. As a N. חיל Strength. v. יחל II.

XIV. As a N. ~~דור~~ Sand. v. יהל III. w
 XV ~~דור~~ To begin ~~דור~~ under ~~דור~~

XVI. As a N. נחל,

1. *A vale, a valley, a low ground, hollowed out,*
as it were, between hills, Gen. xxvi. 17,
19. Num. xxi. 13. & al.

2. *A torrent, a rapid stream*, which makes
a hollow or bed for itself to run in, Gen.
xxxii. 23. Lev. xi. 9. Num. xxi. 15.
1 Kings xvii. 3, 4, 5, 6. & al. freq.

חלל I. *To wound very much, to run through or*
slay with a sword, Gen. xxxiv. 27. It oc-
curs as a Partic. paoul. Num: xix. 16
1 Sam. xvii. 52. & al. As a Part. in
Hiph. מחלל slaying, wounding to death, or
the like, Ezek. xxviii. 9.

II. As a N. חליל *A hollow or fistular instrument of musick, a pipe or flute*, Isa. v. 12. It is written in the plur. without the ' *Jod*. Jer. xlviii. 36

III. As a V. חלל *To pollute, profane very much,* v. חל XII. but it is of more intense signification. Gen. xlix. 4. Exod. xxxi. 14. & al. freq. Spoken of a vineyard, Deut. xx. 6. xxviii. 30. It denotes to employ it for one's own, or common use. comp. Lev. xix. 23, 24.

IV. חללה and חלילה A word used to express one's abhorrence of any thing as *profane and abominable, Far be it, God forbid,* Gen. xviii. 25. xlv. 7. & al.

V. חלל *To form or be formed as man,* Deut. xxxii. 18. Job xv. 7. as animals, Job xxvi. 13. Isa. li. 9, as the earth, Psal. xc. 2. The word seems properly to denote the formation of the wonderful *tubes, pipes* and *duets* in the bodies of animals, and of those *duets* and *channels* which are found in the shell of the earth, on which its fertility and usefulness to man greatly depend.

I. As a N. masc. plur. חלאים *Some hollow ornaments, bracelets, collars.* occ. Cant. vii. 1.

II. As a N. fem. חלאה *Foam, froth, scum,* from its *hollow* unsubstantial texture. occ. in Reg. חלאהה *Her foam,* Ezek. xxiv. 6. xi. 12.

III. As a V. *To be diseased.* occ. 2 Chron. xvi. 12. But in this passage the form of the word seems *Chaldee*, instead of which, 1 Kings xv. 23. חלה is used.

DER. *hole, hollow, bull, bell, ail, kill.*

חלב

Occurs not as a V. but as a N. is used for several *soft, oily* substances, liquid and solid.

I. *The fat* of animals, Gen. iv. 4. Exod. xxiii. 18. xxix. 13. & al. freq.

II. *The milk* of animals, Gen. xviii. 8. Deut. xiv. 21. Prov. xxx. 33. & al. freq.

III. *The fat, the most nutritious* part of the land, Gen. xlv. 18.

IV. *The richest and best* part of oil and wine, Num. xviii. 12.

V. *The finest and most nutritious* part of wheat, Psal. lxxxix. 17. cxlvii. 14. comp. Deut. xxxii. 14.

VI. As a N. fem. חלבנה *Galbanum* "a gum issuing from the stem of an umbelliferous plant, growing in *Persia*, and many parts of *Africa*.—*Galbanum* is *soft like wax*, and, when fresh drawn, white; but it afterwards becomes yellowish or reddish. It is of a strong smell, of an acrid and bitterish taste, it is *inflammable* in the manner of a rosin, and *soluble* in water like gum." occ. Exod. xxx. 34. *New and complete Dictionary of Arts and Sciences, &c.*

חלך

Occurs not as a V. in *Hebrew*, but in *Syriac* signifies, *To creep, creep in, creep or come on insensibly, or by degrees.* חלך *talpa*

I. As a N. חלך The name of an animal, *A weasel* from its *thievish insidious* nature. Thus there is a species of this animal called in *Latin* *furo, furus, and furunculus*, from *fur, a thief.* occ. Lev. xi. 29.

II. *Time*, which *slides away insensibly*; as the Poet, חלך *oleum*

Tempora labuntur, tacitæque senescimus annis

*Time glides away, and silent flow the years
That bring old age.* חלך *mens. minim.*

It is used for the *age* of man, or *time* of his life. Job xi. 17. Psal. xxxix. 6. lxxxix. 48.

III. This transitory world. Psal. xvii. 14. xlix. 2. The above are all the passages wherein the word occurs. *Aquila* and *Symmachus* render it, Psal. xlix. 2. ideally, by *καταδυσιν, a going down, or retreat.*

DER. *To glide.* Q? *Old, elder, Alderman,* (i. e. *Elderman.*)

חלט

To catch at, lay hold of hastily. So Vulg. *rapuerunt.* a. l. 1 Kings xx. 33.

DER. *Hold.*

חלך

It occurs not as a V. but as a N. signifies, according to the antient versions, *Poor, weak.* occ. Psal. x. 8, 14. As a N. masc. plur. חלכאים with the *א* inserted, nearly the same. Psal. x. 10.

Job-39.2
pubescere

חלם—חלף

[85]

חלף—חליץ

חלם

To incrassate, concrete, consolidate.

I. To grow firm, strong, or the like, Job xxxix.

4. In Hiph. to make firm or strong, recover from weakness, or sickness, Isa. xxxviii. 16.

II. To dream. When the imagination gives (as it were) solidity and reality to unsubstantial images. v. Isa. xxix. 7, 8. Prov. lxxiii. 20.

& al. freq. As a N. חלם and חלום a dream, Gen. xx. 3. xxxi. 10. & al. freq.

III. As a N. fem. חלמות The yolk, or yolk of an egg, from its thickness and tenacity in comparison with the white, which is called ריר fluid. occ. Job vi. 6.

IV. As a N. fem. אחלמה A kind of precious stone, the amethyst. So the LXX. Αμεθυστος, and Vulg. Amethystus. occ. Exod. xxviii. 19. xxxix. 12. This gem seems to have its name from its colour, resembling the yolk of an egg. Though what is now commonly known by the Name of an amethyst, be a gem of a violet, or reddish purple colour; perhaps the Hebrew אחלמה is the same as the modern hyacinth, which is of a deep reddish yellow.

DER. Calm, &c. (Q?) clam, clammy.

חלף

This word properly denotes any change of a thing, of time, place, order, condition or quality, whether for better or worse.

I. Of time, to pass away, Cant. ii. 11.

II. Of a person or thing, to pass by or through, 1 Sam. x. 3. Job iv. 15. ix. 26. Isa. viii. 8.

III. To strike or drive through, Jud. v. 26. comp. Job xx. 24. The French say, in like manner, Passer son épée au travers du corps de quelqu'un.

IV. In Hiph. To change one thing for another, Gen. xxxi. 7. xxxv. 2. Lev. xxvii. 10. & al. Hence as a N. חלף an exchange. It is used as a Particle, instead of, in (or as an) exchange for, Num. xviii. 21, 31. In Niph. to be changed, altered, spoken of the same thing, Psal. xc. 5.

V. In Hiph. To renew or be renewed, Job xiv. 7. Isa. xl. 31. xli. 1.

VI. As a N. fem. plur. מחלפות Locks of hair, so called either on account of that remarkable change of colour which they un-

dergo in old age, or because they are continually changing, the old hairs falling off, and new ones coming in their room. occ. Jud. xvi. 13, 19.

VII. As a N. masc. plur. מחלפים Sacrificing knives. occ. Ezra i. 9. Though the form of the word is Hebrew, yet I suspect the application of the root in this passage is Chaldee; but v. above III.

DER. Cleave, cleft, caliph, a title given to the princes of Arabia, as being successors of Mahomet, and still assumed by the Turkish and Persian emperors.

I. To loose, let loose, loosen, disengage, χαλασαι, as stones from a building, Lev. xiv. 40, 43. a shoe from the foot, Deut. xxv. 9, 10.

As a N. fem. חליצה A loose robe or garment. occ. Jud. xiv. 19. 2 Sam. ii. 21.

As a N. fem. plur. מחלצות nearly the same, loose robes or garments, occ. Isa. iii. 22. Zech. iii. 4. comp. Luke xv. 22.

II. To loosen, let loose, let down, draw out, as whales do their dugs to their young, Lam. iv. 3. v. Bochart, vol. 2. p. 46, &c.

III. In Hiph. To loose, loosen, make easily pliant and flexible, as the bones in their sockets, or joint, which is the consequence of a well-fed body. occ. Isa. lviii. 11. So the LXX. render it πλανησεται, shall be fat. Vulg. liberabit, shall make free or pliant.

IV. To set loose, or free from danger or trouble, to deliver, Psal. vi. 5. xviii. 20. & al.

V. To free from incumbrance, expedite, as a soldier prepared for battle. It occurs as a Particip. paoul. Num. xxxi. 5. xxxii. 21. & al. In Niph. to be thus disencumbered or expedite, Num. xxxii. 17. & al. In Hiph. To make thus ready, Num. xxxi. 3. & al.

VI. As a N. masc. plur. חלצים The loins, the lower part of the back, extending the length of five vertebræ of the spine, and contained between the ribs and the os sacrum, called חלצים because free from ribs, and more flexible than the upper part of the body. Gen. xxxv. 11. Isa. xxxii. 11. Jer. xxx. 6.

DER. Lat. Laxo, whence lax, relax, relaxation, &c.

חלק

DER. Lat. *Calx*. Eng. *Chalk*, Latin *Calculus*,
a small stone; whence Eng. *calculate*, *cal-*
*culat*ion.

DER. Lat. *Lassus*, whence Eng. *Lassitude*,
lazy.

I. *To be or grow hot*, Gen. xviii. 1. Exod. xvi. 21. Deut. xix. 6. & al. freq. As a N. **חם** *hot*, Josh. ix. 12. Also *beat, summer*,

Gen. viii. 22. Job xxiv. 19. Isa. xviii. 4.
Jer. xvii. 8. ✕

II. As a N. fem. **חמה** *heat*, Psal. xix. 7, also *wrath, fury*, Gen. xxvii. 44. Deut. ix. 19.

III. As a N. fem. **חמה** *The flame or heat of the sun, the solar flame*, occ. Job xxx. 28. Cant. vi. 10. Isa. xxiv. 23. xxx. 26. v. *Hutchinson's Moses's Princip.* Pt. 2. p. 461. & seq. and *Pike's Philosoph. Sacr.* p. 57.

IV. As a N. חום *Tanned, tawney, or made brown, as by the heat of the sun.* occ. Gen. xxx 32, 33, 35, 40.

V. As a N. fem. חומה or חמה *A wall*; properly I apprehend one that is composed of *burnt* materials, as *brick* and *lime*. The first usage of this word is remakable, Exod. xiv. 22. *The waters were to them חומה a wall on their right hand and on their left.* The *Israelites* had probably first framed this word in *Egypt*, and it seems in this passage to be used with a particular emphasis by *Moses*, and to point out the mercy of God to those, whose *lives* not long before were *made bitter in hard bondage in mortar and in brick*, and who were forced to *build* the walls of *treasure-cities* for the *Egyptian* tyrant, (v. Exod. i. 11, 14.) but had now even the waters as a wall, חומה (like those they had been used to labour at) on the right hand and on the left. The word חומה is however afterwards used in a more general sense, as for a wall of stones. Neh. iv. 3. of brags, Jer. xv. 20. But in the former passage, is there not rather a foreign than an *Hebrew* application of the word, and as to the latter, must not the brags composing a wall undergo the *fire*, as well as bricks and lime?

VI. As a N. fem. חמט *a pitcher of earth, an earthen vessel that hath been hardened by heat*, Gen. xxi. 14. & al.

VII. As a N. *A father-in-law*, from the transferred *warmth* of his affection to his son or daughter-in-law. (v. אב and דוד) It occurs only in Reg. with חמי as אבי Gen. xxxviii. 13, 25. & al. As a N. fem. חמות *a mother-in-law*, Ruth i. 14. ii. 11. & al.

VIII. As a N. masc. plur. חַמָּנִים Some instruments of idolatry; most probably, some *images*

I. To trouble, make turbulent, put into a turbid motion. occ. in Niph. Psal. xli. 4. So

VI. As a N. חמר The *Chomer* or *Homer*, called also כור *Cor*, the *largest* measure of Capacity for things dry, equal to ten *baths*, or *ephabs*, and to about 75 gallons 5 pints *English*. v. Ezek. xlv. 11, 13, 14. so called because in it many things are or may be *mixed* together.

VII. The Lexicons have given this word the meaning of a *heap*. The two following passages are the most plausible that are produced for this sense. Exod. viii. 14. *they gathered them* חמרם חמרים why not? *Homers upon Homers*, in *Homerfuls* (as Num. xi. 32.) Jud. xv. 16. *with the jaw of an ass*, חמור חמרתים I have put them in the utmost disorder, *conturbando conturbavi illos*, LXX. *ἐξελειψων ἐξελειψα αυτας*, *destroying I have destroyed them*. So Vulg. *delevi eos*, as it follows in the text, *with the jaw of an ass*, הכיתי, I have smitten a thousand men.

VIII. As a N. יחמור The antelope, an animal of the deer kind, very fierce and quarrelsome, (whence its name.) It is found in Syria, about the *Euphrates*, and the *Arabs* still retain nearly its *Hebrew* name, calling it *Jachmur*, or *Jamur*. v. Bockart, vol. 2. 910. & seq. occ. Deut. xiv. 5. 1 Kings iv. 23.

חמרמר I. To be violently troubled, to have violent turbid motion. occ. Lam. i. 20. ii. 11. II. To be very muddy, foul, or the like, or rather I apprehend, to be swollen, as by violent intestine agitation. So the Vulg. *intumuit*, is swollen. Job xvi. 16.

חמש

I. To furnish, equip, arm. It occurs not as a V. in this sense, but as a Part. masc. plur. חמשים armed, harnessed, equipped. So the LXX. *εὐζωνοι*, *equipt*, *διασκευασμενοι*, *prepared furnished*, Vulg. *armati*, *armed*, Targum מורזין girded, harnessed, *Aquila*, *εὐωπλισμενοι*, Sym. *καθωπλισμενοι*, *armed*. occ. Exod. xiii. 18. Josh. i. 14. iv. 12. חמש II. As Ns. חמש Five, Gen. v. 6, 10. חמישי fifth, Gen. i. 23. fem. חמישית a fifth, fifth part, Gen. xlvii. 24. Lev. xxvii. 15. This word is first applied to the fifth day of the creation, when the world was compleatly furnished, and ready for the reception of man and animals, Gen. i. 23. Hence as a V. to take a fifth part, quintare. Gen. xli. 34.

חם VI. חם

חנה

I. To fix, remain, settle, Num. i. 51. xxxi. 19.

Isa. xxix. i. As a N. fem. plur. חניות places of confinement, cells. So one of the Greek versions in the Hexapla, *συγκλεισμον*, *confinement*, occ. Jer. xxxvii. 16.

II. To fix one's tent or camp, to encamp, Gen. xxvi. 17. 1 Sam. xxvi. 5. & al. freq. As a N. מחנה A camp, and encampment. "It denotes, 1. The place where an army rests. 2. The army resting in that place. 3. An army even though not at rest. v. Exod. xxxii. 26, 27. Num. x. 34. Psal. xxvii. 3. Ezek. i. 24. Gen. xxxii. 2, 8. xxxiii. 6. l. 9. Cocceius."

III. As a N. fem. חנית A spear or javelin, a camp-weapon, a weapon used in camps. freq. occ. Cocceius from 1 Sam. xxvi. 7. observes, that they used to fix their spears in the ground, perhaps to make a *στυρωμα*, i. e. a kind of *chevaux de frize*. freq. occ.

IV. In a mental sense it signifies, To fix or settle one's affections on a particular object. To be gracious, to have favour or affection for. Gen. xliii. 29. Exod. xxxiii. 19. Num. vi. 25. Isa. xxx. 19. In Niph. to be gracious, in a passive sense, i. e. to be acceptable, favoured, to find favour, Jer. xxii. 23. As a N. חן grace, favour, settled affection, Gen. vi. 8. & al. freq. As a N. fem. חנה grace, favour, Josh. xi. 20. v. below under חנן

חנן To be very gracious or favourable to, to fix one's affection strongly upon, Gen. xxxiii. 11. 2 Sam. xii. 22. Psal. cii. 15. also to bestow graciously, Gen. xxxiii. 5. As a N. חנון very gracious, merciful, Exod. xx. 27. xxxiv. 6. Psal. cxi. 4. & al. חתחנן In Hith. to make oneself the object of grace or mercy, to become suppliant, to supplicate, 1 Kings viii. 33, 47. ix. 3. & al. Hence (as חתפלל from חפלה) חתמה supplication, deprecation, means of procuring favour or mercy, 1 Kings viii. 28, 38. & al.

חנם A Particle. I. Gratis, out of mere favour, without a recompence, Gen. xxix. 15. & al.

II. Undeservedly, without fault, Psal. xxxv. 7. & al.

III. In vain, to no purpose or advantage, Prov. i. 17.

חניה
חני
חנייה
Arcus.
Kamâs et
Schah.
عاد الكاذب
in
في القدس
و
حني

IV. *Without cause*, Prov. xxiii. 29. v. Mr. Bate's Reply to Dr. Sharp's Review, Part I. p. 185.

DER. *Hen*, female of birds. Q? v. Mat. xxiii. 37.

I. To push, or put forth, occ. Cant. ii. 13. So LXX. ἐξενεγεν, Vulg. protulit.

II. To embalm, or more properly to exenterate, embowel, take out the bowels, in order to embalm the body, according to the Egyptian method. occ. Gen. i. 2, 3, 26. v. Herodot. Euterpe.

III. As a N. fem. חנטה (for חנטה as בת for בנת, תת for תנת, &c.) plur. חנטים. Chald. חנטין Ezra vi. 9. vii. 22. *Wheat*, a species of corn, so called from the great number of stems, &c. and still much greater of grains, shot forth from each seed, Deut. viii. 8. Ruth ii. 23. & al. Concerning the wonderful fruitfulness and increase of wheat, let us hear the heathen naturalist Pliny, "Nothing is more fertile than wheat; nature has given it this quality, because by it chiefly she feeds mankind, for from one bushel, if the soil be suitable, as in *Byzantium*, a country of *Africa*, a hundred and fifty bushels will be returned. *Augustus's* lieutenant sent him from that place very near four hundred shoots from a single grain. A fact scarce credible, but the letters that passed on this occasion are still extant. In like manner there were sent to *Nero* three hundred and forty stalks from one grain." Pliny, Nat. Hist. book xviii. ch. 10. To this Testimony I will add that of a christian philosopher. "The provision which the great author of nature hath made for the sure propagation of this plant is wonderful. But is it not still more so, that from so small a body as a grain of wheat should arise such a multitude of stems? When planted by itself, or at such a distance from its neighbours, as not to be incommoded in the fertile moisture it would attract, more than twenty, nay thirty, I may say forty have thus risen from one parent-seed; yea there have been instances where more than fifty

have been numbred, brethren of the same family. Now, suppose each of these stalks produce thirty grains, how great the increase? And when 1500 grains come to be thus planted abroad in the same manner, it is certain that a province may, in a very few years, be changed from a wilderness into an *Eden*, and all from the smallest beginnings." *Heavenly Meditations*, p. 206. comp. Gen. xxvi. 12. Matt. xiii. 8.

DER. *Wheat*. חנט persepit rem. חנט si amant. expertu.

I. To handle, to begin to use a thing, Deut. xx. 5.

II. To dedicate, 1 Kings viii. 64. As a N. fem. חנכה in Reg. חנכה Dedication, Num. vii. 13. Neh. xii. 27. & al.

III. To initiate, Prov. xxii. 6. As a N. masc. plur. in Reg. חניכין Gen. xiv. 14. trained or initiated ones, that is, from idolatry to the worship of the true God.

חנף חנף experient. approp. In Kal. & Hiph. To pollute, defile. So LXX. φονεωμεν, to defile with blood, παρρω, to pollute, and Vulg. polluo, maculo, contamino. Num. xxxv. 33. Psal. cxvi. 38. Jer. iii. 1, 2, 9. & al. As a N. חנף a polluted wretch, a wicked fellow, Job viii. 13. Isa. ix. 17.

This Root is also, by the Lexicons and translators, rendered hypocrite, and hypocrisy. I cannot find any passage where it certainly hath this meaning, and which may not as well be rendered in the sense here given.

DER. *Knave, Knife*. Q? חנק חנק To strangle, suffocate, occ. 2 Sam. xvii. 23. Nahum. ii. 13. As a N. מחנק strangling, suffocation. occ. Job vii. 15.

DER. *Hang*. חסה חסה To protect, hide, cover. I. To protect, shelter from evil, Jon. iv. 10, 11. Thou, חסה wouldst have protected the gourd, and shall not I, אחוס, protect Nineveh.

II. With ב or חת following, To take, cover in or under, To take refuge, or shelter, Jud. ix.

15. & al. It is often rendered, *to hope* or *trust in*, which is the correspondent mental act. v. Psal. ii. 12. vii. 2. xviii. 3. & al. freq. As a N. **חסל** *protection, shelter*, Job. xxiv. 8. civ. 18.

III. Joined with עין the eye, and with the Particle על following, *To cover the eye, connive, wink at or spare*, Gen. xlv. 20. Deut. vii. 16. xiii. 8. In pity or compassion the eyelids naturally begin to close, and the eyes are half covered.

DER. Saxon *huy*, English *House*.

Egregious, excessive, extraordinary, amorous.

"It signifies the excess and highest degree of any thing whatever it be." Fagius in Leigh's Crit. Sacra. v. Isa. xl. 6.

I. And most generally in a good sense. As a N. **חסד** *Exceeding great, and unmerited mercy, kindness, goodness, piety*, or the like, Gen. xix. 19. & al. freq. As a V. in Hith. **חסד** *to shew oneself very merciful, kind, or, &c.* occ. 2 Sam. xxii. 26. Psal. xviii. 26. As a N. **חסיד** *very, or exceedingly kind, good or merciful*, Deut. xxxiii. 8. 2 Sam. xxii. 26. & al.

II. As a N. fem. **חסידה** A species of bird, the *stork*, from its extraordinary piety in taking care of its parents when old. So the English name *stork* seems derived from the Greek *στοργη*, *storge*, natural affection. v. Bochart, vol. 3. 327, &c. Lev. xi. 19. Deut. xiv. 19. & al.

III. In a bad sense. As a N. **חסד** *Enormous wickedness*. occ. Lev. xx. 17. It seems also to mean, Prov. xiv. 34. *eminently destructive, remarkably productive of calamity*. LXX. *ελασσουνσι*, *lessen, diminish*. Vulg. *miseros facit, maketh miserable*. As a V. transitive, *to regard as extraordinary*, in a bad sense. occ. Prov. xxv. 10. *lest he that beareth it, יחסדך regard or mark thee for an egregious (fool or villain.)*

חסל

I. *To consume, eat*. So LXX. *κατεδεταί*. occ. Deut. xxviii. 38.

II. As a N. **חסיל** A destructive kind of

locust, q. d. *The consumer*. v. Bochart, vol. 3. 445. From this word we may observe, that the Jod inserted in the third order, is not always passive, but sometimes active. 1 Kings viii. 37. Psal. lxxviii. 46. & al.

DER. *חסל*

To stop, shut up.

I. *To shut up or stop the mouth of a beast, as with a muzzle, to muzzle*. occ. Deut. xxv. 4. As a N. **חוסום** *a muzzle, capistrum*.

II. *To stop up, or put a stop to persons going forward*. occ. Ezek. xi. So Cocceius rightly explains in, *non patitur transire, doth not suffer to pass*. The LXX. seems to aim at this sense by rendering it *περιουκταμενος το περιουκταμενος*, *they shall build round the mouth or entrance*. So the Spanish Bible, *Hará atapar a los que passaren, shall make or cause to stop those that would pass*. Though in a marginal note this is explained of stopping the noses of the passengers on account of the ill smell of the dead carcases; in which sense our English translators appear to have understood the passage, but I think erroneously.

חסן

To be strong, stout, firm, compact, not easily broken. Occurs not as a V. in Kal. but hence,

I. As Ns. **חסן** *Strong, stout, &c.* Isa. i. 31. Amos ii. 9. Also *strength, firmness*, Prov. xv. 6. xxvii. 24. Jer. xx. 5. **חסין** *Strong, endued with strength*, Psal. lxxxix. 9.

II. As a V. in Niph. *To be guarded or kept strongly*. occ. Isa. xxiii. 8.

III. Chald. As a N. **חסנה** *strength*. occ. Dan. ii. 37. As a Verb in Aphel or Hiphil. *To possess, keep*. occ. Dan. vii. 18, 22.

חסף

Chald. Occurs not as a Verb in the Bible, but from the use of the word in the dialectical languages, (v. Castell) the idea seems to be, *to beat, pound*, or the like. As a N. **חסף** and **חספה** *clay*, such as potters use. Dan. ii. 33, 34, 41. comp. Isa. xli. 25.

חסר

- I. In Kal. absolutely, *To abate, diminish, be wanting*, Gen. viii. 3, 5. xviii. 28. 1 Kings xvii. 14. In Hiph. *To cause to fail*, Isa. xxxii. 6. As a N. חסר *defect, want*, Deut. xxviii. 48. Amos iv. 6.
- II. *To want, to be destitute*, transitively, Deut. ii. 7. Psal. xxxiv. 11. absolutely Neh. ix. 21. In Hiph. the same. Exod. xvi. 18. Also in Hiph. with the Particle ה following, *to cause to want, bereave, deprive of*, Ecclef. iv. 8. comp. Psal. viii. 6.

חפיה

- I. *To cover, overlay*, 2 Sam. xv. 30. 2 Chron. iii. 5. & al. Job xxiii. 9. As a N. חפה *secure, protected*, viz. by innocence, as the Poet;

— Hic murus aheneus esto
Nil conscire sibi — Hor. Ep. i.

Be this thy guard, and this thy sure defence,
A virtuous heart, and unstain'd innocence.

CREECH.

And thus a heathen might vainly talk, but to Christians the book of Job itself is a demonstration of the folly, falsehood and wickedness of such pretences. See the learned Dr. Hodges's Elihu. As a N. חפה *a covering, protection*, Isa. iv. 5. This passage would perhaps be better rendered, *and glory shall be a covering or protection over all*. comp. Exod. xxiv. 16, 17.

- II. As a N. חוף *A haven, port, harbour*, which protecteth ships from storms, Gen. xlix. 13. & al.

- III. As a N. חפה *a secret chamber, a bed-chamber, an alcove*, occ. Psal. xix. 6. Joel ii. 16.

- חפה *To cover, shelter entirely*. occ. Deut. xxxiii. 12.

- חפה *To conceal, secrete, do secretly*. occ. 2 Kings xvii. 9. comp. Ezek. viii. 12.

- חפן As a N. The hand considered as shut or clenched, the fist, Exod. ix. 8. Prov. xxx. 4. & al.

DER. Hope, haven.

חפז

To haste, hurry through fear. v. Deut. xx. 3. Psal. xlviii. 6. civ. 7. on Job xl. 18, see under עשק. As a N. חפזון *haste, hurry*, Exod. xii. 11. & al. freq.

חפץ

- I. *To strain, make strong or stiff*. So the Vulg. stringit. LXX. ἐσκησεν, *be setteth up*. occ. Job xl. 12.

- II. And generally it is used in a mental sense for a *strong and intense affection*, and is followed with ה prefixed to the object. *To have a strong affection for, love intensely, have intense delight in*, Gen. xxxiv. 19. & al. freq. As a N. חפץ *intense affection or delight*, Psal. i. 2. Isa. lxiv. 2. & al. freq.

חפר

To sink.

- I. *To sink or delve*, a pit, well, or the like, Gen. xxi. 10. Ecclef. x. 8. & al. freq. חרה denotes the action of digging, or cutting with a spade; חפר the sinking, or deepening the hole.

- II. *To delve*, (in a metaphorical sense) *to fathom, penetrate, search out*, Deut. i. 22. Josh. ii. 2, 3.

- III. *To sink*, as the countenance does in shame. Psal. xxxiv. 6. *To be out of countenance*. It is more than חש and therefore is placed after it. v. Psal. lxxi. 24. lxxxiii. 18. Jer. xv. 9. In Hiph. *to cause shame, make ashamed*, Prov. xiii. 5. xix. 26. also intransitively, *to be ashamed*, Isa. liv. 4.

- IV. It is once applied to the לבנה, white or orb of the Moon. This metaphorical use being taken from the human countenance, Isa. xxiv. 23. *The lunar orb shall sink, be ashamed*.

חפרפרות. Hence as a N. fem. plur. חפרפרות A species of animals, Moles. So Vulg. talpas. These animals may well be denominated eminently, *the diggers or delvers*, since they are evidently formed for this work, and perform it so easily and expeditiously, as almost to exceed belief. Occ. Isa. ii. 20. Bockart seems to have well proved that this should not be read as two, but as one word. v. his works, vol. 2. 1032.

חפש

חפש

To free from *incumbrance, confinement, slavery, or the like.*

I. In Hith. To strip or divest oneself of ones *cloaths or garments*, 1 Sam. xxviii. 8. 2 Chron. xviii. 29. 1 Kings xx. 38. ויתחפש And he stript himself, viz. of his usual apparel, with dust upon his eyes. comp. 2 Kings i. 8. Zech. xiii. 4.

II. To strip off covering, to search by stripping or uncovering, to seek by removing covers, Gen. xxxi. 35. xlv. 12. Prov. ii. 4.

III. To free, set at liberty, or clear from confinement. Occurs not as a V. but as a Part. pass. fem. חפשה free, freed, set at liberty, Lev. xix. 20. As a N. fem. חפשה liberty, freedom, Lev. xix. 20. חפשי free, at liberty, Exod. xxi. 2. & al. comp. Job xxxix. 5. בית חפשי a house of freedom. So Aquila, διω ελευθερίας, 2 Kings xv. 5. It means a house that was free, permitted or allowed for lepers to dwell in. comp. 2 Chron. xxvi. 21. and Lev. xiii. 46.

חציה

I. To disunite, divide, separate into several parts, to part, Gen. xxxii. 7. xxxiii. 1. Jud. vii. 16. It doth not only signify to divide into equal parts, or to halve, unless the context determine it to this sense; as Num. xxix. 27, & seq. As a N. חצי division, interfection, Exod. xi. 4. xii. 29. Josh. x. 13. v. An Enquiry after Philosophy and Theology, p. 252. It may sometimes be rendered *midst* and *half*, Exod. xxv. 10. & al.

II. As a N. חץ An arrow, a pointed weapon, shot from a bow, so called according to some, because it divides or cuts what it hits. But I rather think it hath this name from its use as a missile weapon, and from being forcibly separated from the bow. So in Greek an arrow is called *ιος*, from *ιημι*, to send forth, and *βελος* and *βολις* from *βαλλω*, to cast forth, 2 Kings xiii. 15. & al. comp. 2 Sam. xxii. 16. חץ is also used for the shaft of a missile lance or spear, 1 Sam. xvii. 7.

III. As a N. חצר A street which separates neighbouring houses, Isa. li. 23. Jer. xxxvii.

21. & al. plur. fem. חצות streets, Jer. v. 1. vii. 17. & al. freq. It is also used adverbially, חוצ without, not within, abroad, Lev. xviii. 9. בחוצ without, in the street, Gen. ix. 22. לחוצ To the outer part, Ezek. xli. 17. מחוצ at the outer part, without, Lev. iv. 12. It often signifies the outer boundary or surface of a thing, which divides it from contiguous bodies, Gen. vi. 14. Exod. xxv. 11. & al.

IV. As a N. חץ A wall, a fence, occ. Ezek. xiii. 10.

חצץ I. To divide into several parcels, companies or bands. So the Vulg. per turmas suas. occ. Prov. xxx. 27.

II. To divide, cut off in the midst. occ. Job xxi. 21. comp. Psal. lv. 24.

III. As a N. חצץ A stone divided into many pieces, gravel, gravel-stones, occ. Prov. xx. 17. Lam. iii. 16.

IV. As a N. חצץ A swift arrow, an arrow shot with great force. occ. Psal. lxxvii. 18. As a Part. masc. plur. in Hiph. מחצצים archers, shooters of arrows. occ. Jud. v. 11. DER. Hedge, cage.

חצב

I. To cut, cut out, hew. It is spoken of the earth, Deut. vi. 11. viii. 9. of wood, Isa. x. 15. but generally of stone, 1 Kings v. 15. 2 Chron. xii. 12. Job xix. 24. & al.

II. To cut, cut out, divide, distribute. Spoken of lightning, Psal. xxix. 7.

III. To hew or cut in pieces. Spoken of the destruction of the Egyptians, Isa. li. 9. comp. Psal. xxxix. 11.

חצן

Occurs not as a V. in Hebrew, but in *Aethopic* signifies, among other things, to cherish. Hence as a N. חצן the bosom, or the folds of the dress, covering the breast. The word *Bosom* itself is used in this latter sense in the English translation of Exod. iv. 6. occ. Neh. v. 13. (v. Pole Synopf. on the Place.) Psal. cxxix. 7. Isa. xlix. 22.

חצף

Chald. To urge, be strong, urgent. occ. Dan. ii. 15. iii. 22. The Chaldee Targums, and the

חצר—חק

[94]

חק—חר

the Syriac and Arabick languages use the word in the like sense.

חצר

Occurs not as a V. but the idea is, *To surround, confine, environ*, as is evident from the things to which the word is applied.

I. As a N. חצר *An open court or building, a place fenced, or walled round, but open at the top.* v. Exod. iii. 13. xxvii. 9. Josh. xiii. 23. 2 Sam. xvii. 18. 1 Kings vi. 36. Esther i. 3.

II. As a N. חציר *A vegetable eminently tubular, a leek, or such kind of plant,* Num. xi. 5.

III. As a N. חציר *An herb, or herbage in general, grass, from their tubular structure.* 1 Kings xviii. 5. 2 Kings xix. 26.

IV. בעל חצור Baalbazor. There is a place of this name, mentioned 2 Sam. xiii. 23. It seems to have been so called by the Canaanites, in honour of their god Baal, the sun or heaven, considered as the *maker or repairer* of the tubes or pipes in vegetables and animals, by means of which, it is certain, the circulation of their fluids is carried on, and their life supported. So this was a very high attribute. But I with pleasure refer the curious reader to Mr. Hutchinson's account of this matter, Trinity of the Gentiles, p. 484, &c.

חצוצרה Hence as a N. fem. חצוצרה or חצוצרה *A trumpet, a tubular instrument, which, by confining the inflated breath, gives a well-known sound.* Num. x. 2. Hof. v. 8. & al. freq. As a Partic. masc. plur. in Hiph. מחצצרים *blowing with trumpets, trumpeting,* 1 Chron. xv. 24. & al.

חק-ה

To circumscribe, to inclose, in certain lines or boundaries.

I. *To delineate, mark, draw or trace out,* Ezek. iv. 1. Isa. xxx. 8. xlix. 16. Job xix. 23. Prov. viii. 27. 29. In Hith. *to inclose, surround,* Job xiii. 27. *It (the gyve or fetter) shall inclose, or be put round the roots of my feet.* As a N. חק *a course, order, or method* of any thing marked out

and defined, a statute, an appointment, a regulation, a prescribed bound. v. Gen. xxvi. 5. xlvii. 22, 26. Prov. viii. 29. Job xxxviii. 10.

II. As a N. חיק *A circumscription, comprehension, inclosure, embracement, or, &c.* It is used for the bosom or "fore part of the human body, from between the two arms to the feet." Forster. Gen. xvi. 5. Num. xi. 12. Deut. xiii. 6. — for the bosom or body of a chariot. 1 Kings xxii. 35. — for the bosom of an altar, i. e. both for the upper part of the altar, included within the ledge, and surrounding the hearth; (Ezek. xliii. 13.) and also (being joined with חצר the ground) for the bottom of the altar next the ground, verse 14. The word is sometimes written without the 'Jod, as Prov. v. 20. xvii. 23. xxi. 14.

I. חקק *To mark out eminently, and conspicuously.* Ezek. xxiii. 14. Isa. xxii. 16. חקקי The Rabbinical Lexicons make the 'Jod here paragogic, i. e. in plain English put in without any reason at all; but why may not חקקי here, and חצבי above be plural, and the whole verse construed? — *What hast thou here? and whom hast thou here? thou hast hewed thee out here a sepulchre, of (like) those that hew out חצבי their sepulchre on high, that mark out חקקי an habitation for themselves in the rock.* as a Pron. affixed, is used for them.

II. *To decree, determine, make a statute, appointment, regulation, or determination,* Isa. x. 1. Prov. viii. 15. As a N. מחקק *a lawgiver, a decider, determiner,* Psal. lx. 9. cviii. 9. Also a staff, an ensign, of legislative or judicial authority, Gen. xlix. 10. Num. xxi. 18. v. The Blessing of Judah, &c. by Mr. Bate, p. 11, 12.

DER. Hack, baggle. Q?

חקר

To search out minutely and exactly, or to the bottom, to explore, Deut. xiii. 14. Jud. xviii. 2. 1 Sam. xx. 12. 1 Kings vii. 27. Jer. xxxi. 37. & al. freq.

חר-ה

I. *To burn violently, to be intensely hot, as when the*

Cap.

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והחריב

خزوه . خزوه
خزان . خزان

quid hoc? timebunt & secretis locis? non recte habet. ^{of} Harb.

חרט—חרם [96]

est
exivit
verte
e locustis
secretis
proditur.

III. As a N. **חרב** Any diminishing, wasting, or desolating matter, or instrument, a sword, Gen. xxvii. 40. xxxiv. 25. & al. freq. a knife, Josh. v. 2, 3. a tool to cut stones with, a chisel, Exod. xx. 25. an ax, or pick-ax, to throw down buildings, Jer. xxxiii. 4. Ezek. xxvi. 9. also violent beat, that exhausts and makes one faint, v. Gen. xxxi. 40. Isa. iv. 6. xxv. 5. Hag. i. 11. This word in Gen. iii. 24. should certainly be rendered by some word expressive of beat or burning, as appears from its being joined with **להט** flame or flaming, comp. Psal. civ. 4. And see the learned Mr. Bate's Enquiry into the Similitudes, &c. p. 85. & seq. DER. Herb, herbage, (which draws moisture from the earth) harvest. Q? Lat. Ferbeo, or ferveo, whence English fervent, fervency, effervescence, &c.

exie
culpa
nam in
mac.
laid word

חרג
To shake, shudder or quake with fear. α. λ. Psal. viii. 46. Symmachus, ἐντραπησονται, shall be confounded. So in the Chaldee Targum, as a N. **חרגא** Horror, fear, Deut. xxxii. 25 Lam. i. 20.

DER. With **ח** prefixed, **חרג**.
To move hither and thither with quickness.
I. To move about nimbly, to bustle, to be busy, active, bustling. As a N. fem. **חררה** activity, diligence, 2 Kings iv. 13. comp. Luke x. 41.

II. To palpitate, as the heart, 1 Sam. iv. 13. xxviii. 5. To shake as mount Sinai, Exod. xix. 18.

III. And most generally, To tremble, shake, or quiver with fear, Gen. xxvii. 33. xlii. 28. DER. Horrid, horror, horrible, cradle. Q?

חרר
Occurs not as a Verb in Hebrew, but in Syriac signifies, To put in order, dispose regularly. As a N. masc. plur. **חררים** Rows, that is, of pearls or the like, disposed in form of a necklace. LXX. ὀφθαλμοί, collars, necklaces. α. λ. Cant. i. 10.

חרט
Occurs not as a V. in Heb. but after the most attentive consideration I apprehend,

conticuit
hinc
tunc
de
intendit
proponit

intendit
proponit

intendit
proponit

intendit
proponit

I. As a N. **חרט** signifies a bag, or Sack, in the two passages wherein it occurs as a Hebrew word, Exod. xxxii. 4. 2 Kings v. 23. and that the expression **יצר בחרט** should be rendered, he bound in a bag. comp. Jud. viii. 24, 25. The reasons which have determined me to this interpretation may be found in the learned Bochart, vol. 2. 334.

II. As a N. masc. plur. **חרטים** Some kind of Bags used in women's dress. So Mont. Crumenas. occ. Isa. iii. 22.

III. As a N. **חרט** is certainly used, Isa. viii. 1. for some kind of style, bodkin or pen, employed in writing; but as there are many Chaldaisms in the prophet Isaiah, so there seems very good ground to think, that by a Chaldaic change of **ח** into **ט**, **חרט** is here used for **חרת**, from the Hebrew **חרת** to engrave.

The above are all the passages wherein the root **חרט** occurs.

חרר
The idea of the word is to be taken from lattice-work, consisting of bars crossing each other at small distances, and leaving small holes between. To lattice. Hence as a N. **חררים** lattices, lattice-work. occ. Cant. ii. 9. As a V. to inclose in lattice-work, confine in a latticed cage or place, as men do what they take in hunting. occ. Prov. xii. 27. The deceitful man, **לא יחרר** shall not secure (viz. in lattice-work) his prey.

II. Chald. from the Heb. **חררה**, To burn, singe, occ. Dan. iii. 27. The Targums often use it in this sense.

DER. Crack (chink) creek, in a shore, crag, cragged, Q? crackle, as fire.

חרל
Occurs not as a V. but as a N. **חרול** a briar, bramble, or the like. So the Vulg. always renders it by spina or fentis. occ. Job xxx. 7. Prov. xxiv. 31. Zeph. ii. 9.

DER. Churl, churlish, cruel. Q?

חרם
Denotes total separation of any thing or person from their former state, condition, or the like.

I. In

Marg ante seu gemmae in coram. α.

percutit. succidit. חרם

חרם

perdidit. extirpavit.

חרם—חרף [97]

חרף—חרץ

I. In Niph. *to be cut off, destroyed utterly*,
Exod. xxii. 19. In Hiph. *To destroy utterly*,
Isa. xi. 15. xxxiv. 2. Jer. l. 26. & al. freq.

II. As a participial N. חרם *Maimed, mutilated*,
that has entirely lost a limb, or some part of
his body, Lev. xxi. 18. where it is opposed
to שרוע *be that hath some part superfluous*.

III. As a N. חרם *A net*, whereby fish, &c.
are *separated* to utter destruction, Hab. i.
15, 16, 17. & al.

IV. As a N. חרם *Anything separated abso-*
lutely from its common condition, and de-
voted to the Lord, so as to be incapable
of redemption. v. Lev. xxvii. 21, 28,
29. As a V. in Hiph. *to separate or devote*
a thing thus to the Lord, Lev. xxvii. 28,
29. Mich. iv. 12. The translation by the
English divines that fled to Geneva in Queen
Mary's reign, runs thus, Lev. xxvii. 28.
Notwithstanding nothing separate from the
common use that a man doth separate
unto the Lord—for every thing separate
from the common use is most holy unto the
Lord, ver. 29. *Nothing separate from*
common use, which shall be separate from
man, shall be redeemed.

DER. Harm. Q?

חרם

Occurs not as a V. but the idea of the word
is evident.

I. As a N. חרם *A burning, corroding ulcer*.
occ. Deut. xxviii. 27.

II. *The solar orb or fire*. occ. Job ix. 7. (v.
זרה) Jud. xiv. 18. (v. בא) Jud. viii. 13.
And Gideon, the son of Joas, returned from
the battle, מלמעלה החרם *the solar fire*
or orb, being on high, i. e. near the meri-
dian. See Mr. Hutchinson's works, passim.
Mr. Pyke's Philosophia Sacra, p. 58, and
An Enquiry after Philosophy, and Theology,
p. 204, 205.

III. *שער חרמות* *Gate of burning*. occ. Jer.
xix. 2. comp. ver. 5. ch. vii. 31. 2 Kings
xxiii. 10.

חרף

To strip, make naked, divest. It occurs not as
a V. simply in this sense, unless, perhaps,
Jud. v. 18. ought to be an exception,

where, after the prophets had observed
the cowardly behaviour of the other tribes,
and particularly, that *Asser, continued on*
the sea-shore, and abode in his breaches, his
craggy inaccessible rocks, she proceeds,
Zabulon was a people חרף נפש *that stript*
or exposed their persons (i. e. without for-
tifications or fastnesses) to death, and *Naph-*
tali in the high places of the field. Vulg.
obtulerunt animas suas morti, *offered or ex-*
posed their lives to death. Hence

I. As a N. חרף *The winter, which strips* ve-
getables of their flowers, fruit and leaves,
and consequently the earth of its beauty,
Gen. viii. 22. & al. Part of Mr. Her-
vey's Description of Winter may illustrate
this word, *Reflections on a Flower-Garden*, p.
104. 1st Edit. "Yes, ye flowery nations, ye
must all decay—Winter, like some enraged
and irresistible conqueror, that carries fire
and sword where-ever he advances, demo-
lishes towns, depopulates countries, spreads
slaughter and desolation on every side.—
So, just so, will winter, with his savage
and unrelenting blasts, invade this beau-
tiful prospect. The storms are gathering
and the tempests mustering their rage, to
fall upon the vegetable kingdom. They
will ravage through the dominions of Na-
ture, and plunder her riches, and lay waste
her charms. Then the trees must stand
stript of their verdant apparel, and the
fields be spoiled of their waving treasures.
Then the earth, disrobed of all her gay at-
tire, must sit in fables, like a disconsolate
widow." As a V. *to winter, spend the win-*
ter. occ. Isa. xviii. 6.

II. *To violate, deflower, constiprate*. occ. Lev.
xix. 20. v. Pole's Synopl. on the place.

III. *To reproach, disgrace, strip off* honour,
praise, or, &c. 2 Kings xix. 22. & al. freq.
As a N. fem. חרפה *Reproach, disgrace*,
Gen. xxx. 23. & al. freq. comp. בן II.

DER. Carp, crop, Saxon hjiopan, whence
Eng. reap, and with ש prefixed, scrap, scrip.

חרץ

I. *To cut short, or into small pieces, to curtail*.
Hence as a Particip. paoul. חרוץ *cut short*,
maimed,

הווינו חרופים

חרף

חרף

חרפה

חרפה

חרפה

maimed, Lev. xxii. 22. As a N. חרץ *con-*
cision, cutting short, Joel iii. 19. comp. Ifai.
 x. 22, 23. Also a *small piece*, i. e. of rock
 or stone *cut off*, Job xli. 21, or 30. The
 LXX. several times render the word by
 συντεμνω, *to cut short*.

II. חרצי החלב I Sam. xvii. 18. seems to
 mean *small cheeses* made of milk. So the
 Vulg. Formulas casei. The LXX. render
 it τυφαλιδας τε γαλακτος, and Hesychius ex-
 plains τυφαλιδες by τα τμηματα τε απαλας
 τυρας, the *divisions* of the tender cheese or
 curd, which very nearly expresses the He-
 brew. v. Bochart, vol. 2. p. 316.

III. As Ns. חרץ and חרוץ A tribula, an In-
 strument used in threshing corn, a kind of
 sledge furnished with sharp iron wheels.
 This was drawn over the straw by oxen,
 and at the same time threshed out the
 corn, and *cut the straw into small pieces*, re-
 ducing it to chaff. An instrument of this
 kind is still used in the East for the same
 purpose. occ. 2 Sam. xii. 31. Isa. xxviii.
 27. xli. 15. Amos i. 3. חרץ The same,
 1 Chron. xx. 3. Our translation in Sam.
 and Chron. renders it *Harrows*, which this
 instrument indeed in some sort resembles,
 but was plainly for a different use.

IV. As a N. חרוץ Gold, properly gold-
 dust, or native gold, in *small masses*. It is
 well known that gold is frequently found
 in both these forms, Zech. ix. 3. & al.

V. As a V. To decide, determine, cut short a
 dispute, question, or, &c. v. 1 Kings xx.
 40. Job xiv. 5.

VI. As a participial N. חרוץ Exact, accu-
 rate, strict, or nice in the *smallest matters*.
 It is opposed, Prov. x. 4. xii. 24. to רמיה,
 and there signifies one who is *strictly* or
minutely just.
 Prov. xiii. 4. it stands in opposition to עצל
slothful, and so means one *exactly diligent*.
 Prov. xxi. 5. opposed to חזק *hasty, precipitate*,
 it means one *exact in his counsels*, and in
 the execution of them.

VII. As a V. formed from the sound, as
snarl in English, and *birrio* in Latin, *To*
snarl, as a dog, Exod. xi. 7. Josh. x. 21.
 And the tongue being the chief instrument

of this jarring sound, לשון is joined with
 חרץ, so the phrase might be rendered, *to*
jar the tongue.

VIII. As a N. חרצין A grape-stone, from its
acuminated or sharp-pointed form. Thus in
 Latin it is called *acinus*, from the old word
aceo, (whence *acu*) *to be sharp*, occ. Num.
 vi. 4.

IX. Chald. as a N. חרץ the loins, from the
 Heb. חלץ, ל being changed into ר by a
 Chaldaism. occ. Dan. v. 6.

DER. Harrow. Q? *harsh, harass, thresh*. Q?
 חרץ *to gnash, grind, or collide the teeth*, Psal. xxxv.
 16. & al. It seems to be a word formed
 from the sound, as *crack, creek, &c.* in
 English.

Denotes *silent thought or attention*.

I. In Kal. & Hiph. To contrive, devise secretly,
 or in silence, 1 Sam. xxiii. 9. Prov. iii. 29.
 in the latter passage, the LXX. excellently
 render it τεκταινε *machinate*.

II. As a N. חרש A machinator, a mechanick,
 an artificer in brass, iron, wood, stone, &c.
 v. Gen. iv. 22. Exod. xxxi. 5. 1 Chron.
 xxii. 15. & al. Also *work or ware* of the
 artificer, Gen. iv. 22. particularly *potters*
ware, Lev. vi. 28. Job ii. 8. & al. freq.
 comp. Ecclus. xxxviii. 29. חרש *idem*.

III. To plough, from the attention required at
 that work, Deut. xxii. 10. Prov. xx. 4.
 As a N. חריש ploughing, earing, Gen. xlv. 6.
 1 Sam. viii. 12. As a N. fem. מחרשה a
 plough-share, 1 Sam. xiii. 20. 21. There is
 a remarkable passage in Hesiod's works and
 days, which may throw some light on this
 application of the Hebrew חרש, where he
 is directing the ploughman.

Ὅς κ' ἐργα μελετῶν, ἰθὺς αὐλακ' ἐλάσσει,
 Μηκετι παπταίνων μεθ' ὀμῆλαια, ἀλλ' ἐπὶ ἐργῷ
 Θυμὸν ἔχων. — Eργ. & Ημ. l. 441—3.

Let him attend his charge and careful trace,
 The right-lin'd furrow, gaze no more around,
 But have his mind employ'd upon the work.

Comp. Ecclus. xxxviii. 26. Luke ix. 62.
 2 Tim.

تصرف وتضرم وتبرم وحرق عليه الارم
sic egregie, ut solent, et Arabice

חש-חש

[99]

חש-חשב

2 Tim. ii. 15. חש is sometimes used in a metaphorical sense, as *plough* in English for *tearing, cutting, graving*, or the like, Psal. cxxix. 3. Jer. xvii. 1.

IV. In Hiph. *To be deaf or dumb*, like people in deep thought, or great attention, Gen. xxiv. 21. xxxiv. 5. Num. xxx. 15. & al. As a N. חש deaf, not hearing, Exod. iv. 11. Psal. xxxviii. 14.

V. The Versions and Lexicons have given this word the meaning of a *wood, a branch*, or the like; the following are the passages where they have supposed it to have this sense. 2 Sam. xxiii. 15, 16, 18. 2 Chron. xxvii. 4. where it is evident that rendering חשה and חשה a fortification, a fortified work, or (as we may say in English) works, makes better sense. חשה Isa. xvii. 9. means, I apprehend, a ploughed field. comp. Levit. xix. 9. Lastly, חשה Ezek. xxxi. 3. may best be rendered, *worked* (as it were) into, or for a shade. One of the Greek versions in the Hexapla translates these words, πυκνός ἐν τῇ σκεπῇ, *thick in covering*. v. Mr. Bate's Reply to the second Part, 143, 144. Note.

DER. Earsh, (a ploughed field.) Lat. ars, whence Eng. art, artful, artificial, artificer, &c.

חרת

To engrave. It occurs only Exod. xxxii. 16. as a Participle paoul. masc. sing. The LXX. renders it κεκολλημενη engraved. So the Vulg. sculpta. The Chaldee and Syriac use the word in the same sense.

DER. The Greek χαραττω, *to engrave*; whence character, characterize, &c. The Lat. charta, whence chart, charter, cartel. Also write, wright. Vah, in epistola

חשה

I. *To haste, hasten, make haste*, 1 Sam. xx. 38. Hab. i. 8. In Hiph. *to cause to haste, to hasten*. It is used both intransitively, as Jud. xx. 37. and transitively, as Isa. v. 19. lx. 22. & al. As a Participle, חשה speedily, hastily.

II. In Hiph. *To hurry, be confounded, hurry hither and thither*, as persons in confusion, Isa. xxviii. 16. He that believeth, חשה

shall not be confounded. So the LXX. ἡ κατασχευμένη, which word is retained by St. Paul, Rom. x. 11. and by St. Peter, 1 Epist. ii. 6.

III. The sound of the word חש being that of a low or dying voice, it is used by an onomatopœia for stillness, silence, or the like, as *bush*, in English. As a V. in Kal. *to be bush, still, silent*, Psal. cvii. 29. Ecclef. iii. 7. & al. In Hiph. the same. Jud. xviii. 9. 2 Kings ii. 3, 5. Psal. xxxix. 3. Also, *to cause silence, or stillness*, Neh. viii. 11.

חש Occurs not as a V. but as a N. חש Chaff, or the like, which is hurried hither and thither by the wind. occ. Isa. v. 24. xxxiii. 11. comp. ch. xvii. 13. xxix. 5. Psal. i. 4. & al.

DER. Haste. Q?

חשב

To add, superadd one thing to another, *to put together*, (v. Psal. lii. 4.) This seems nearly the idea of the Hebrew, but the English words do not fully come up to it.

I. In Kal. *To embroider, insert figures in stuff*, whether when first wove or afterwards, Exod. xxxi. 4. xxxv. 32. As a N. חשב embroidery, embroidered, inwrought work, Exod. xxvi. 1, 31. xxviii. 6. & al. freq. comp. ch. xxxv. 35.

The LXX. often render it by υφαντος, *wove*, and υφανμα, *weaving, woof, texture*. As a N. fem. מחשבת nearly the same. Exod. xxxi. 4. xxxv. 32.

II. *To count, reckon, compute, by adding* several things together, Lev. xxv. 27, 50, 52. xxvii. 18, 23. & al.

III. *To reckon, think, to lay one's thoughts together*, Gen. i. 20. Psal. x. 2. xxi. 12. As a N. מחשבה a reckoning, meditation, contemplation, series of thoughts, Gen. vi. 5. Jer. xviii. 11. xlix. 30. & al. freq.

IV. *To impute, reckon to one* what does not properly belong to him, Gen. xv. 6. Lev. vii. 18. Num. xviii. 27, 30.

V. *To repute, reckon, account*, Gen. xxxi. 5. Deut. ii. 11, 20. 1 Sam. i. 13. & al.*

* For the Explanation of this word I am indebted to the learned Mr. Bate's excellent Enquiry into the similitudes. p. 108. &c. which see.

O 2

חשב

חשח

Chald. *To have need, or occasion for.* occ. Dan. iii. 16. As a N. חשח *necessary, convenient, fitting.* occ. Ezra vi. 9. vii. 20.
DER. Ask. Q?

חשך

I. *To impede action or motion, to refrain, restrain, keep back,* Gen. xx. 16. xxii. 12. i Sam. xxv. 39. Jer. xiv. 10. & al. freq.
II. In Kal. *To be dark, obscure, to become dark, or be darkened.* The connection of this with the former sense will be evident from producing a passage or two. Isa. xiii. 10. *The solar light חשך is storkened, stagnate, become inactive in its going forth,* Ezek. xxx. 18. *At Tehaphnebes חשך היום the day (or day-light) shall be impeded, stagnate.* Marg. Eng. trans. *restrained.* Montanus, prohibuit. Joel iii. 4. *The solar light shall be turned or changed לחשך to darkness, stagnation.* comp. Exod. x. 21. Gen. i. 2. Job iii. 9. Isa. v. 30. In Hiph. *To darken, storken, make dark, or stagnate,* Amos v. 8. *ויום לילה החשך and storkens the day-light (into) night.* comp. Jer. xiii. 16. Psal. cxxxix. 12. Job xxxviii. 2.

See Mr. Hutchinson's Moses's Princip. Part. 2. p. 119—124. and Mr. Pike's Philosophia Sacra. p. 34, &c.

DER. Husk, husky. Q?

חשל

I. *To wear out, spend, weaken with fatigue or labour.* occ. as Partic. in Niph. Deut. xxviii. 18.
II. Chald. *To wear away.* So Mont. atterens. LXX. δαμαζει, *subdueth.* occ. Dan. ii. 40.
DER. Chisel. Q? חסל.

חשן

As a N. *The breast-plate of the high-priest.* So LXX. in Exod. xxviii. 4. περιστερον. Some have derived this word from חש *to be silent,* as if the will of God were discovered by the breast-plate without a voice, and so it were a kind of *silent oracle*; but I have given my reasons elsewhere, why I do not think this true in fact. (חשן אורים under אר VI.) The word seems to be cognate with חסן

to be strong, firm, or, &c. and to refer to the firm, or thick texture of the breast-plate. v. Exod. xxviii. 16. xxxix. 9. The Arabic חشף signifies, *to be rough, thick.*

חשף

I. *To draw back, draw away a covering, and so to make bare, naked,* Jer. xiii. 26. חשפתי I have drawn thy skirts על over thy face. It is applied to *drawing, draining, or stooping* ing liquors clean out of the vessel containing them. Isa. xxx. 14. Hag. ii. 17.
II. It is frequently applied to the thing covered, as well as to the thing covering, *To make bare, strip off covering,* as the arm, the better to exert one's strength. Isa. lii. 10. Ezek. iv. 7. as trees of their bark, Joel i. 7. comp. Gen. xxx. 27. as woods of their leaves. Psal. xxix. 9. as animals of their natural covering. i Kings xx. 27. *כשני חשפי עזים as two shorn (flocks) of goats.* They used to shear the goats in Palestine, and when newly shorn and exposed to the cold, they would of course croud together into a small compass. v. Pole's Synopf. on the place.

DER. (ש and ח being transposed) Scoop. Q?

חשק

I. *To connect, fasten,* Exod. xxxviii. 28. וחשק אתם And be connected them, namely, the pillars by חשוקים the connecting rods of silver, which were fixed to וים the hooks of the pillars. v. Exod. xxxviii. 17. xxvii. 10. & al.
II. As a N. plur. in Regim. חשקי The spokes of a wheel connecting the nave and fellow together, i Kings vii. 33.
III. As a V. *To desire to be connected or engaged in affection, to adhere, cleave to mentally,* Gen. xxxiv. 8. (where the Vulg. renders it adhæsit) Deut. vii. 7. x. 15. As a N. חשק *desire, affection, appetentia,* i Kings ix. 1, 19.

DER. Cask. Q?

חשר

To condense, constipate, croud together. It occurs not as a V. but this is plainly the idea; for hence

I. As

- I. As a N. fem. חשרת Condensation. occ. 2 Sam. xxii. 12. LXX. *επαχυνεν*, he condensed.
- II. As a N. masc. plur. in Regim. חשרי The naves of wheels, where their spokes are collected, as in a center. occ. 1 Kings vii. 33. So Vulg. modiolii.

חתה

- I. To be broken, to be broken in pieces, to dissolve by being broken, 1 Sam. ii. 4. Jer. l. 2. li. 36.
- II. It is particularly applied to the action of fire, To burn, dissolve as fire, or ignited matter, Prov. vi. 27. חיתה איש Can a man let fire burn in his bosom? Prov. xxv. 22. because thou חיתה art causing coals of fire to burn on his head. Hence,
- III. As a N. fem. מחתה A censer, wherein the sacred incense (v. Exod. xxx. 34, &c.) was dissolved by the action of fire, Lev. x. i. xvi. 12. Num. xvi. 17. Also in plur. fire-pans, Exod. xxvii. 3: xxxviii. 3.
- IV. To be broken in mind, be in great consternation, be discouraged, faint with fear, Deut. i. 21. xxxi. 8. & al. Also in a transitive sense, to discourage, terrify, Job vii. 14. In Hiph. to break the courage, affright, terrify, Jer xlix. 37. Hab. ii. 17. As a N. חת terror, dread, Gen. ix. 2.
- V. חתה v. under נחת III.

חתך

Chald. To determine, i. e. to finish or decree. u. n. Dan. ix. 24. See Mr. Bate's *Æra of Daniel's Weeks*, p. 30. & seq.

חתל

- I. To swathe, swaddle. occ. Ezek. xvi. 4.
- II. As a N. חתול A swathe, roller, occ. Ezek. xxx. 21. As a N. fem. חתלה A swaddling band. occ. Job xxxviii. 9.
- DER. Wattle. (w prefixed) swaddle.

חתם

The idea of the word seems to be, To stop, stop close, close or fix up, comp. חטם.

I. In Kal. To stop, obstruct, with ב following, Job xxxvii. 7. Eng. Transf. He sealeth up. So LXX. *κατασφραγίζει*, and Vulg. *signat*.

חתם. judicium

- In Hiph. to stop or be stopped, Lev. xv. 3. So LXX. *συνεστύχε*.
- II. In Kal. To close, make fast with a seal, to seal, 1 Kings xxi. 8. Esther viii. 8. Jer. xxxii. 10. As a N. A seal, signet, Gen. xxxviii. 18. & al. Job ix. 7. ובער חתם כוכבים And for or above the fluxes of the stars, he setteth a seal, i. e. He fixeth as with his own signet, the orbs of the stars (the ראש כוכבים head of the stellar fluxes, as they are called, Job xxii. 12.) "so that the operation of the skies, which moves the earth and planets should not move them," faith the excellent author of *An Enquiry after Philosophy and Theology*, p. 207. See also Mr. Pike's *Philosophia Sacra*. p. 59.
- III. In Kal. To mark, mark out, as with a Seal, Job xxiv. 16.

חתן

Occurs not as a V. in Kal. but in Hith. signifies, To contract affinity by marriage, Gen. xxxiv. 9. Deut. vii. 3. Josh. xxiii. 12. & al. In this last passage the LXX. render it by *ἐπιγαμίας ποιῶν*, make marriages. So the Vulg. *miscere connubia*. As a N. חתן A relation by marriage, a son-in-law, Gen. xix. 14. & al. a father-in-law, Exod. iii. 1. & al. comp. ch. ii. 21. a husband, a bridegroom, Psal. xix. 6. Isa. lxii. 5. As a N. fem. חתנה A mother-in-law, Deut. xxvii. 23. Also espousals, marriage-contract, Cant. iii. 11.

חתף

To take away by violence. occ. Job ix. 12. As a N. חתף a robber, plunderer. occ. Prov. xxiii. 28. This Root, both in sense and sound, is nearly related to חטף which see.

חתר

- I. To dig through, Job xxiv. 16. Ezek. viii. 8. Amos ix. 2. As a N. fem. מחתרת the act or an instrument of digging (or as we say breaking) through. occ. Exod. xxii. 2. Jer. ii. 34. לא במחתרת מצאתים thou didst not find them digging through, — and so hadst no right to kill them, alluding to the Law, Exod. xxii. 2. מצאתי is here the

II. *To row hard*, q. d. *to dig hard* in rowing.
occ. Jon. i. 13.

in sense to כורע נר like *coriander-seed*, Num. xi. 7. and accordingly, in this place, render it *ωρεῖ κοριον*, but the Vulg. appears to have given the true meaning of the word, by translating it, quasi pilotusum, as if *pounded by a pestle*, and perhaps the *Chaldee* paraphrase *מקלה* aimed at nearly the same idea. (v. the use of the *Chaldee* *קלה* in the Targum on Psal. lxxviii. 46.) And thus our *Hebrew* word *חספס* is plainly a compound of *חסף* to beat, pound, and *פס* a piece, bit, and signifies *small*, or *fine*, as if *beaten or pounded to pieces*.

As a N. A kind of *locust*. So the LXX. *οφιομαχος*, and Vulg. *Ophiomachum*, literally, the *Serpent-fighter*, from its enmity to serpents. The *Hebrew* name seems a derivative from *חרג* to *shake*, and *רגל* the *foot*, so denotes the *nimbleness* of its motions. Thus in *English* we call an animal of the locust kind a *grasshopper*, the *French* Name of which also is *sauterelle*, from *sauter*, to leap. *א. ל. Lev.* xi. 22.

As a N. masc. plur. חֲרָטִים A kind of conjurers among the Egyptians and Babylonians, properly, I apprehend, such as pretended to supernatural performances by the means of talismans, which were “magical figures cut or engraved with superstitious observations on the characterisms and configurations of the Heavens, to which some astrologers have attributed wonderful virtues, particularly that of calling down celestial influence.” New and complete Dictionary of Arts, &c. So our Hebrew word חָרַט is a compound of חָרַט, to engrave, and אָטַם to close, stop up, from the supposed virtue of these talismanick engravings, to release the confined influences of the heavens, planets, &c. The initial א in אָטַם is dropped as in זָרִיר a derivative from זָרַח which see under זָרַח. Gen. xli. 8. Dan. i. 20, & al. freq.

חבצלת ne cam plants ניצל

As a N. fem. *A rose*, or more properly, *a rosebud*, an opening *rose*. The word seems a compound of **כח** to *hide*, and **לץ** to *shade*, *overshadow*. Accordingly *Aquila* appears to have rendered it with great accuracy, in both Places where it occurs, by **καλυξ** or **καλυκωσις**, which properly denotes a *rose-blossom not fully opened*, from **καλυπτω**, to *hide*. The extraordinary beauty of this flower is too well known to be insisted on, occ. Cant. ii. 1. Isa. xxxv. 1.

חכל ש. חכלל

חלמיש

As a N. from **הלם** to *condense, consolidate,*
and **שׁ** *substance,* Deut. viii. 15. Isa. l. 7.
& al. *A flint, a kind of stone, of a tex-*
ture extremely compact and firm.

חנמל

From חנה *To fix*, and מל *to cut off, destroy*.
 As a N. חנמל *intense frost*, which, by *fixing*
 the sap or fluids, *destroys* vegetable life.
 So the Vulg. Pruina, and LXX. παχυνη,
 which word, derived from παχυς, *thick*,
gross, seems nearly to express the idea of the
Hebrew חנה. Others interpret the word
 to mean *a large kind of hail-stones*. *a. l.* Psal.
 lxxviii. 47.

חספס

Hence, in the form of Partic. Hiph. or Huph. מְהַסֵּס *α. λ.* Exod. xvi. 14. which the modern translations and Lexicons, in conformity to the *Rabbins*, interpret, *round, spherical*, but not so the antient versions. The LXX. supposed this word to answer

+
 חרמש' ^{ס' 70} ^{ס' 71} ^{ס' 72} ^{ס' 73} ^{ס' 74} ^{ס' 75} ^{ס' 76} ^{ס' 77} ^{ס' 78} ^{ס' 79} ^{ס' 80} ^{ס' 81} ^{ס' 82} ^{ס' 83} ^{ס' 84} ^{ס' 85} ^{ס' 86} ^{ס' 87} ^{ס' 88} ^{ס' 89} ^{ס' 90} ^{ס' 91} ^{ס' 92} ^{ס' 93} ^{ס' 94} ^{ס' 95} ^{ס' 96} ^{ס' 97} ^{ס' 98} ^{ס' 99} ^{ס' 100} ^{ס' 101} ^{ס' 102} ^{ס' 103} ^{ס' 104} ^{ס' 105} ^{ס' 106} ^{ס' 107} ^{ס' 108} ^{ס' 109} ^{ס' 110} ^{ס' 111} ^{ס' 112} ^{ס' 113} ^{ס' 114} ^{ס' 115} ^{ס' 116} ^{ס' 117} ^{ס' 118} ^{ס' 119} ^{ס' 120} ^{ס' 121} ^{ס' 122} ^{ס' 123} ^{ס' 124} ^{ס' 125} ^{ס' 126} ^{ס' 127} ^{ס' 128} ^{ס' 129} ^{ס' 130} ^{ס' 131} ^{ס' 132} ^{ס' 133} ^{ס' 134} ^{ס' 135} ^{ס' 136} ^{ס' 137} ^{ס' 138} ^{ס' 139} ^{ס' 140} ^{ס' 141} ^{ס' 142} ^{ס' 143} ^{ס' 144} ^{ס' 145} ^{ס' 146} ^{ס' 147} ^{ס' 148} ^{ס' 149} ^{ס' 150} ^{ס' 151} ^{ס' 152} ^{ס' 153} ^{ס' 154} ^{ס' 155} ^{ס' 156} ^{ס' 157} ^{ס' 158} ^{ס' 159} ^{ס' 160} ^{ס' 161} ^{ס' 162} ^{ס' 163} ^{ס' 164} ^{ס' 165} ^{ס' 166} ^{ס' 167} ^{ס' 168} ^{ס' 169} ^{ס' 170} ^{ס' 171} ^{ס' 172} ^{ס' 173} ^{ס' 174} ^{ס' 175} ^{ס' 176} ^{ס' 177} ^{ס' 178} ^{ס' 179} ^{ס' 180} ^{ס' 181} ^{ס' 182} ^{ס' 183} ^{ס' 184} ^{ס' 185} ^{ס' 186} ^{ס' 187} ^{ס' 188} ^{ס' 189} ^{ס' 190} ^{ס' 191} ^{ס' 192} ^{ס' 193} ^{ס' 194} ^{ס' 195} ^{ס' 196} ^{ס' 197} ^{ס' 198} ^{ס' 199} ^{ס' 200} ^{ס' 201} ^{ס' 202} ^{ס' 203} ^{ס' 204} ^{ס' 205} ^{ס' 206} ^{ס' 207} ^{ס' 208} ^{ס' 209} ^{ס' 210} ^{ס' 211} ^{ס' 212} ^{ס' 213} ^{ס' 214} ^{ס' 215} ^{ס' 216} ^{ס' 217} ^{ס' 218} ^{ס' 219} ^{ס' 220} ^{ס' 221} ^{ס' 222} ^{ס' 223} ^{ס' 224} ^{ס' 225} ^{ס' 226} ^{ס' 227} ^{ס' 228} ^{ס' 229} ^{ס' 230} ^{ס' 231} ^{ס' 232} ^{ס' 233} ^{ס' 234} ^{ס' 235} ^{ס' 236} ^{ס' 237} ^{ס' 238} ^{ס' 239} ^{ס' 240} ^{ס' 241} ^{ס' 242} ^{ס' 243} ^{ס' 244} ^{ס' 245} ^{ס' 246} ^{ס' 247} ^{ס' 248} ^{ס' 249} ^{ס' 250} ^{ס' 251} ^{ס' 252} ^{ס' 253} ^{ס' 254} ^{ס' 255} ^{ס' 256} ^{ס' 257} ^{ס' 258} ^{ס' 259} ^{ס' 260} ^{ס' 261} ^{ס' 262} ^{ס' 263} ^{ס' 264} ^{ס' 265} ^{ס' 266} ^{ס' 267} ^{ס' 268} ^{ס' 269} ^{ס' 270} ^{ס' 271} ^{ס' 272} ^{ס' 273} ^{ס' 274} ^{ס' 275} ^{ס' 276} ^{ס' 277} ^{ס' 278} ^{ס' 279} ^{ס' 280} ^{ס' 281} ^{ס' 282} ^{ס' 283} ^{ס' 284} ^{ס' 285} ^{ס' 286} ^{ס' 287} ^{ס' 288} ^{ס' 289} ^{ס' 290} ^{ס' 291} ^{ס' 292} ^{ס' 293} ^{ס' 294} ^{ס' 295} ^{ס' 296} ^{ס' 297} ^{ס' 298} ^{ס' 299} ^{ס' 300} ^{ס' 301} ^{ס' 302} ^{ס' 303} ^{ס' 304} ^{ס' 305} ^{ס' 306} ^{ס' 307} ^{ס' 308} ^{ס' 309} ^{ס' 310} ^{ס' 311} ^{ס' 312} ^{ס' 313} ^{ס' 314} ^{ס' 315} ^{ס' 316} ^{ס' 317} ^{ס' 318} ^{ס' 319} ^{ס' 320} ^{ס' 321} ^{ס' 322} ^{ס' 323} ^{ס' 324} ^{ס' 325} ^{ס' 326} ^{ס' 327} ^{ס' 328} ^{ס' 329} ^{ס' 330} ^{ס' 331} ^{ס' 332} ^{ס' 333} ^{ס' 334} ^{ס' 335} ^{ס' 336} ^{ס' 337} ^{ס' 338} ^{ס' 339} ^{ס' 340} ^{ס' 341} ^{ס' 342} ^{ס' 343} ^{ס' 344} ^{ס' 345} ^{ס' 346} ^{ס' 347} ^{ס' 348} ^{ס' 349} ^{ס' 350} ^{ס' 351} ^{ס' 352} ^{ס' 353} ^{ס' 354} ^{ס' 355} ^{ס' 356} ^{ס' 357} ^{ס' 358} ^{ס' 359} ^{ס' 360} ^{ס' 361} ^{ס' 362} ^{ס' 363} ^{ס' 364} ^{ס' 365} ^{ס' 366} ^{ס' 367} ^{ס' 368} ^{ס' 369} ^{ס' 370} ^{ס' 371} ^{ס' 372} ^{ס' 373} ^{ס' 374} ^{ס' 375} ^{ס' 376} ^{ס' 377} ^{ס' 378} ^{ס' 379} ^{ס' 380} ^{ס' 381} ^{ס' 382} ^{ס' 383} ^{ס' 384} ^{ס' 385} ^{ס' 386} ^{ס' 387} ^{ס' 388} ^{ס' 389} ^{ס' 390} ^{ס' 391} ^{ס' 392} ^{ס' 393} ^{ס' 394} ^{ס' 395} ^{ס' 396} ^{ס' 397} ^{ס' 398} ^{ס' 399} ^{ס' 400} ^{ס' 401} ^{ס' 402} ^{ס' 403} ^{ס' 404} ^{ס' 405} ^{ס' 406} ^{ס' 407} ^{ס' 408} ^{ס' 409} ^{ס' 410} ^{ס' 411} ^{ס' 41}

חרמש

As a N. *A sickle*, from חרם *to separate*, and מש *to remove, draw back*. occ. Deut. xvi. 9. xxiii. 25.

DER. ש being prefixed, *skirmish*. Q?

חרצב

I. As a N. fem. plur. חרצבות. *Bands, girdings*. So the LXX. στυδεσμων, and Vulg. Colligationes. occ. Isai. lviii. 6. The idea of the word should, I suppose, be taken from the effect of a *cord*, *straitly girding* the human body. Thus it seems a derivative from חרץ *to cut, incise*, and צב *to swell, tumify*, for the *girding* of a cord occasions a *tumour* in the neighbouring parts.

II. *Pangs, girding pains, tormina*. occ. Psal. lxxiii. 4. *Aquila*, πνευματικα, *pangs*.

חרצן

As a N. *A grape-stone*. v. under חרץ. Some make the word a compound of חרץ *to cut*, and צן *to be sharp-pointed, pierce*, or, &c.

חשמל

The true interpretation of this word, I apprehend with *Buxtorf, Luther, Montanus*, and others, *to be fire* in the highest degree, of agitation, and giving the most intense light and heat possible, like that in the solar orb, or in the focus of a burning-glass; in this sense it will be properly derived (as *Buxtorf* observes) from חש *haste*, and מל *destroy*. To this purpose the effects of the concave metallick burning-glass of Mr. *Villette* are worth observing. Some of these, as found by Dr. *Harris* and Dr. *Desaguliers* are, that a silver sixpence melted in seven seconds and a half, a King George's halfpenny melted in sixteen seconds, and run in thirty-four seconds; tin melted in three seconds, and a diamond weighing four grains, lost $\frac{2}{3}$ of its weight. See *New and complete Dictionary of Arts*, &c. in article BURNING-GLASS. occ. Ezek. i. 4. 27. ii. 8.

חשמן

Hence as a N. masc. plur. חשמנים *Eagerly, hastening, in great haste*. So *Aquila*, εσπευσ-

μενος. *Hieron. Velociter*. It seems a compound of חש *hasten*, and שמן *abundant, excessive*. The LXX. however, render it πρεσβεις, and the Vulg. Legati, *embassadors*. Others translate it *princes, nobles*, or the like, but the first seems the true sense. α. λ. Psal. lxviii. 32.

ט Caps. I.

ט

Occurs not as a Verb in the simple form, but hence

טאטא *To weep, sweep repeatedly*. The Verb is in the reduplicate form, to express the repetition of the action in *sweeping*. occ. Isa. xiv. 23. As a N. טאטא *a broom, a besom, an instrument of sweeping*. occ. Isa. xiv. 23. So the Vulg. renders this passage, Scopabeam in scopâ.

טאב

Chald. from the Heb. טוב *Well-pleased, cheerful, glad*. occ. Dan. vi. 23.

טב

To be good, goodly, pleasant, amiable, cheerful, Num. xxiv. 5. Cant. iv. 10. Jud. xvi. 25. Esth. i. 10. In Hiph. *To do good or well*, 2 Kings x. 30. Ezek. xxxvi. 11. As a N. טוב *good* in a very general sense, *goodly, beautiful, grateful, useful, fit*, &c. freq. occ. It is first applied to the light, Gen. i. 4. which most glorious agent does, in the strongest manner, furnish us with the delightful ideas above mentioned.

Hail, active nature's watchful life and health! Her joy, her ornament, and wealth!

COWLEY of Light.

טבח

To butcher, slay; spoken of beasts, Gen. xliii. 15. Exod. xxii. 1. & al. of men, Psal. xxxvii 14. Lam. ii. 21. As a N. טבח *A cook that killeth and dresseth meat*, 1 Sam. ix. 23, 24. טבחיהם *chief of the slaughtermen or executioners, or captain of the guards*, for princes antiently used not to have any other executioners than their own

guards.

واستأثروا آل النبي المصطفى الطهر الطهور

טבה—טבת

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טהר—טהרן

guards. Thus we find as late as the time of Herod the tetrarch, that he sent *σπενδα-
τωρα*, (speculatore) one of his guard (marg.
Eng.) to behead John the Baptist, Mark
vi. 27. v. Gen. xl. 3. 2 Kings xxv. 8. 10,
11. Dan. ii. 14.

Job
Suction
substant
circ
occ
fuc

טבל *to dip, immerse, plunge*, Gen. xxxvii. 21.
2 Kings v. 14. Job ix. 31.
II. *To tinge, imbue with a certain colour*, as a
Partic. paoul. Ezek. xxiii. 15.. So LXX.
παρὰ βαπτα, or (according to the Alexandrian
copy) *βαπται*, and Vulg. *tinctus*.
DER. *Dabble, dapple*. Q

טבע

I. *To sink, as in water*, Exod. xv. 4. or mud.
Psal. lxxix. 3, 15. Jer. xxxviii. 6, 22.
comp. Psal. ix. 16.
II. *To sink, enter, or penetrate*, 1 Sam. xvii.
49. Lam. ii. 9. comp. Job xxxviii. 6.
Hence as a N. fem. *טבעת* a ring, into
which the finger, pole, or *טבעת* enters, or
is received (in quem immergitur aut infigi-
tur digitus aut veetis. Aven.) Gen. xli. 42.
Exod. xxv. 12. & al.

טבר

Occurs not as a V. therefore the ideal mean-
ing is uncertain, but as a N. *טבור* The
navel. So the LXX. *ομφαλος*, and Vulg. um-
bilicus. occ. Jud. ix. 37. Ezek. xxxviii. 12.
in both which places it is applied to a land
or country, and *טבור הארץ* The navel of
the land, Jud. ix. 37. is plainly the same as
ראשי ההרים the heads of the mountains,
verse 36. and therefore means the higher or
elevated part of the country, which height
or rising, perhaps may be the idea of the
Heb. as of *tuber*, the Latin word derived
from it.

DER. *Tuberous, tubercle, extuberance*.

טבת

Tebeth. The Persic name of the tenth month
partly answering our *December*, perhaps so
called from the Hebrew *צב* to swell, (צ being
canged into *ב* as usual) on account of
the swelling of the waters by the rains

if the word
only
occurs in those
two places, it
does not
signify the navel.

Sehah. & Kamus.

that fall in that season. a. l. Esther ii. 16.

טהר

In Kal. *To be pure, clean, clear*, v. inter al.
Num. xxxi. 23, 24. Also in a transitive
sense, *to cleanse, make pure, or clean*, Num.
viii. 6, 15. & al. Also *to pronounce clean*,
Lev. xiii. 6, 23. & al. In Hiph. *to purify*,
Isa. lxvi. 17. As a participial, N. *טהור*
pure, clean, clear, also purity, &c. The
word is applied not only to things ceremo-
nially pure, but to the Heavens, Exod.
xxiv. 10. comp. Job xxxvii, 21. to gold,
Exod. xxiv. 10. & al. freq. to silver, Mal.
iii. 3. to the heart, Psal. li. 12. Prov.
xxii. 11.

טור

To spin. So LXX. and Vulg. occ. Exod.
xxxv. 25, 26. As a participial N. *טורה*
somewhat spun. occ. Exod. xxxv. 25.

טות

Chald. As a N. *Fasting, supperless*. So the
LXX. *Ἀδειπνος*, and Vulg. *Incænatus*. a. l.
Dan. vi. 18.

טה

I. *To overlay, cover over the surface*, as with
gold, 1 Chron. xxiii. 4. but generally *to*
plaster, daub over with cement or mortar,
Lev. xiv. 42. Ezek. xiii. 10. & al. freq.
II. *To cover or daub over with some opaque mat-
ter*, spoken of the eyes, Isa. xlv. 18.
III. As a N. fem. plur. *טחות* The reins or
kidneys, from being remarkably covered with
fat. occ. Job xxxviii. 6. Psal. li. 8. In
both which passages it is used in a metapho-
rical sense, for the covered, concealed parts
of the soul. comp. Jer. xii. 2.

IV. *טחוי* Gen. xxi. 16. v. *טח*

DER. *Thick, thatch; also tache, attach, tack,
tackle*.

טחן

*To grind, comminute, reduce to powder by fric-
tion*, Exod. xxxii. 20. Num. xi. 8. Deut.
ix. 21. & al. As a N. *טחנה* grinding,
Ecclef. xii. 4. fem. plur. *טחנות* grinders,
Ecclef. xii. 3.

DER. *Thick*.

טהר

"Festiva ejcit oculis. propatium extinguit chircu. incit. m. horeu
 et et spirita duxi. et et vehementi spirato in pectore dedit
 et et sagitta. deo. et et vehementi bellu. et et pili. res aligin
 [105] טט—טל טט—טל

Occurs not as a V. in Hebrew, but in Chaldee
 signifies, *To contract, constringe, compress,*
 and in Syriac, *to strain, strain hard.* As a
 N. masc. plur. in Regim. טחרי hæmor-
 rhoidal swellings, emroids, piles, which con-
 tract the passage of the excrements. occ.
 1 Sam. vi. 11, 17.

Occurs as not a Verb in Hebrew, but in Chal-
 dee signifies in Aph. *To spot.* As a N. טיט
 Mire, mud, clay, 2 Sam. xxii. 43. Isa. xii.
 25. Jer. xxxviii. 6. & al. freq.

Occurs not as a Verb, but the idea seems to
 be, *To fix, fasten, or the like,* for the LXX.
Symmachus and *Theodotion* unanimously ren-
 der it, Exod. xiii. 16. by ἀσάλευτον, *immove-*
able; and to the same purpose, *Aquila* by
 ἀτινακτα, *unshaken.* So the LXX. in Deut.
 vi. 8. xi. 18. ἀσάλευτον, and *Aquila* in
 Deut. vi. 8. ατινακτα. Hence as a N. fem.
 plur. טוטפת or טטפת frontlets, that is,
scrolls of parchment, with portions of the
 Law written upon them, which the Jews
 were enjoined to bind on their foreheads.
 occ. Exod. xiii. 16. (comp. verse 9.)
 Deut. vi. 8. xi. 18.

Some learned men have taxed the Jews with
 superstition for understanding these passages
 literally, but if Deut. vi. 8. be not a po-
 sitive literal command, it will be hard to
 find one in the law. There is no doubt
 but these outward signs, like all the other
 legal ceremonies, had an inward and spiritual
 sense: and what sense is so natural, as that
 binding portions of the law upon their hands
 should remind them of performing it, and
 that binding them between their eyes should
 denote the constant regard they ought to
 have to it? Our blessed Saviour, Matt.
 xxiii. 5. does not find fault with them for
 wearing these טטפת or phylacteries, any
 more than he does for wearing fringes or
 tassels to their garments, (which was ano-
 ther positive injunction of the law, Num.
 xv. 38, 40.) but he blames them for making

the one broad and the other large, to be seen of
 men*; for thus they rested in the opus ope-
 ratum, and neglected the spiritual meaning
 of the law, not laying up the words of the
 Lord their God in their heart, and in their
 soul, which was commanded them, Deut.
 xi. 18. as well as to bind them for a sign
 upon their hand, and that they should be as
 frontlets between their eyes. The former ought
 they to have done, and not to have left the
 latter undone. v. Matt. xxiii. 23.

- I. In Kal. and Hiph. *To cast or send forth,*
cast down, 1 Sam. xviii. 11. xx. 33. Jonah
 i. 4, 5. Ezek. xxxii. 4. Jer. xvi. 13. & al.
 In Niph. *to be cast down.* Job xl. 28. (or
 xli. 9) Prov. xvi. 33. & al.
- II. As a N. טל Dew, a moist vapour, which
 drops or is cast down upon the earth. v. Gen.
 xxvii. 28, 39. Num. xi. 9. 2 Sam. xvii. 12.
- III. As a N. טלה A young lamb, or rather,
 according to Bockhart, (vol. 2. 424, 425.)
 a young kid, so called because spotted, as it
 were, with drops of dew. Whence Virgil
 Eclog. 2. lin. 41.

Capreoli, sparsis etiam nunc pellibus albo.
 Young kids, whose skins are sprinkled o'er with white.

which Servius on the place thus explains,
 "Which have yet those spots, that appear
 on them when very young; for in process
 of time their colour changes." occ. 1 Sam.
 vii. 9. Isa. lxxv. 25.

טל Chald. from the Heb. צלל *To cover.*
 occ. Neh. iii. 15. So the LXX. ἐσέλασεν,
 and Vulg. texit. Also, *to be shaded, take*
shelter. occ. Dan. iv. 9. or 13. So LXX.
 κατεσκησεν.

I. As a Participle paoul. טלוא spotted
 as with drops of dew. occ. Gen. xxx. 32.
 33, 35.

* There is a remarkable illustration of this point in
 the rabbinical Targum on Cant. viii. 3. which runs thus,
 "The congregation of Israel hath said, I am chosen above
 all people because I bind the phylacteries (תפלין) on
 my left hand and on my head."

II. As

זכר Dachylus, recens valde dulcis. Kamus. זכר omni fructu dulcis. Ibid. זכר caula e. cap. d. h. e.

טל-טמן

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טן-טען

II. As a N. טלא A young kid, v. above טלה
occ. Isa. xl. 11.

III. Spoken of shoes. As a Partic. Huph.
fem. plur. מטלאת spotted, i. e. patched,
pieced or clouted. So the LXX. καταπε-
πληρωμενα, and Vulg. Pittacis confuta.
occ. Joth. ix. 5.

IV. Joined with במות Ezek. xvi. 16. And
thou dost take of thy garments, and madest to
thyself במות טלאות high ones (Idols) spotted
with divers colours. So Symmachus, (as
translated by Jerome) multicoloria. comp.
במות under במה III.

טלטל To cast forth with great violence. occ. in
Hiph. Isa. xxii. 17. As a N. fem. טלטלה
a violent casting forth. ibid. Behold Jehovah
מטלטלך טלטלה is about to cast thee forth
with the utmost violence, as a strong man.
LXX. ἐκβαλει καὶ ἐκτριψει, will cast forth
and dash to pieces.

DER. From the Chaldee, the Saxon *tilt*, and
English *tilt*, ("any covering over head."
Johnson.)

טמ-טמ

In Niph. To be made unclean, polluted, vile.
occ. Lev. xi. 43. Job xviii. 3. where the
Vulg. well renders it, Sorduenius.

טמא To pollute, defile, Gen. xxxiv. 5, 13, 27.
Jer. ii. 7. Ezek. v. 11. to pronounce unclean,
Lev. xiii. 3, 8. & al. Also, to be polluted,
defiled, unclean, Lev. xv. 5. Ezek. xxii. 4.
& al. freq. As a N. טמא unclean, impure,
polluted, Lev. v. 2. & al. freq. fem. טמאה
uncleanness, pollution, Lev. v. 3. Num. v.
19. & al. freq.

The Root is opposed to טהור clean, and קדש
holy, set apart.

DER. The old Latin *temino*, to pollute,
whence *contaminate*, the Latin *temno*, to
despise, whence *contemn*, *contempt*, &c.

טמן

To hide, cover up, Gen. xxxv. 4. Exod. ii. 12.
Joth. ii. 6. Prov. xix. 24. & al. freq. As
a N. טמון treasure, Gen. xliii. 22. pro-
perly bidden treasure. Job iii. 21. Prov.
ii. 4. Isa. xlv. 3. Jer. xli. 8.

טמן quietus Sethah,

Occurs not as a Verb. in Hebrew, but in
Chaldee signifies, To be wet, moist. Hence,

I. Chald. As a N. טינא Mire, mud. occ.
Dan. ii. 41, 43.

II. As a N. טנא A basket. Q? if not pro-
perly a wicker basket, made of twigs when
moist and flexible. occ. Deut. xxvi. 2, 4.
xxviii. 5, 17.

To defile. So LXX. μολυνω, and Vulg. inqui-
nabo. a. l. Cant. v. 3. The Chaldee Tar-
gums use the word in the same sense.

טע-טע In Hiph. To cause to wander, seduce, mislead.
So LXX. ἐπλανησαν, and Vulg. deceiverint.
a. l. Ezek. xiii. 10. The Word occurs in
the same sense in the Chaldee Targums.
comp. תע-תע.

טעם

I. To taste, to distinguish by the palate, 1 Sam.
xiv. 24, 29, 43. 2 Sam. xix. 35. As a N.
טעם taste, savour, Exod. xvi. 31. Num.
xi. 8. Jer. xlviii. 11. As a participial N.
masc. plur. טעמים sapid, savoury, Gen.
xxvii. 4. 7. & al.

II. As a N. טעם mental taste, intellectual di-
scernment, discretion, 1 Sam. xxi. 13. Job
xii. 20. Prov. xi. 22. Also, a discreet an-
swer, a judicious opinion, Prov. xxvi. 16.
III. Chald. טעם A decree, ordinance, Ezra
iv. 19, 21. v. 13. vi. 1. Dan. iii. 10, 12.
Jon. iii. 7. & al. freq. Jonah speaking of
Nineveh useth an Assyrian or Chaldee word.

טען

To prick with a goad. occ. Gen. xlv. 17. to
stab with a sword. occ. Isa. xiv. 19. In
the passage in Gen. the word is generally
rendered, load or lade, but it may also
agreeably to the context be very well ren-
dered prick, egg on, as Pagninus hath ob-
served, and this will reconcile its meaning
in Gen. with what it plainly hath in Isa.
where the LXX. render it by ἐκκεντεω, to
prick, stab.

DER. Thern. Q? *Magnum, a fine!*

Occurs not as a V. in the simple form, but the idea evidently is, *To wanton, sport lasciviously, move the arms and legs nimbly, and irregularly, as young children do.* (v. below טפח and טף) Hence as a collective N. טף *little ones, young children, little wantons*, Gen. xxxiv. 29. & al. freq.

טפח *To sport lasciviously, move wantonly.* occ. Isa. iii. 16. Eng. trans. mincing, marg. tripping nicely.

DER. *טפח*

טפח

I. *To spread out, extend, as with the hand.* occ. Isa. xlviii. 13. Lam. ii. 22. *Those that I have stretched and laid smooth, namely, as mothers do the limbs of their young children, that they may grow straight without deformity.* *טפחתי*

II As a N. טפח *A palm, a hand's breadth, the transverse measure of the four fingers laid flat, about three inches and an half.* Exod. xxv. 25. & al. freq. *טפחים* Lam. ii. 20. *Parvuli palmorum, either the children a hand's breadth long, of whom women procured abortions to sustain them in the siege, or rather young children that yet required the constant attendance of their mothers to stretch out their limbs, and lay them smooth (as above) comp. verse 22. According to either sense, the idea of the famine is very shocking.*

III. As a N. fem. מטפחת *A kind of loose, extended veil, worn by Women.* Velum passum. occ. Ruth iii. 15. Isa. iii. 22. *in servica.* *טפח*

I. *To annex, add.* occ. Job xiv. 17. *והטפח על עוני* and addest to mine iniquity, i. e. treatest, or regardest me as more wicked than I am.

II. *To connect, adjust, contrive.* occ. Job xiii. 4. Psal. cxix. 69.

DER. Latin *Tabula, tabella*, whence English, *Table, table, contabulate.*

טפר

Chald. from the Hebrew *צפר*. As a N. masc. plur. in Regim. *טפרי* *The nails.* occ. Dan. iv. 30, or 33. vii. 19.

To be incrassated, made gross or fat. u. l. Psal. cxix. 70. It occurs in the Chaldee Targum in the same sense. The LXX. renders it in the Psalms *εμπροσθεν*, So the Vulg. *coagulum est, is coagulated.* Cap. X.

Denotes Order, regularity, regular disposition. It occurs not as a V. in Hebrew, but hence

I. As a N. טור *A row, range, v. inter al.* Exod. xxviii. 17, 18. 1 Kings vi. 36. 2 Chron. iv. 3, 13. *טור*

II. As a N. fem. טריה *Fresh, green, where the natural order or texture of the parts is not yet destroyed: applied to the jaw-bone of the ass, with which Sampson slew the Philistines, which being yet fresh and juicy, was not so liable to break as if it had been dry and rotten.* occ. Jud. xv. 15. *טריה* *a fresh or green wound*, occ. Isa. i. 16. Vulg. *Plaga tumens, a swelling wound or stroke.*

III. As a N. טירה whence in plur. טירות *Rows or ranges.* occ. Ezek. lxvi. 23. Also *a palace or castle, so called from the regularity or order of its structure.* Psal. lxxix. 26. Gen. xxv. 16.

DER. *Tower, tier (row) tree.* Q?

Hence the words "*Tref* and *Tre*, a town, in the modern Welsh, and so in Corn. and Arm. But it signified antiently a house or home—Hence so many *Tre's* in the names of places in Wales, as, *Trebarried, Tredegar, Tregrofe, Tref-Ithel.* And the *Tre's* are very common also in Cornwall, which were for the most part but single houses, and the word subjoined to it only the name of a Briton who was once the proprietor, as *Tref-Erbin, Tref-Annian, Tre-Gerens, Tre-Low-yndd, &c.*" *Richards's Welsh and English Dictionary.*

טור

The word denotes *continual, or rather violent, impetuous impulse.* It occurs not as a V. but hence,

I. As a N. טור *Violent, turbulent, impetuous,* occ. Prov. xix. 13. (where Symmachus renders it by *κατασπενδουσαι*, *hastening, rushing*

down *et Lam. II. 20.*

that I have swaddled & brought up. *con. that I have brought forth perfect.*

down) xxvii. 15. comp. Chaldee Targum on Isa. lvii. 20.

I. Chald. *To drive or thrust out or away.* occ. Dan. iv. 22, 29, 30. v. 21.

DER. Lat. *trudo*, whence Eng. *trusion*, *intrude*, *obtrude*, *truss*, *thrust*, &c. Also, *tread*, *dread*, &c. טרד

In Hiph. *To weary, tire, wear away, dissolve.* occ. Job xxxvii. 11. Also the serenity, or pure ether, יטריה *wearieth, or weareth away* עב *the condensed matter.* As a N. טרה *weariness, fatigue,* occ. Deut. i. 12. Isa. i. 14.

DER. *Tire, tear.* טרם

A Particle of time.

1. *Before that*, Exod. xii. 34. Isa. lxv. 24.

2. *Not yet*, Exod. x. 7. comp. Gen. ii. 5.

בטרם *Before that*, q. d. *in (the time) before*, Psal. xc. 2. מטרם *from before*, Hag. ii. 15.

DER. Lat. *termino*, &c. Eng. *term*, *terminate*, *termination*, *determine*, &c. טרף

To tear off or pluck, tear or rend to pieces, Gen. viii. 11. xxxvii. 33. Deut. xxxiii. 20.

As a N. טרף *prey, ravin*, Gen. xlix. 9.

Num. xxiii. 24. Masc. plur. in Regim.

טרפי *branches or shoots plucked off:* occ. Ezek. xvii. 9.

II. Hence as a N. טרף *Food, provender*, Prov. xxxi. 15. Mal. iii. 10. whence as a Verb. in Hiph. *to give food, to feed*, Prov. xxx. 8.

DER. *Turf*, (*ש* being prefixed) *strip, strap*. Q?

נטש *ש. טש*

טות *ש. טת*

PLURILITERALS in ט.

טא *ש. טאטא*

טפסר

Chald. As a N. (from the Chaldee טפס *To make quiet, reduce into order*, and סר *a ruler*.

comp. 1 Chron. xv. 22.) *a captain, commander.* occ. Jer. li. 27. Nah. iii. 17.

The former prophet, threatening *Babylon*, and the latter *Nineveh*, they both use a Chaldee or Assyrian word.

Benigne concept

יאה

To be suitable, become, fit. occ. Jer. x. 7. So the LXX. πρεπει.

יאב

To desire earnestly. So the LXX. ἐπεποθυει, and Vulg. *desiderabam*. α. λ. Psal. cxix. 131. This Verb has nearly (if not exactly) the same sense as אבה, and thus טב and יטב and יעש and עו and יעו have the same meaning.

יאל

To fix, be fixed, or the like. The LXX. have once rendered it by καταμενου, *to remain*, Josh. vii. 7.

I. In Hiph. *To be settled, remain in a place*, Josh. vii. 7. xvii. 2. Jud. i. 27 & al.

II. In Kal. *To be settled in mind, to resolve, determine*, 1 Sam. xvii. 39. Job vi. 9. In Hiph. nearly the same. Gen. xviii. 27. 2 Sam. vii. 29. 2 Kings v. 23. & al.

III. In Niph. *To be fixed in purpose, in a bad sense, to be obstinate, stubborn, inflexible.* occ. Num. xii. 11. Isa. xix. 13. Jer. v. 4. נאל.

יאר *ש. under* אר VII.

יאש

I. *To renounce, give over, bid adieu.* So the LXX. ἀποταξασθαι, and Vulg. *renunciavit*. Ecclef. ii. 20. *And I went about* אש *that my heart might renounce*, (or to cause my heart to renounce) *all the labour in which I had laboured under the sun.*

II. In Niph. with נ following, *To be desperate concerning, despair of, abandon as desperate.* occ. 1 Sam. xxvii. 1. LXX. ἀνη ἀπ' *may cease from, abandon.* Aq. ἀπογινωσεται, *will renounce.* Sym. ἀποσχεται, *may abstain.*

Also

اس. *agitatus est*. *vacillans pendulus*. *non aff.*

יאת-יבל

[109]

יבל-יבש

Also absolutely, *to be desperate, hopeless, to no purpose*. occ. Isa. lvii. 10. Jer. ii. 20. xviii. 12. As a participial N. *נואש* fruitless, futile, vain. occ. Job vi. 26. The Root occurs only in the passages above quoted. x

יאת

To consent, agree, acquiesce. occ. 2 Kings xii. 9. Gen. xxxiv. 22. and (in irregular forms, with the י inserted before the ת) Gen. xxxiv. 15, 23. These latter forms of the Verb, make me suspect that the true Root in all the above passages is, *את* or *אות* to come together, approach, so to agree, come into terms, with each other, as *convenio* is used in Latin.

יבב

To cry out aloud, exclaim. Vulg. Ululabat, yelled, howled. ג. Jud. v. 28. The Chaldee and Syriac use the word in the same sense.

DER. Hubhub.

יבל

I. In Hiph. To bring or carry from one place to another, the word implies length, or distance, Job x. 9. Isa. liii. 7. Jer. xi. 19. & al. freq.

II. As a N. *יבל* or *יובל* A stream or current of water, a water-course. occ. Isa. xxx. 25. xlv. 4. Jer. xvii. 8.

III. As a N. *יובל* A river. occ. Dan. viii. 2, 3, 6.

IV. As a N. *יבול* The produce of the earth, the fruit brought forth from it, Lev. xxvi. 4. Jud. vi. 4. & al. freq. Also, the shoot or bud of a vine, Hab. iii. 17. *יבול* (the י being dropped) seems to be used in the same sense in two passages, Job xl. 15. Isa. xlv. 19.

V. As a N. *יבל* A protracted blast of a trumpet, a sound of a trumpet lengthened out, Exod. xix. 13. Hence

VI. As a N. *יובל* and *יבל* The jubilee, which was proclaimed by the sound of a trumpet, Lev. xxv. 9, &c. Josh. vi. 3. 12. *שופרת היובלים* The trumpets of the jubilees. Vulg. Buccinas quarum usus est in jubileo, trumpets used in the jubilee, Josh. vi. 4. *קרי היובל* the jubilee-born, so the LXX.

(according to the Oxford copy, and that which Kircher made use of) *τη σαλπγγι τε* *יובל*. I cannot find the word ever signifies a ram; neither have the LXX. Vulg. or other antient versions, ever so rendered it. Exod. xix. 13. is plain against this rabbinical sense of the word. x

VII. As a N. fem. *יבלת* A running pustule or sore. occ. Lev. xxii. 22. Vulg. papulas, pimples, pustules.

DER. jubilee, jubilant, jubilation.

יבם

To marry or take to wife, by right of affinity.

The Vulg. once renders it by *fociare*, associate; the LXX. by *συνοικησει*, cohabit, and more accurately by *επιγαμβρευω*. occ. Gen. xxxviii. 8. Deut. xxv. 5, 7. As a N. masc. *יבם* a husband's brother, Deut. xxv. 5, 7. As a N. fem. *יבמת* a brother's wife, Deut. xxv. 7, 9. Ruth i. 15. It appears from the book of Ruth, that the law (Deut. xxv. 5, &c.) concerning a man's taking the widow of his deceased brother, and raising up seed unto his brother, was afterwards extended farther than to the husband's brother, namely, to such kinsmen as had the right of redemption. v. Ruth iii. 12, 13. iv. 5, 10. It is also evident from Gen. xxxviii. 8. that the custom of marrying the deceased brother's wife was far more antient than the Mosaic law; and from this antient custom or institution probably the Athenians had that remarkable law, that " * No heiress must marry out of her kindred, but shall resign up herself and fortune to her nearest relation." (v. Potter's Archæolog. Græc. vol. i. p. 158.) and by the same law the nearest relation was obliged to marry her.

יבש

Cocceius hath justly observed, that this word is spoken both of the moisture itself and of the thing, which was moist.

I. To dry, dry up, or become dry, as waters, Josh. ii. 9. 1 Kings xvii. 7. Job xiv. 11.

* Lex est, ut orbæ, qui sint genere proximi, lis nubant: & illos ducere eadem hæc lex jubet.

TERENT. Phormio, Act. i. Scen. 2.

Joel.

II. As a N. י plur. יִם The *instrument, organ or means of action or motion* whatever it be.

1. The *band* of a man, Gen. iii. 22. & al.
freq.

23. Josh. viii. 20. *N.*

5. *Assistance, endeavour, contrivance*, 2 Sam. xiv.
19. 1 Kings x. 29.

6. *A band, border, extremity, side*, Exod. ii. 5.
Deut. ii. 37. 1 Sam. iv. 18.)

7. *A side, a tract*, Deut. xxiii. 12.

8. As a N. fem. plur. יָדוֹת *Tenons* resembling hands, Exod. xxvi. 17.

9. *Stays, projecting fulcrâ*, 1 Kings x. 19.

10. *Axes, axle-trees*, 1 Kings vii. 32, 33.

11. *Parts, portions*, Gen. xliii. 33. xlvii. 24.
Giving the hand under, or to another, was a

token of submission. It was owning their own *power* subject to that of the other.

v. 1 Chron. xxix. 24. 2 Kings x. 15. *Hodge* is still performed in many places by

the person's, who doth the homage, kneeling down, and *putting his hands between the*

bands of his Lord, then taking an oath of fealty to him, after which they kiss each

other in token of fidelity. v. *Martini*.
Lex. Etymol. in *Homagium*. *Hezekiah* com-

mands the children of *Israel*, 2 Chron. xxx.
8. to give the hand unto *Jehovah*, that is, to

submit themselves, ascribe the *superiority*
(LXX. δόξαν, *glory*) to him, comp. Jer.

III. As a V. in Hiph. הורה *To give the*

band, attribute power, superiority to, to give
praise to, or, &c. as in the Lord's Prayer,

Thine is the power, 2 Sam. 22, 50. Isa. xii.
4. Jer. xxxiii. 11. & al. freq. We find

not only believers (v. 1 Kings viii. 22.
2 Chron. vi. 12.) but the heathen also in

their prayers,

— *Duplices tendunt ad sidera palmas,*
stretching out their *hands* to heaven, thus

acknowledging the power, and imploring
the assistance of their respective Gods. As

the assistance of their respective Gods. 17

יגדה

In Kal. and Hiph. ~~To afflict~~, grieve, Job xix.
2. Lam. i. 5, 12. iii. 32, 33. & al. freq.
The LXX. frequently render it by ταπει-
νωσ, *to humble, bring down*. As Ns. יגון
affliction, grief, Gen. xlii. 38. xliv. 31.
תונה nearly the same. Psal. cxix. 28.
& al.

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יגע

I. *To labour*, Josh. xxiv. 13. Prov. xxiii. 4.
Lam. v. 5. & al. As a N. לַעֲמֹל *labour*,
effect or *produce of labour*, Gen. xxxi. 42.
Deut. xxviii. 33. עֲמָלָא

II. *To be weary or fatigued with labour*, 2 Sam. xxiii. 19. Isa. xl. 28, 30, 31. & al. In Hiph. *To weary, fatigue*, Isa. xliii. 23. Mal. ii. 17. As a participial N. *weary, fatigued*, Deut. xxv. 18. 2 Sam. xvii. 2.

יגד

To shrink or draw back for fear, be afraid of. It is frequently followed by מ or מפני v. Num. xxii. 3. Deut. ix. 19. Psal. xxii. 24. The word seems in sense almost exactly to answer the Greek υποσελλω, by which the LXX translate it, Deut. i. 17. As a N. מגור. A shrinking for fear, Isa. xxxi. 9. As a N. fem. מגורה. The object of fear, cause of shrinking. Prov. x. 24. Isa. lxvi. 4.

יִדְהָ

1. *To project, cast forth, cast down*, Jer. l. 14
Lam. iii. 52. Joel iii. 8. Zech. i. 21. & al

7

الروي التوجي. كمشا له اختزينا لوجي
طاطي القدر من من الحفاد بسبب الي المنفل بعد الحساء
موجوز عن مله في

a N. **תודה** *confession of power, or of superiority, praise*, Josh. vii. 19. **זבח תודה** or simply, **תודה** *sacrifice of confession, &c.* v. Lev. vii. 12, 13, 15. 2 Chron. xxix. 31. Psal. l. 14, 23. **אודה עלי פשעי ליהוה** Psal. xxxii. 5. *I will confess concerning my wickedness to Jehovah, i. e. I will give him glory by acknowledging his power to punish them.* And this is one of the highest acts of worship. Hence in Hith. **התודה** joined with words expressing guilt, *to confess oneself*, Lev. v. 5. xvi. 21. xxvi. 40. & al.

IV. The patriarch *Judab* had his name partly from this Root, Gen. xxix 35. *This time (saith Leah on his birth) יהוה את יהודה* will I praise the Lord therefore she called his name **יהודה** *Jebudab*. So this Name **יהודה** is a plain compound of **יה** (or **יהוה**) and **הודה** *to confess*. And *Jacob* in the spirit, of prophecy, observes, Gen. xlix. 8. **יהודה אתה** *Thou art Jebudab, thy brethren יודוך shall confess, attribute the superiority to thee, thy father's children shall bow down to thee.* But the prefixing the divine name *Jah* in the name of *Jebudab*, and the great things foretold of him, shew that *Judab*, according to the flesh, is to be considered only as a type of the true *Jebudab*, even Christ, who did, in the most eminent manner, glorify *Jehovah*, and to whom all power is given both in heaven and in earth. (v. an ingenious pamphlet, entitled, *Creation the ground-work of Revelation, &c.* p. 33. & seq.) From this name **יהודה** we have after the defection of the ten tribes, as a N. masc. **יהודי** *a Jew*, one that belonged to the kingdom of *Judab*, 2 Kings xvi. 6. xxv. 25. Esth. ii. 5. iii. 4. and frequently in the Books of *Nehemiah*, *Esther*, and *Jeremiah*. **יהודית** *Jewishly* i. e. in the *Jews* language, 2 Kings xviii. 26, 28. & al. As a V. in Hith. *to become a Jew, to judaize*. Hence Partic. plur. **מתיהדים** *becoming Jews*. occ. Esther viii. 17.

I cannot help observing how we are brought back in the book of *Revelation* to the original meaning of the word **יהודי** to wit, *a confessor, glorifier of God*; for Rev. ii. 9. iii. 9. Christ says of the apostate *Jews* in

Asia Minor, — which say they are Jews (Ισδαίαι; the true confessors or worshippers of God) but are not.

- I. As a N. fem. plur. **אודות** or **אדות** *Motive causes, motives, אודות or אדות על on account of, by reason of.* v. Gen. xxi. 11. v. Jud. vi. 7. 2 Sam. xiii. 16.
- II. As a N. **אוד** *A fire-brand, a lighted stick, or, &c. emitting sparks, occ. Isa. vii. 4. Amos iv. 11. Zech. iii. 2.*
- III. As a N. **אד** *A vapour ejected from the earth. occ. Gen. ii. 6. Job xxxvi. 27.*
- IV. As a N. *Dejection, casting down, calamity, Deut. xxxii. 35. 2 Sam. xxii. 19. & al. freq.*
- DER. Greek *ὠδή*, whence *ode*.

ידע

- I. *To feel* with the-body or outward senses, Jud. viii. 16. & al. comp. Isa. liii. 3.
- II. *To know, feel* with the mind, Gen. iii. 7, 22. ix. 24. & al. freq. As a N. **דעת** *knowledge, feeling*, Gen. ii. 9. Deut. iv. 42. **דע** and **דעה** are also used in nearly the same sense. v. Job xxxii. 6. Psal. lxxiii. 11.
- III. *To know, take notice of, acknowledge, take care of*, Psal. i. 6. xxx. 8. lxxxi. 6. Hosea ii. 8. & al.
- IV. As a N. **ידעני** *A wizard, a cunning man, a pretended conjurer*, Lev. xix. 31. xx. 6, 27. & al.
- V. As a Partic. **מדוע** *Wherefore, for what reason*, Gen. xxvi. 27. Exod. xxxiii. & al. It is a plain compound from **מה** *what*, and **דע** or **דוע** *knowledge or reason*. The **ה** is omitted in the composition as in **מזה** *what is that*, for **מה זה** Exod. iv. 2.
- DER. Greek *εἰδω* (to know, &c.) whence *idea*, *ideal*, &c.

יה

Jah, one of the divine names, *The Essence, He that I S, 'O' ΩΝ, He that is*, simply and absolutely. As *Jah*, or *Jehovah*, is the origin and fountain of all other beings, so this word **יה**, I apprehend, is the simple Root for *Being* or *Essence*, and that it is not to be derived from **היה** *to be*, but *vice versa*, and though it must be granted, that it is not usual in *Hebrew* to prefix the servile

ענין
לדעת

היה

vile יה to Nouns in order to form Verbs, yet this very uncommonness is in the present case an argument for the truth of the derivation, because there is in nature no parallel to *Jah's* being the source or origin of all beings in the universe. The relation between יה and the verb יהיה is intimated to us the first time, (I believe) יה is used in S. S. Exod. xv. 2. *My strength and my song, יה יהיה* is *Jah*, and he is become to me salvation. v. Psal. lxxviii. 5. lxxxix. 9. xciv. 7. cxv. 17, 18. cxviii. 17. יה is several times joined with יהוה, so we may be sure it is not, as some have imagined, a mere abbreviation of that word. v. Isa. xii. 2. xxvi. 4. Our Blessed Lord plainly claims this divine name to himself, John viii. 58. *Before Abraham was, εγω ειμι, I AM.* comp. ver. 24. 28.

From this divine name יה the Greeks had their *Iη, Iη, Ie, Ie*, in their invocations of the gods. Hence *IE*, afterwards *EI*, was written over the great door of the temple of *Apollo* at *Delphi*. Hence *Iacchus* (the same with *Bacchus*) had his name. And hence (if I mistake not) the *two-headed Janus* had his also. *Two-headed*, from a corrupt tradition of the union of *Jah* with *man* in the person of *Christ*, (which was also represented in the *Cherubim* by the *two heads* or faces of the *lion* and the *man*. v. under *כרוב*;) and from a like perverted tradition of that universal peace which the great *Shiloh* should bring in after that he had entered into the everlasting gates by his glorious ascension, it was a well known custom among the *Romans* to shut the gates of the temple of *Janus* in time of peace, and to open them in time of war. v. Psal. xxiv. 7, &c. cxviii. 20.

Every one almost that has looked into the *Hebrew Psalter*, or even into the margin of our *English Bibles*, must have observed, that the form of praise, *Hallelu-jah*, (הללו יה) is very frequently repeated in the *Psalms*. Hence no doubt the heathens had their *Ελληλευ Ιη* (which is only the *Hebrew* in *Greek letters*) in their acts of worship. v. *Scapula Lexicon*, in voc. *Ελληλευ*.

One of the names of God, even among the modern *Chinese* is *Yá*. *Walton Proleg. II. §. 21.*

יהב

To give, deliver, bring, or, &c. It is used in *Chaldee*, Dan. ii. 21, 23. & al. and in *Syriac* in this sense. But in *Hebrew* it occurs as a V. only in the *Imperative Mood*, (יהב, occ. Prov. xxx. 15. יהבה Gen. xi. 3, 4. & al. יהבי occ. in Ruth iii. 15. in plur. יהבו Gen. xlvii. 15, 16. & al. freq.) and denotes a desire of having some want supplied. When another Verb follows, as Gen. xi. 3. it may be translated, *come come, pray, prithee*, otherwise it includes both Verbs, and should be rendered, *come give, pray give, pray bring*, or the like. v. Gen. xxix. 21. xxx. 1. As a N. יהב a gift, allotment. occ. Psal. lv. 23. Cast, יהבר thy allotment, whatever is allotted thee, upon the Lord. comp. 1 Pet. v. 7.

יהבה Occurs not as a V. but hence, as a N. masc. plur. in Reg. יהבה My continual or frequently repeated offerings. So Sym. excellently, *Θυσιας επαλληλας*, q. d. sacrifices offered one upon another. occ. Hof. viii. 13.

DER. Give, gift. Q? *

יהר

As a V. in Hith. יהר, under יה-ה IV.

יהר, ש. יהר hence the

יום, ש. יום the day

ינה, ש. יון to weigh

ינה, ש. יון to weigh

To feed. Hence as a Partic. masc. plur. Huph. מותים fed, pampered. occ. Jer. v. 8. As a N. מון food, provender, victual. occ. Gen. xlv. 23. 2 Chron. xi. 23. Chald. As a N. מון the same. occ. Dan. iv. 18.

וע, ש. יוע

יהר, ש. יהר

To unite, make one, occ. Gen. xlix. 6. Job iii. 6. Psal. lxxxvi. 11. Isa. xiv. 20. As a N. יחד only, single, solitary, Gen. xxii. 2. Psal. xxxv. 16. & al. As a Particle יחד together, q. d. united together, 1 Sam. xi. 11.

xvii.

9 حبر

a sho
penna con
este hufso.

יחיד-יחיד

[113]

יחיד-יחיד

xvii. 10. & al. יחדו together, Gen. xiii. 6. xxii. 6. & al. freq.
 II. As a N. אחד One, the first, a certain one, Gen. xii. 6. i. 5. xxi. 15. & al. freq. As a N. fem. אחת one (for אחת) Exod. xxvi. 6. & al. freq. אחדים plur. (q. d. ones) alike, the same, Gen. xi. 1. also a few, Gen. xxix. 20. כימים אחדים like a few (or units of) days. So ch. xxvii. 44. It once occurs as a V. in Hith. Ezek. xxi. 16. יתאחד unite thyself, i. e. collect thyself, unite or collect all thy force. If any one is from this passage disposed to think אחד and יחד distinct Roots, I shall not contend with him.

יחל

I. In Kal. & Hiph. To remain, abide, stay, wait, expect, Jud. iii. 25. 1 Sam. x. 8. xiii. 8. 2 Sam. iii. 29. 2 Kings vi. 33. & al. freq. The LXX. have rendered the word (inter al.) by μένω, to remain, and by προσμένω and ὑπομένω, to wait, expect. As a N. תוחלת expectation, hope, Psal. xxxix. 8. Prov. xiii. 12. & al.
 II. As a N. חיל Persevering strength, firmness of body or mind, virtue. "Mevoq, vis mevoq." Cocceii Not. Lex. 2 Sam. xxii. 40. Exod. xviii. 21, 25. strength of substance, or wealth, Gen. xxxiv. 29. Job xxxi. 25. of an army, Exod. xiv. 4, 9. & al. freq. of trees, Joel ii. 22.
 III. As a N. חול Sand, which by its weight remains in its place. "Arena gravitate sua manens," Cocceius. v. Prov. xxvii. 3. Job vi. 3. Jer. v. 22.

יחם

I. To conceive, admit into the womb. So the LXX. render it by μισσω, and ἐγμισσω, and the Vulg. by concipio. occ. Gen. xxx. 38, 39, 41. xxxi. 10. Psal. li. 7.

II. חמה v. חם.

DER. Womb.

יחף

To unshoe, strip off shoes. It occurs not as a Verb in Hebrew, but the Chaldee paraphrast uses it as a V. Deut. viii. 4. Hence as a participial N. יחף unshod, barefoot. So the

LXX. ἀνυποδευτος, and Vulg. discalceatus, nudis pedibus. occ. 2 Sam. xv. 30. Isa. xx. 2, 3, 4. Also, the state of being unshod, nakedness of feet. Vulg. Nuditas. occ. Jer. ii. 25.

יחר

The same as אחר To delay, tarry. occ. Sam. xx. 5.

יחש

To reckon up, number, distribute, according to families or genealogies. It occurs not as a V. in Kal. but in Hith. to be reckoned by genealogies, 1 Chron. v. 7, 17. & al. freq. As a N. יחש a genealogy, register of families, occ. Neh. vii. 5. This Root occurs only in the Books of Chronicles, Ezra and Nehemiah.

יטב

To be good, well, right, agreeable, chearful, or the like, (v. טב) Gen. xii. 13. xl. 14. 1 Sam. xxiv. 4. Jud. xix. 6. In Hiph. to do or make good, Gen. xii. 16. Deut. viii. 16. Prov. xxx. 29. Followed with ל and a V. in the infinitive mood, it denotes to do that action which is expressed by the latter Verb, well or rightly, as Jer. i. 12. היטבת לראות thou hast done well for seeing, i. e. thou hast seen rightly. comp. 1 Sam. xvi. 17. but sometimes the ל between the Verbs is omitted, as Isa. xxiii. 16. היטיב is often used adverbially, for well, rightly, as Deut. ix. 21. xvii. 4.

יטל

The same as טל To cast, cast down, v. Psal. xxxvii. 24. Prov. xvi. 33.

יבח

Occurs not in Kal, but in Hiph. signifies, To argue in whatever manner, whether by words or actions.

I. To argue, dispute with, Job xiii. 3. In Hith. the same, Micah vi. 2. As a N. fem. תוכחת argument, argumentation, reasoning, Job xiii. 6. xxiii. 4.

II. To convince, confute by argument, Job xxxii. 12.

III. To reprove, rebuke by words, Gen. xxi. 25. Lev. xix. 17. comp. Gen. xxxi. 37. In Niph. To be thus reprov'd, Gen. xx. 16:

Q

As

As a N. fem. תוכחה *rebuke*, 2 Kings xix. 3. & al. תוכחת *reproof*, Prov. x. 17. & al. IV. To reprove, chastise, correct by actions, 2 Sam. vii. 14. V. To mark out in an argumentative, or demonstrative manner, Gen. xxiv. 14, 44. "It signifieth appointing or preparing (as the Greek and Chaldee do translate it) but with evident demonstration to another." Leigh.

יכל

- I. To be able, to prevail, Gen. xiii. 6. xxx. 8. xxxii. 28. II. With ל a N. or Pron. following, To prevail over, overcome, Gen. xiii. 6. xxx. 8. xxxii. 25, 28. Num. xii. 31. III. As a N. מִיכֵל *Aford*, a part of a river that may be past through. occ. 2 Sam. xvii. 20. LXX. παρὰ μικρὸν τὰ ὕδατος. They passed over a little (shallow) water. In Kal. & Hiph. To be adequate, or to equal, to be able to bear or support. occ. Prov. xviii. 14. (Vulg. sustentat, sustains) Mal. iii. 2. LXX. ὑπομένει sustains.

כח. יכח

יכל

To cry or shriek out. It occurs once in Kal. (1 Sam. iv. 19. And his daughter-in-law, Phinehas's wife was big with child (near) ללח to cry out,) but very frequently in Hiph. to cry out, yell, howl, or the like, Isa. xiii. 6. Jer. xlvii. ii. Hos. vii. 14. & al. freq. As a N. fem. יללה a howling, Isa. xv. 8. Zeph. i. 10. & al. freq. תוללינו Psal. cxxxvii. 3. Some refer this word to our Root ילל and construe this with the following word שמחה our ejulations or cries of joy. But it must be observed, that all the antient versions consider it as placed in apposition to שובינו and render it accordingly (thus the LXX. ἀπαγοντες ἡμᾶς, those that led us away, so the Vulg. qui abduxerunt nos, the Targum בזעזע those that spoiled us) and I cannot help thinking with the learned De Dieu, that that is no contemptible interpretation which makes תוללינו here put by a Chaldaism for שוללינו those that spoiled us, especially, as the Psalmist is speaking of the Babylonians.

DER. Lat. Ululo, &c. Eng. Yell, howl.

יכל

יכל

To produce young, to beget or bear; "for it is spoken both of the male and female. v. Gen. iv. 1, 2, 16, 18. In Niph. נולד To be born, Gen. iv. 18. & al. freq. In Hiph. to beget, Gen. xi. 27. Also, to cause to bring forth, Isa. lv. 10. lix. 10. In Hith. to reckon one's descent, make out one's pedigree. occ. Num. i. 18. As Ns. לדה birth, bringing forth, parturition, Hos. ix. 11. ילד a son, a young man, a lad, Isa. ix. 5. Gen. iv. 23. & al. freq. וילד a child, off-spring. occ. Gen. xi. 30. and, according to the reading of the eastern Jews, 2 Sam. vi. 23. As Ns. fem. ילדת progeny. occ. Psal. cx. 3. ילדות youth, time of youth, Ecclef. xi. 10. מילדת (in the form of a Particip. Hiph.) a midwife, an assistant in bringing forth, Gen. xxxv. 17. Exod. i. 15, 17. & al. As a N. fem. plur. תולדות generations, successive productions. v. Gen. ii. 4. vi. 9. xxxvii. 2. Num. i. 20.

DER. Yield (produce) a lad, and with ש pref. child, &c.

יכל

The same as הלך To go, walk, &c. Micah i. 8. & al.

יכל

Occurs not as a V. in Hebrew, but I suspect the idea to be, To stick, stick fast, or the like. The Verb ולה in Arabick signifies, to stick, adhere. As a N. fem. ילפת a fixt scab, q. d. a set-fast. So the Vulg. Jugem scabiem. occ. Lev. xxi. 20. xxii. 22.

לק. יל

ימ

This word is nearly related to המ (if indeed it should be reckoned a different Root) and denotes, Tumult, tumultuous motion, or the like. It occurs not as a V. but

I. As a N. ים The sea from its tumultuous motion, by storms and tides, Gen. i. 10. xii. 8. & al. freq.

II. As a N. יום A day, from the tumultuous motion or agitation of the light reflected from

from the earth, and by its interposition separated from the gross air or spirit. Gen. i. 5, 18. & al. freq.

Thou tide of glory ! which *no rest* dost know,
But ever *ebb* and ever *flow* !

COWLEY on Light.

Plur. ימים *days*. Also, a certain period of days, a Year, Exod. xiii. 10. comp. Gen. iv. 3. As a Particle יום *by day, in the day-time*, Exod. xiii. 21, 22. & al. freq.

Is not the *Laplandish* Idol *Jumala*, plainly יום אלה *the god day*? The return of which must be particularly agreeable to those, whose Nights are of several months continuance. Nor let the reader be surpris'd at finding a name so purely *Hebrew* among the *Laplanders*, since *Thomassinus* remarks, that in perusing an antient *Runic* Lexicon, he almost thought he was reading *Hebrew*, and was even inclined to doubt whether some one had not forged a language in imitation of that. See *Thomassini* Prefat. in *Glossarium*, Part. 4. § 5. p. 97.

III. As a N. masc. plur. ימים Gen. xxxvi. 24. The *Rabbins* explain this by *Mules*, the *Vulg.* renders it *Aqua scaldas, warm waters*, but the interpretation of the learned *Bochart* seems far the best, namely, that ימים here is the name of a people, probably the same as the gigantic אמים *Emim*, mentioned Deut. ii. 11. Accordingly the *Targum*, in Gen. xxxvi. 24. renders ימים by גברים *giants*, and *Aquila* and *Symmachus* retain the *Hebrew* name ἄνθρωποι, the *Emim*; so that the passage אשר מצא את הימים במדבר should be rendered, *who found, lighted upon, the Emims in the desert*. מצא when spoken of enemies is used for *lighting upon them*, or even *attacking them suddenly*. v. Jud. i. 5. 1 Sam. xxxi. 3. 2 Chron. xxii. 8. Psal. xxi. 9. v. more in *Bochart*, vol. ii. p. 238. & seq.

DER. *Jumble*, from יום and בל Mix, (tumultuous mixture.) Saxon *gelioma*, (*light*) and English *gleam*, (from גל to roll, and יום,) whence also, perhaps, *Glimmer*, *glimpse*.

Hence I. As a N. ימן *The right hand, right side*, Gen. xxiv. 49. Exod. xiv. 22. xv. 6. & al. freq. It is spoken of the hand, Gen. xlviii. 17. of the ear, of the foot, Lev. xxix. 20. of the shoulder, Lev. xxix. 22. of the finger, Lev. xiv. 16. of the eye, Zech. xi. 17. As a V. in Hiph. to use the right hand. occ. as a Part. 1 Chron. xii. 2. to go, or turn to the right, or right hand. occ. Gen. xiii. 9. 2 Sam. xiv. 19. Ezek. xxi. 16. Isa. xxx. 21. in which last passage it is written תמינו תאמינו with א instead of י, or rather, perhaps, the א is retained from the *Chaldee* form of *Aphel* as the ה is in יהשפל Dan. vii. 24. & al.

II. As a N. ימן is used for the *south*, or *southern* part; and in this sense opposed to צפון the *north*, Psal. lxxxix. 13. It is highly probable from Gen. i. 27. compared with Gen. ii. 18.—25. that *Adam* was created on the *morning* of the sixth day, and so would naturally turn himself first to the *east*, where the solar light first appears; and thus the *south* would be at his *right hand*, and was therefore denominated from it. *Milton* has finely touched upon this circumstance, where *Adam* is giving *Raphael* an account of himself, and the objects around him at his creation :

Strait toward *Heav'n* my wond'ring eyes I turn'd,
And gaz'd a while the ample *sky*. — — —

— — — Thou *Sun*, said I, fair *Light* —
While thus I call'd and stray'd I knew not whither,
From where I first drew air, and first beheld
This happy *Light*.

PAR. LOST, Book viii. l. 257, 8. 273, 283, &c.

See Mr. *Hervey's* Reflections on a Flower-garden, p. 3—6. Hence,

III. As Ns. תמן and תימן *The south*, Josh. xv. 1. xxviii. 3, &c. Job ix. 9. & al. freq.

I am not certain that ימן, &c. should not be considered as derivatives from ין to distribute, dispose, from the usefulness of the right hand to that purpose. Thus the Lat. *dexter*, and Greek δεξιός, are derived from

δεχομαι to receive, because this is especially done by the right hand; and in English no doubt the right hand is denominated from its rightness or fitness to perform our necessary works. I pretend not however to dictate, but submit this conjecture to the reader's judgment. v. Lev. vii. 33. and comp. שמאל.

ימן

In Hiph. *To change, alter, exchange*, Jer. ii. 11. Lev. xxvii. 10. Micah ii. 4. & al. freq. In Niph. *to be changed*, Jer. xlviii. 11. In Hith. *to change or alter oneself, or one's condition*. occ. Isa. lxi. 6. (compare the context.) As a N. fem. תמורה *an exchange, commutation*, Lev. xxvii. 10, 33. Ruth iv. 7.

ימש

To feel, to search, or examine by feeling, to grope, Gen. xxvii. 12. 21. 22. In Hiph. ימש *to cause or permit to feel*. Jud. xvi. 26. ימשני Let me feel the pillars. It appears from the textual reading of this passage, that ימש not מש or ממש is the Hebrew word that signifies *feeling*. Also in Hiph. *to feel*, Psal. cxv. 7.

ימשש *To feel again and again, to grope*, Deut. xxviii. 9. Job v. 54. & al.

יני

I. *To press, squeeze, oppress, depress*. So the LXX. frequently render it by $\Theta\lambda\iota\beta\omega$. It occurs as a Verb in a natural sense, Psal. cxli. 5. *Let the righteous smite me kindly, or (it shall be a Kindness) and reprove me, (it shall be) oil to my head; אל יני ראשי it shall not depress me (viz.) my head, i. e. it shall not make me hang down my head, as persons in great sorrow do, (v. Isa. lviii. 5.) to which is opposed ראש הרים lifting up the head*, Psal. iii. 4. Hence,

II. As a N. יין *Wine*, made by squeezing or crushing the grape. The expressed juice of grapes, Gen. ix. 21. xlix 11. & al. freq.

III. As a N. יין *Mud, mire, overwhelming, and oppressing one on all sides*. occ. Psal. xl. 3. lxix. 3.

IV. As a N. in Kal. *To oppress, afflict, or the like, in a moral sense*. occ. Psal. lxxiv.

8. ינינם *we will oppress*. As a Partic. active. Zeph. iii. 1. & al. In Hiph. *to oppress*, Ezek. xviii. 12, 16. & al.

V. As a N. יונה The pigeon or dove, because particularly defenceless, and exposed to rapine and violence. v. Psal. lv. 7. Hos. vii. 11. xi. 11. It is evident, that according to this Interpretation יונה in the form of a Particip. active, is used in a passive sense, and it requires but a very slight acquaintance with the Hebrew language to know that not only the Participles active of some Verbs, but also the Verbs themselves in Kal have a passive as well as active signification, especially in such Instances where the Hiph. conjugation is used as Kal. or in an active sense.

The poets, who are often the best describers of nature, forget not to paint the dove as the object of rapine. Thus Homer,

ὥς τε πελεια
ἦ ῥα θ' ὑπ' ἰρηνος κοίλῃν εἰσεπτατο πέτρην
Χηραμόν· ὅδ' ἀρα τῇ γε ἄλωμεναι ἀσιμόν ἦεν.
Il. 21. l. 493, &c.

So when the Falcon wings her way above,
To the cleft cavern speeds the gentle Dove,
(Not fated yet to die.) — POPE.

Again,

Ἦύτε κηκος δρασφι ἐλαφροτατος πετεηνῶν
Ρηιδίως διμησε μετα τρηρῶνα πελειαῖν
ἦ δὲ θ' ὑπαιθα φοβείται· ὁ δ' ἐγγυθεν ὄξυ λεληκώς
Τάρφε' ἐπαΐσσει· ἐλθεῖν τε ἐ θυμὸς ἀνωγει.
Il. 22. l. 139, &c.

Thus at the panting Dove a Falcon flies,
(The swiftest racer of the liquid skies)
Just when he holds or thinks he holds his prey,
Obliquely wheeling thro' th' aerial way
With open beak, and shrilling cries he springs,
And aims his claws, and shoots upon his wings.
POPE.

So Virgil,

Quam facile accipiter saxo sacer ales ab alto
Consequitur pennis sublimem in nube columbam,
Comprensamq; tenet, pedibusq; eviscerat uncis:
Tum cruor & vulsæ labuntur ab æthere plumæ.
Æn. 11. l. 721, &c.

Not with more ease the Falcon from above,
Shoots, siezes, gripes, and rends the trembling dove;
AL

*the man
is very
much
mistaken.*

*mis-
spelled*

idem

*we
signify*

PITT.

DER. Wine, Vine.

נַחֲמָה v. ינח
 נַחֲמָה a. ינח
 נַחֲמָה camel.

DER. *Young, younker, &c.*

יֵסֶד

IV. As a V. in Hiph. To consult, or rather, to be firmly resolved in consequence of consultation. occ. Psal. xxii. 2. xxxi. 14. As a N. סֹד a firm or determinate resolution, fixed council or design, Job xv. 8. Psal. lv. 15. also a council or assembly, met in consultation, Gen. xlix. 6. Psal. lxxxix. 8. cxi. 1. Jer. vi. 11. & al. ✕

V. *To appoint, ordain.* occ. Esther i. 8.

יִסְדַּךְ

The same as נסך *To pour, anoint by fusion.*
α. λ. in a Niph. sense. Exod. xxx. 32.

יסקר

In Kal, & Hiph. ~~To add~~, Lev. v. 16. vi. 5. Isa. xxxviii. 5. Jer. xlv. 3. & al. freq. Also (with the infinitive mood following, with or without **ל**, or with another verb connected with it by **ו**) *to repeat, do a thing again.* v. Gen. iv. 2, 12. xxv. 1. 2 Kings xiv. 7. freq. occ. It is twice written with **נ**, as if from the Root **הָנָן** Exod. v. 7. 1 Sam. xviii 29.

יִסְר

I. In Kal. *To correct, chastise, discipline*, Lev. xxvi. 18, 28. 1 Kings xii. 11. In Niph. *to be corrected, amended by correction*, Lev. xxvi. 23. & al. Ezek. xxiii. 48. As a N. מוסר *correction, discipline*, Job v. 17. Psal. i. 17. Prov. xxii. 15. & al. freq.

II. As a N. מוסר *Abond, toil*. So Sym. δεσμων, *bonds*, Prov. vii. 22. Plur. מוסרים and מוסרות (from אסר *to bind*) *bonds, chains*, Ps. cxvi. 16. Isa. lii. Jer. v. 5. xxvii. 22. & al.

יע-ה

To remove or clear away, applied to hail. occ.
Isa. xxviii. 17. *Theod.* παραξει, *shall disturb*.
As a N. masc. plur. **וְיָ** *shovels, to clear*
away filth, *Exod.* xxvii. 3. & al. freq.

יעד

I. *To appoint, constitute.* occ. 2 Sam. xx. 5. Jer. xlvii. 7. Micah vi. 9. As a N. מוֹעֵד
an appointed, set time, Gen. i. 14. xviii. 14. xxi. 2. & al.

II. *To betroth,* spoken of a woman, *to appoint her for a wife.* occ. Exod. xxi. 8, 9.

III. In Niph. *To be convened, to meet or assemble by appointment,* Num. x. 4. xiv. 35. Josh.

Josh. xi. 5. Amos iii. 3. & al. *Can two men walk together, except* נועדו they be agreed, or meet by appointment. As a N. נועד a meeting. Hence אהל מועד the tabernacle of meeting, so called because God promised there to meet Moses and the children of Israel. v. Exod. xxv. 22. xxix. 42, 43.

IV. As a N. עדה An appointed or regular assembly or congregation, meeting upon some particular occasion. It differs from קהל as a species from a genus, or a part from the whole, or as the words congregation and church do in English. v. Prov. v. 4. Lev. iv. 13. where it is plain that כל עדה the whole (or collected) assembly is the same as קהל.

עדת דברים Jud. xiv. 8. a swarm of bees. It is well known that the wonderful and regular polity of these gregarious insects can hardly be exceeded in human society. v. דבר II.

Virgil particularly observes,

*Solæ communes natos, consortia tecta
Urbis habent, magnis agitant sub legibus æquum
Et patriam solæ, & certos novere penates.*

GEORG. lib. 4. 153. 5.

They, they alone, a general interest share,
Their young committing to the public care,
And all concurring to the common cause,
Live in fixt cities under settled Laws

WARTON.

And again, speaking of their king, or as the moderns call it, their queen,

*Omnes
Circumstant fremitu denso stipantq; frequentes.*

Ib. lin. 215. 6.

With awe they him surround,
And crowd about him with triumphant sound.

WARTON.

See also Nat. Displayed, vol. i. p. 94.

יעו

To strengthen. Hence, as a Partic. Niph. נועז strong, robust. occ. Isa. xxxiii. 19. Symmachus renders the word ἀναίδης, impudent, and the Vulg. in like manner, impudentem. comp. Deut. xxviii. 50. v. עז

יעט

I. To cover hastily, occ. according to some, Isa. lxi. 10. But see עט-ה.

†

II. Chald. from the Heb. יעץ To counsel, advise. Hence as Nouns עטא counsel, Dan. ii. 14. masc. plur. יעטין counsellors, Ezra vii. 14, 15. As a Verb in Ithp. To consult among themselves, take counsel together, Dan. vi. 7.

יעץ permit

I. As a V. in Hiph. To profit, benefit, advantage, 1 Sam. xii. 21. Job xv. 3. & al. freq. As a N. fem. תועלת Profit, advantage. So the LXX. ωφελεια, and Vulg. Utilitas. occ. Jer. xxx. 13. xli. 11.

II. As a N. יעל The Ibex, a species of wild goat. v. under על-ה XI. יעל

ענ-ה v. under יעל

יער

To dissolve, melt, dissipate. This seems the idea of the word; accordingly the LXX. frequently render it by ἐκλυω, as 1 Sam. xiv. 28. 2 Sam. xvi. 2, 14. xvii. 29. and according to the Alexandrian MS. Jud. viii. 15. 2 Sam. xxi. 15. So the other antient Greek versions, in Isa. xl. 28.

I. In Kal. To be tired, spent or dissolved with fatigue, Isa. xl. 28, 31. Jer. ii. 24. As a N. יער tired, spent, 2 Sam. xvi. 2. Isa. xl. 29. & al. עיף nearly the same. Gen. xxv. 29, 33. & al.

II. As a N. fem. plur. תועפות Dissolutions, meltings. occ. Job xxii. 25. כסף תועפות silver of meltings, i. e. silver that hath been several times melted in the fire. So the LXX. πεπυρωμενον, that hath undergone or been melted in the fire.

III. As a N. fem. תועפת that which causeth fatigue to others, indefatigable strength. It is applied to the Oryx, on account of his great strength and swiftness. occ. Num. xxiii. 22. xxiv. 8.

IV. As a N. fem. plur. תועפות The high tops of mountains (so LXX. ὑψη, Vulg. altitudines) whose ascent wearies the traveller. occ. Psal. xcv. 4.

So pleas'd the tow'ring Alps to try,
Mount o'er the vales, and seem to tread the sky:
Th'eternal Snows appear already past,
And the first clouds and Mountains seem the last,
But

vis, mont Sahih et Lamas.

לִּבְּסוֹ מוֹנִיתָ

יער-יפה

[119]

But those attain'd, we tremble to survey
The growing labours of the lengthen'd way:
Th'increasing prospect tires our wand'ring eyes,
Hills peep o'er Hills, and Alps on Alps arise.

POPE.

יער יפה

In Kal. To advise, give counsel, advice or information, Exod. xviii. 19. Num. xxiv. 14. & al. freq. In Niph. To be counselled, consult, take counsel, Isa. xl. 14. Psal. lxxi. 10. & al. In Hith. To take counsel together, consult among themselves, occ. Psal. lxxxiii. 4. As a N. fem. עצה counsel, advice given, Prov. xii. 15. or taken, Isa. xiv. 26. As a N. fem. plur. מועצות or מועצות counsels, designs, Prov. xxii. 20. Jer. vii. 24. Psal. lxxxii. 13. & al.

ער ש. יער

יעש

The same as עשה To make. occ. Exod. xxv. 31. v. Instances of the like kind, under יאב.

יפה

In Kal. To be fair, beautiful, Cant. iv. 10. vii. 7. Ezek. xxxi. 7. & al. Also in a transitive sense, To make beautiful, decorate. occ. Jer. x. 4. In Hith. To make oneself fair or beautiful. occ. Jer. iv. 30. As a N. masc. and fem. יפה fair, beautiful, Gen. xxxix. 6. xxix. 17. & al. freq. As a N. יפי beauty, Isa. iii. 24. & al. freq.

יפה To be exceedingly beautiful. occ. Pf. xlv. 3.

יפה

I. In Kal. To breathe, Gen. ii. 7. comp. Ezek. xxxvii. 9. In Hiph. Cant. iv. 16. v. Hutchinson's Moses, fine Prin. Introduc. pag. 36, 37.

II. In Kal. To breathe out, utter by breath or voice, Prov. xix. 9. Hab. ii. 3. Psal. xxvii. 12. comp. Acts ix. 1. ἐμπνεῶν ἀπειλῆς καὶ φόβου, breathing out threatenings and slaughter. In Hiph. the same. Prov. vi. 19. & al. comp. Psal. xii. 6. In Hith. to draw and emit the breath strongly, as in grief, To sigh, Job. Jer. iv. 31.

III. In Hiph. To breathe upon, blast by breathing. occ. Psal. x. 5. So Symmachus ἐκφυσᾷ.

IV. As a N. פח Cinders, ashes. v. under נפח V. which Root is nearly related to יפה.

vis, mont Sahih et Lamas.

לִּבְּסוֹ מוֹנִיתָ

יער-יפה

יער יפה

יער יפה

יער יפה

In Kal. To radiate, irradiate, to move in rays or lines. It is used not only for the irradiation of light outwards, one atom impelling another, as Job iii. 4. & al. but for the irradiation of the spirit, or gross air inwards. Job x. 12. In Hiph. to cause to irradiate, Job xxxvii. 15. As a N. יפה irradiation, lustre. occ. Ezek. xxviii. 7, 17. v. Hutchinson's Moses's Princip. Pt. II. p. 402, 403.

DER. With ה pref. Saxon heoxon, whence English Heaven, &c.

יפת

Occurs not as a Verb in Heb. but as יטב and טוב, יעש and עשה, יען and ען, &c. have the same sense, so I apprehend יפת hath nearly the same meaning as פתיה to draw aside, entice. Hence as a N. מופת a prodigy, an unusual event or fact, such as draws the mind to it, and raises the attention. אות is a sign or token (whether miraculous or not) of something else. v. Exod. iii. 11. & al. מופת is an unusual fact engaging the attention, whether strictly miraculous, and exceeding the powers of nature, as Exod. vii. 9. xi. 10. & al. or differing from usual observation and custom, as Ezek. xii. 6, 11. xxiv. 24, 27. Zech. iii. 8. אנשי מופת men of wonder, "in whom there is somewhat wonderful and unusual, by which men may be excited to think of my promises." Cocceius.

יפה

יפה

In Kal. To come or go out, come or go forth, in whatever manner. In Hiph. יפה to bring forth, produce. It is applied to persons changing their place, Gen. iv. 16. viii. 7. & al. freq. to the offspring of animals, Gen. xv. 4. xxxv. 11. to vegetables shooting forth, Isa. xi. 1. 1 Kings iv. 33. to the solar light springing forth, Gen. xix. 23. so to the stellar lights (הכוכבים) Neh. iv. 21. comp. Ezek. vii. 10. to expences or disbursements, 2 Kings xii. 11, 12. to waters, Ezek. xlvii. 1. to the heart's leaping out of its place in sudden fear, Gen. xlii. 28. So the LXX. render it

vis, mont Sahih et Lamas.

with great accuracy יצא is once written without the final א Job i. 21.

יצא for יצח

As a N. יצא a going forth, &c.

1. The place whence any thing goes or comes forth, Job xxviii. 1. Isa. lviii. 11. Psal. lxxv. 9. lxxv. 7.

2. The thing itself which goeth or cometh forth, Num. xxx. 13. Deut. viii. 3.

3. The act itself of coming forth, 1 Kings x. 28. Mich. v. 1. Psal. xix. 7. Dan. ix. 25.

II. As a N. fem. יצאה Excrement, Deut. xxiii. 14. Isa. xxviii. 8. Ezek. iv. 12. בגדים

filthy garments, Zech. iii. 3, 4.

יצא Occurs not as a V. but hence as a N. masc. plur. יצאים offspring, issue of animals, Isa. xlviii. 19. Job xxxi. 8. The produce of the earth, Isa. xxxiv. 1. xlii. 5.

DER. יצא. vide below.

יצב

I. In Kal. & Hiph. To place, erect, set up, Gen. xxi. 28, 29. xxxiii. 20. xxxv. 14.

& al. freq. In Niph. to be set up, to stand, stand up, Gen. xviii. 2. xxxvii. 7. Exod. xv. 8.

In Hith. יצבתי to place oneself, stand, stand still, Exod. xiv. 13. xix. 17.

Num. xi. 16. 2 Chron. xi. 13. Hence as N. יצב a statue, a pillar, Gen. xix. 6.

מצב a station, a place of standing, Josh. iv. 3, 9. Also, a military station, a post, garrison, 1 Sam. xiv. 1, 4, 15. fem. מצבה or מצבת

standing pillar, Gen. xxviii. 18. Exod. xxiv. 4. 2 Sam. xviii. 18.

II. As a N. יצב The haft or hilt of a sword or dagger, in which the blade is set. occ. Jud. iii. 22.

III. To set, appoint, constitute, Deut. xxxii. 8.

In Niph. to be appointed, constituted, established, 1 Sam. xxii. 9. Psal. cxix. 89.

As a N. יצב or יצב a person appointed by another, a governor appointed by a superior prince, a deputy, 1 Sam. x. 5. xiii. 3.

2 Sam. 8. 14. 1 Kings xxii. 48.

IV. Chald. As a N. fem. יצבתא fixedness, firmness. occ. Dan. ii. 41.

יצג

Occurs not in Kal. but in Hiph. To place, or leave a thing in a certain place. It is a more

general word than יצב having no necessary relation like that to disposing or erecting.

v. Gen. xxxiii. 15. Deut. xxviii. 56. Jud. vi. 37. Jer. lvii. 34. Hof. ii. 3. In a

Niph. sense, to be left, stay, Exod. x. 24.

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יצק

I. In Kal. To pour, pour out, Lev. viii. 15. ix. 9. 2 Kings iii. 11. Isa. xlv. 3. & al. freq. As a N. fem. plur. מוצקות

pouring out liquor infundibula, Zech. iv. 2.

II. In Kal. To fuse metals, put them into fusion, to found, cast, Exod. xxv. 12.

1 Kings vii. 46. & al. freq. As a N. מוצק a fusion, a founding or casting of

1 Kings vii. 37.

III. As a N. יצוק Firm, hard. See under יצק.

יצר

I. In Kal. To form, shape, model to a particular shape, Gen. ii. 7. Isa. xlv. 18. As a N.

יצר or יוצר a former, especially a potter, from the manner of his work. v. Isa. xxix. 16. xlv. 9. Jer. xviii. 1.—6. As a N.

fem. צורה a form, model, Ezek. xliii. 11.

II. In Kal. To form in the mind, imagine. Isa. xlv. 11. Jer. xviii. 11. Hence as a N. יצר an imagination, Gen. vi. 5. viii. 21. & al.

יצת

In Kal. To burn or be burned, Isa. xxxiii. 12. Jer. li. 58. Deut. xxviii. 57. ובשלייתה היוצת

And her feast (or dressed meat) shall be that which is burnt up (namely, with thirst.

v. Lam. ii. 11, 12, 20.) between her feet, even of her own children, which she shall bring forth—For the construction of this difficult passage the reader is obliged to Mr.

Bate, Integrity of the printed Hebrew text, Ec. p. 71, 73. where he may find it solidly defended. In Niph. to be kindled.

2 Kings xx. 13, 17. to be burnt, Neh. i. 3. Jer. ix. 10. In Hiph. to kindle, set on fire, burn, Isa. xi. 16. Josh. viii. 8, 9.

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יצג. יצג. יצג. יצג. יצג. יצג. יצג. יצג. יצג. יצג.

xv. 14. & al. As a N. יקן a burning, Isa. x. 16. מוקר a burning, Isa. xxxiii. 14. Also somewhat burnt. A hearth, a fire-brand, Psal. cii. 4. Chald. As Ns. fem. יקרתא and יקרתא burning, Dan. iii. 6, 26. & al.

יקה

To yield obedience, submit, obey. It occurs not as a V. in Hebrew, but hence the N. fem. in Regim. יקה obedience, submission. occ. Gen. xlix. 10. (So Onkelos ישתמעון shall hearken, obey). Prov. xxx. 17.

יקע

To suspend, be suspended.

I. To be luxated, strained or stretched from its usual place, as a bone that is out of joint. occ. Gen. xxxii. 25.

II. In Hiph. To hang, hang up, Num. xxv. 4. 2 Sam. xxi. 6. & al.

III. In a mental sense, in Niph. To be loosed, disjointed, or alienated in affection, Ezek. xxiii. 17, 18. & al.

נקר. יקר

יקן

I. In Kal. & Hiph. To awake, recover from sleep, Gen. ix. 24. xxviii. 16. 2 Kings iv. 31.

II. As a N. קין (as חיל from יחל, עיף from יעף) The summer, or more properly that part of the year which comprehends both spring and summer; for the year is in scripture plainly distinguished into the two parts of קין the awakening, and חרף the stripping season. v. Gen. viii. 22. Psal. lxxiv. 17. Zech. xiv. 8. So Martinius observes, that the Germans usually divide the year into winter and summer. Lex. Etymol. in Hiems.

The Poets fail not to make use of the descriptive image denoted by the word קין

In that soft season, when descending show'rs,
Call forth the greens, and 'wake the rising flow'rs.

POPE.

When winter's rage abates, when chearful hours
Awake the spring, and spring awakes the flow'rs.

DRYD. Virg.

This is all absurd. the word has not the least a relation to waking. קין is the middle of the summer. from this, it was very hot; hence lies the idea of a burning.

יקן is also used for summer fruits, or fruits ripe in summer, 2 Sam. xvi. i. Jer. xl. 10. & al. and once as a V. To summer, spend the summer, Isa. xviii. 6. as חרף is used in the same verse for wintering.

יקר

I. To be fine, subtile, thin, bright. It is applied to the light, Job xxxi. 26. And the lunar light יקר fine (bright) הולך increasing. comp. Prov. iv. 18. As a N. fem. plur. יקרות fine, subtile parts, atoms of light, Zech. xiv. 6. In that day there shall be no light, יקרות יקפאון the atoms of light shall be storkened, or condensed.

II. As a V. To be precious, 1 Sam. xviii. 31. xxvi. 21. Psal. lxxii. 14. & al. In Hiph. to make precious or rare, Isa. xiii. 12. Prov. xxv. 17. As a N. יקר preciousness, worth, value, honour, Esther vi. 6. Zech. xi. 13. & al. Also, precious, valuable, 1 Sam. iii. 1. Job xxviii. 10. Prov. i. 13.

III. It is particularly applied to shining, precious stones, 1 Kings vii. 9, 10, 11. & al. freq.

יקש

To lay, set or spread a snare or toil, Pf. cxxiv. 7. cxli. 9. Jer. l. 24. In Niph. to be ensnared, caught in a snare, Deut. vii. 25. Prov. vi. 2. & al. As particip. נש יקש a snare so set, as above, Jer. v. 26. & al. מוקש a snare. Exod. x. 7. Amos iii. 5. & al. freq.

ידה

I. To cast, throw, in whatever manner. To cast, put or place — of a pillar, Gen. xxxi. 51. comp. Job xxxviii. 6. So in Niph. Gen. xlvi. 28. להורר to be put (to put or present himself) before his face in Goshen. LXX. συναντησαι. v. the next verse. To cast down — of an army. Exod. xv. 4. Num. xxi. 30. To cast — of lots, Josh. xviii. 16. To cast, shoot — of darts or arrows, 2 Sam. xi. 20. 2 Chron. xxxv. 23. Psal. lxiv. 5. & al. comp. Exod. xix. 13. In Hiph. to cast, shoot, 1 Sam. xx. 20. 2 Kings xix. 32.

II. As a N. מורה A sharp tool, which cuts off, and so casts down what it is opposed to.

a razor, scissor, or the like: occ. Jud. xiii. 5. xvi. 17. 1 Sam. i. 11.

III. As a V. in Hiph. **הורה** To cast or shower down, as rain, Hof. vi. 3. x. 12. (comp. Isa. xlv. 8.) As Ns. **יורה** the former rain, which falls heavily and plentifully in the Holy Land in October, occ. Deut. xi. 14. Jer. v. 24. **מורה** the same. occ. Joel ii. 23. Also any rain falling plentifully. occ. Psal. lxxxiv. 7.

IV. In Hiph. To cast or put into the mind, iniecere in animum. To teach, shew, inform. It is applied both to the person taught and to the thing shewn, Exod. iv. 12, 15. xv. 25. As a N. **תורה** an institution, instruction, doctrine, law. "It doth not only signify strictly what is to be done, but it denoteth largely any heavenly doctrine, whether it be promise or precept." Leigh Crit. Sac. v. inter al. Isa. xlii. 4. Prov. vi. 23. xxxi. 26. Mal. ii. 6.

ירא I. To be dejected, cast down with fear, to fear, be afraid, in whatever manner, Gen. iii. 10. & al. freq. In Niph. to be feared, revered, Psal. cxxx. 4. As a Participle, or participial N. **נורא** terrible, fearful, dreadful, Gen. xxviii. 17. Exod. xv. 11. & al. In a Hiph. sense, to cause to fear, make afraid, terrify, 2 Sam. xiv. 15. As a Partic. **מירא** terrifying, affrighting, Neh. vi. 9, 14. This Verb is once written in the infin. Kal. without י Jod. 1 Sam. xviii. 29. **לרא** for **לירא**, and once with ה instead of א, **תרהו** for **תראו** Isa. xlv. 8. As a N. fem. **יראה** fear, Psal. ii. 11. & al. As a N. **מורה** fear.

1. The thing feared, Isa. viii. 12.
2. Somewhat to be feared, terribleness, Deut. xxxvi. 8.
3. Fear itself, dread, Gen. ix. 2. Deut. xi. 25. Mal. i. 2.

II. Chald. To cast, shoot, 2 Chron. xxvi. 15. 2 Sam. xi. 24. As it is not said of what country Joab's Messenger was, we are, I think, at liberty to suppose he used this word as a dialectical variation from the Hebrew.

III. In Niph. To be rained upon. occ. Prov.

xi. 25. And be that watereth, even he **יורה** shall be rained upon. comp. above **יורה** HI.

I. In Kal. To descend, go or come down, Exod. xix. 18. 2 Sam. xi. 9, 10. & al. freq. In Hiph. to make or cause to descend, to bring down, 1 Kings vi. 32. (where the LXX. according to the MS. Alex. *καταβαίνει*) 2 Kings xvi. 17. Gen. xxxix. 1. Isa. xliii. 14. 2 Sam. xxii. 48. Psal. lvi. 8. lix. 12.

This Root is both in sound and sense nearly related to **ירד**.

II. As a N. **מרור** Affliction, dejection, occ. Lam. i. 7. iii. 19. Also as a Partic. afflicted, cast down. occ. Isa. lviii. 7.

III. As a N. **ירדן** a torrent, a stream rapid by its steep descent, Job xl. 18. It is not probable that Job living in Arabia should mention the river Jordan in Canaan, and therefore **ירדן** in this Place seems an appellative, not a proper name, from **ירד**. And I apprehend the river Jordan **ירדן** had its name from the same Root on account of its rapidity. When Mr. Maundrell saw it, the water was too rapid to be swam against. v. Wells's Sacred Geog. vol. 4. p. 38.

ירח

I. As a N. The lunar light, the flux of light reflected from the moon's orb. v. Deut. iv. 19. xxxiii. 19. Josh. x. 12. Psal. cxxi. 6. from which, and many other passages, it is evident that **ירח** means not the orb, but light of the moon; and hence it is so frequently joined with **שמש** the solar light, never with **חמה** the solar flame, or **חרם** the solar orb.

II. As a N. **ירח** A synodical month, a lunation, the time from one new moon to another, 1 Kings vi. 37, 38. viii. 2. & al.

This word **ירח** never occurs as a Verb in Hebrew, nor, so far as I can find, in the dialectical languages: Several of the Lexicon writers derive it from **ירח** or **רח** to breathe, refrigerate, refresh, because, say they, the moon refresheth the earth with her cool influences. So Avenarius, Leigh, &c. That the moon, or lunar flux, hath a very consider-

able
temporis adscriptio notand libm. hinc
signi autem mensura
V. signum hinc

۴. پرو
اتنی کے حبیب ایس و ایس

and is construed, *to be right in the eyes*, Num. xxiii. 27. & al. freq.

IV. In Kal. applied to appointments. *To keep straight, observe exactly*, occ. Psal. cxix. 128.

V. In a moral and spiritual sense, as a N. ישר *Right, upright, righteous*, Num. xxiii. 10. Job i. 1. Psal. xxv. 8. Eccles. vii. 30. Also *rightness, righteousness, uprightness*, Deut. ix. 5. 1 Kings ix. 4. As a N. masc. plur. מישרים q. d. *rectitudes, righteousnesses*, Psal. xvii. 2. lviii. 2. & al.

יִתְּבּ יִתְּבּ יִתְּבּ

Chald. the same as the Heb. יִשָּׁב, *To sit*, Dan. vii. 9. & al. *to dwell*, Ezra iv. 17. In Aph. *to cause to settle, or dwell*, Ezra iv. 10.

יִתְּבּ יִתְּבּ יִתְּבּ

Occurs not as a Verb, either in *Hebrew*, nor so far as I can find in the dialectical languages, but as a N. יִתְּבּ *A pin, stake, or the like*, to which the ropes of a tent are fastened, Exod. xxxix. 40. Num. iii. 37. Jud. iv. 21. *A pin or large nail*, to fix any thing to wood, or the like, Jud. xvi. 14. comp. Ezek. xv. 3. *A stake, paddle, or, &c.* Deut. xxiii. 13.

DER. Perhaps the Saxon *tyban* (to fasten together;) and Eng. *Tidy*, neat, compact.

יִתְּבּ יִתְּבּ יִתְּבּ
Occurs not as a V. in Heb. (for אִתְּבּ Psal. xix. 14. v. תִּם) but has evidently almost the same sense as the Latin *bereare*, particularly of Parents; for hence as a participial Noun, יִתְּבּ, *An orphan, one bereaved of parents*. v. *inter al.* Exod. xxii. 22. Deut. x. 18. xiv. 29. Psal. cix. 9.

יִתְּבּ

To exceed, go beyond certain limits, be exuberant. It occurs not as a V. in Kal, but

I. In Niph. *To excel, exceed, viz.* in dignity, Gen. xlix. 4. In Hiph. *to cause to exceed or abound, to make plenteous*, Deut. xxviii. 11. xxx. 9. As a N. יִתְּבּ *Excellence, abundance*, Gen. xlix. 3. So 2 Sam. xxii. 33. וִיתְּבּ תָּמִיד דְּרָכָו And *his way is the excellency of perfection*, i. e. *excellently perfect*.

II. As Ns. יִתְּבּ *A rope, string, or cord*, properly of the smaller size, which may be greatly distended, Jud. xvi. 7, 8, 9. Psal. xi. 2. מִיתָר nearly the same, Exod. xxxv. 18. Jer. x. 20. comp. Job xxx. 11.

III As a V. in Niph. *To remain over and above, to be left as a residue*, Exod. x. 15. Num. xxvi. 65. Isa. i. 8. & al. freq. In Hiph. *To leave behind, leave remaining*, Exod. x. 15. xvi. 19. & al. As a N. יִתְּבּ *Residue, remnant, remainder*, Exod. x. 5. Num. xxxi. 32. Josh. xii. 4. & al. freq.

IV. יִתְּבּ הַכֶּבֶד *The redundance upon the liver*, Exod. xxix. 22. called ver. 13. יִתְּבּ הַכֶּבֶד *the redundance upon the liver*, and Levit. iii. 4, 10, 15. הִיתְּבּ הַכֶּבֶד *The redundancy upon the liver, upon the reins*. Various have been the guesses of learned men what part of the animal this should mean, but Kimchi (as cited by Cocceius) seems to have taken the best method to satisfy himself. He tells us he went to a [Jew] butcher, and saw the liver in a sheep, and a lobe of it joined to the kidneys, and a fistular piece of fat (adipem fistulosum) whence proceeded the gall bladder, and that this was cut off and thrown away together with the liver. Now if we may, in such a case, admit the testimony of this Rabbi, there can be little doubt but this *fistular piece of fat* is the יִתְּבּ הַכֶּבֶד or יִתְּבּ הַכֶּבֶד mentioned by Moses. But see Bochart, vol. 2. 498. & seq.

From מִיתָר *the excellent*, or rather from מִיתָר אֵשׁ *the excellent or abundant fire*, Mithras seems to be derived, under which name the Persians, Etruscans, and even the Romans worshipped the Sun. So Hesychius informs us, that Mithras denoted the Sun among the Persians, and moreover that he was their supreme god, ο πρωτος εν Περσαις θεος. v. Vossii Orig. & Prog. Idol. lib. 2. cap. 12. & Univers. Hist. vol. 16. p. 40.

כ

This Letter is often used as a Particle of Similitude, *like, as*. v. under כה V.

כֹּה־

נכיה v. כאיה

כאב

To mar, spoil, waste, or the like.

I. To mar land, as by throwing stones upon it. 2 Kings iii. 19. LXX. αχρειωσετε, Ye shall make useless.

II. In an intransitive sense, To rot, be wasted, as the flesh of a dead man, Job xiv. 22.

III. To be sore, painful, as by a wound, Gen. xxxiv. 25. To ach, as the heart in grief, Prov. xiv. 13. comp. Ezek. xlii. 22. In Hiph. to hurt, make sore, Job v. 18. Ezek xxviii. 24. As Ns. כאב and מכאוב pain of body or mind, grief, Job ii. 13. Psal. xxxix. iii. Exod. iii. 6. Jer. li. 8. & al. freq.

כבה

In Kal. and Hiph. To extinguish, quench, as fire, a lamp, a coal, or any thing that shines or burns, 2 Sam. xiv. 7. Cant. viii. 7. Jer. iv. 4. & al. freq. Also intransitively, to quench, be extinguished, Isa. xliii. 17. Lev. vi. 12. & al.

כבד

I. To be heavy, weighty, Job vi. 3. As a N. כבד weight, weighty, Prov. xxvii. 3. In Hiph. to make heavy or weighty, Isa. xlvii. 6. II. To be weighty in a metaphorical sense, to be weighty or heavy in quantity, quality, greatness, multitude, honour, number or riches. Also in a transitive sense, to make or regard as weighty, to honour. It is applied to a great variety of subjects. v. inter al. Gen. xii. 10. xlii. 2. xviii. 20. 1. 9. Exod. ix. 3. 1 Sam. xxxi. 3. Isa. xxix. 13. xliii. 23. & al. freq.

III. To be dull, or heavy, as the eyes by old age, Gen. xlviii. 10. as the mouth or tongue of an ineloquent man, Exod. iv. 10. to be heavy, obstinate, stubborn. As the heart of man, Exod. vii. 14. viii. 15. 32, & al.

IV. As a N. כבד The liver, from the specific weight of that bowel, Exod. xxix. 13. Psal. xvi. 9. Prov. vii. 23. Ezek. xxi. 21.

V. As a N. כבוד Glory. It plainly denotes some action of the light, or rather of the

heavens, in irradiation, (v. Isa. lx. 1. lxii. 2. lxvi. 11. Ezek. xliii. 2, as δοξα is also used in the N. T. Luke ii. 9. ix. 31. Acts xxii. 11. 1 Cor. xv. 41. & al.) properly, I apprehend that action which gives weight or gravity to all material things. comp. 2 Cor. iv. 17. To illustrate this I shall borrow what appears to me to be an excellent passage from Mr. Pike's Philosophia Sacra, page 91, 92. "The gravitation or inclination of the earth and of the planets towards the sun is thus plainly accounted for. Be pleased to recollect, that according to the Scripture System, there is a continual flowing of the Light, or atoms from the sun, and of the spirit or masses [of gross air] to it; and that the heavens are finest at the centre, and grossest at the circumference; and that they are finer the nearer to the sun, and grosser the farther off from it, in a very regular proportion: * the necessary consequence of this is, that all the Planets must gravitate or incline towards the sun, because there is a prevailing pressure towards the centre."

"Besides this, 'tis known, that the moon and all earthly bodies gravitate towards the earth, and that the satellites of Jupiter, and the moons of Saturn gravitate towards the bodies of these planets respectively: which is thus produced by the heavens. The æthereal fluid, as has been proved, is a mixture of light and spirit, in continual

* To explain this, It is, I apprehend, necessary to be remembered; that in the annual course of the earth and planets round the sun, the fineness of the ether is greatly increased by the reflection of the light from their orbs on that side which is turned toward the sun, as the grossness of the ether is also greatly increased on the other side by their intercepting the light, and so preventing its acting so powerfully as it does in other parts of the heavens equally distant from the sun: and indeed were not other circumstances to be taken into the account, this prevailing pressure would drive the earth and planets into the sun. Clearly to explain those other circumstances would lead me far beyond the bounds of a Lexicon, and I therefore refer to those writers who have already done it with great clearness and force of reasoning. See Mr. Cuscott's Veteris & veræ Philosophiæ Principia, p. 6, & c. and An Enquiry after Philosophy and Theology, chap. 2.

commotion

commotion and struggle; so that some of the particles of the heavens in each part of space are moving one way, and some another, in all directions, so that these opposite motions resist and balance each other mutually. If therefore these motions are in any measure stopped in one direction, there will follow a pressure and inclination of the fluid in the contrary. Now then any solid body placed in these conflicting æthers does actually stop some of the motions of the æther more than others; for it obstructs most of the motions that would otherwise have passed from the body outward all around it, and therefore the æther must have a prevailing pressure towards the body inward. This observation will hold equally true of the earth and moon, and of all the planets, both primary and secondary, and ought therefore to be applied to them."

כבוד יהוה *The glory of the Lord, or Jehovah, a supernatural visible appearance of fire, light, or splendor, which shewed Jehovah to be peculiarly present: The reader will, I hope, find this explanation of the phrase כבוד יהוה justified by consulting the following Texts, Exod. xxiv. 16, 17. xl. 34, 35. 1 Kings viii. 11. comp. Luke ii. 9. Acts xxii. 6. 11. xxvi. 13. This glory was sometimes in an human Form, prefiguring the future incarnation of Jehovah, as that over the cherubim, Ezek. i. 28. ix. 3. x. 4. comp. ch. xliii. 2, 3, 4, 5. & al. and see Eph. i. 17. Luke ii. 32. John i. 14. Acts vii. 55. Heb. i. 3. Rev. xxi. 23. For further satisfaction on these interesting Subjects, let the reader consult Mr. Hutchinson's treatise entitled, *Glory or Gravity.**

כבל

Occurs not as a V. in *Hebrew*, but in *Chaldee* and *Syriac* signifies, *To bind, enchain, &c.* comp. **חבל**. Hence

I. As a N. **כבל** *A chain, bond.* occ. Psal. cv. 18. cxlix. 8.

II. As a N. **כבול** occ. 1 Kings ix. 13. **ארץ כבול** *The land of Chabul, a name which Hiram gave to some cities of Gallilee in*

על שם עבד

مشي اترهالم يفد مكبول

وقول مكبول اي مفيد يقال كبل اي فيدة

disgust. *Marius* and others explain it from **כבל** *a chain*, but as Mr. Bate has observed, the reason they give for these cities being called so, *because the clay held the foot as a chain*, is, though far fetched, weak and trifling: The word therefore should here be considered as a compound of **כ** like, *as*, and **בל** or **כול** *Nothing*, and so it well expresses King *Hiram's* dislike, signifying that those cities were *worthless, next to nothing.* v. Mr. Bate's Reply to Dr. Sharp's 2d Part, p. 192. and his Enquiry into the Similitudes, &c. p. 214.

DER. *Cable, carvil.* Q.

כבס

In Kal. *To wash, cleanse by washing*, Gen. xlix. 11. Lev. xv. 17. In Niph. *To be washed.* It occurs in the infinitive **הכבס** Lev. xiii. 55, 56. As a participial N. **כובס** *a fuller, one whose business it is to wash or scour cloths*, &c. occ. Isa. vii. 3. As a participial N. masc. plur. **מכבסים** *fullers, washers.* So LXX. *πλυνοντων.* occ. Mal. iii. 2.

DER. **כ** being transposed, the Saxon *parcan*, whence the English *wash, &c.* Q.

כבע

Occurs not as a Verb, but perhaps is in sense as well as sound nearly related to **קבע** *To press upon, press down*, (which see.) As a N. **כובע** *a head-piece, helmet, pressing close upon the head*, 1 Sam. xvii. 5. Isa. lix. 17. & al.

כבר

To be frequent, numerous, copious. It occurs not as a Verb in Kal. but in Hiph. *To make frequent, to multiply*, Job xxxv. 16. As a N. **כביר** *copious, numerous*, Isa. xvi. 14. xvii. 12. xxviii. 2. **רוח כביר** Job viii. 2. *a copious (extensive) wind.* So the Vulg. *spiritus multiplex.* Job xxxvi. 5. Behold God, **כביר**, *is abundant, and will not despise (any),* **כביר כח לב**, *abundant in strength of heart.* comp. ch. ix. 4. xii. 13.

II. As a Partic. **כבר** *Frequently, often*, Eccl. i. 10. ii. 12. & al. Hence **בשכבר** (like **בשגם**) from **ב** in **ש** (from **אשר**) *that*, and

כבר

قبة

great

كبير

סלם סלם סלם
כבד כבד כבד

כבד—כבד

[128]

כבד—כה

כבד frequently. So the passage, Ecclef. ii. 16. may be literally rendered. In that (or for as much that) frequently, in process of time all is forgotten.

III. As a N. fem. כברה A sieve, a searfe, from its numerous holes, threads, or, &c. Amos ix. 9. So

IV. As Ns. כביר A kind of coarse hair-cloth, or net-work, 1 Sam. xix. 13, 16. מכבר Some coarse stuff or cloth, 2 Kings viii. 15.

V. As a N. מכבר A grate from its numerous bars, like net-work, Exod. xxvii. 4. & al.

VI. כברה v. under כרה. I.

DER. Latin, Creber, frequent, whence Eng. Crebrous, crebitude. Latin Cribrum, Eng. Crib.

כבש

I. In Kal. To subdue, subject, Gen. i. 28. Num. xxxii. 22. 2 Chron. xxviii. 10. To humble, force, ravish, Esther vii. 8.

II. As a N. כבש (q. d. subjectum pedum) A footstool. So the Vulg. scabellum. occ. 2 Chron. ix. 18.

III. As a N. כבשן A furnace, wherein things are subdued by fire to other forms. occ. Gen. xix. 28. Exod. ix. 8, 10. xix. 18.

IV. As a N. כבש and fem. כבשה A lamb, male and female, from their remarkable tameness and subjection to man, 2 Sam. xii. 3. Jer. xi. 19. And I was, כבש אלוף, like a gentle lamb, that is brought to the slaughter. So the Vulg. excellently renders כבש אלוף quasi agnus mansuetus, which implies that it was as gentle as other animals that are subdued and tamed by art. comp. Isa. liii. 7.

כד

Occurs not as a Verb in Hebrew, but from the use of this word in Arabic (v. Castell's Heptaglot Lex. under כד) and the things to which it is applied in Hebrew, the idea seems to be, to emit, propel, shoot, to dart forth, or the like.

I. As a N. כד A kind of vessel whence water or liquor is emptied into another. Our English word, a pitcher, preserves the idea, Gen. xxiv. 20. & al.

II. As a N. כיד Sudden destruction, or fall. Sym. πτωσις, fall. a. l. Job xxi. 20.

III. As a N. כידון A kind of short spear, or javelin, which was thrown or darted at the enemy. It is evident that this word signifies neither the larger spear, nor the shield, because it is distinguished from both, Josh. viii. 18. v. 1 Sam. xvii. 6. xli. 45. and Job xxxix. 23.

כדד Hence as a N. masc. plur. in Regim. כידודי Sparks or flashes of fire darting forth. occ. Job xli. 10. (or 19.)

כדכד Some kind of precious stone, the Glif-terer. It seems a name for the diamond or Crystal. occ. Isa. liv. 12. Ezek. xxvii. 16. DER. Lat. Cado, whence cadence, case, casual, accident, &c. &c.

כזב

Chald. from the Heb. כזב. As a N. fem. כרבה A lie or lying. occ. Dan. ii. 9.

כדד

Occurs not as a Verb in Hebrew, but in Arabic denotes, To be agitated, rapid, hasty, precipitate, which seems nearly the idea of the word; for hence as a N. כידוד attack, assault, a. l. Job xv. 24. v. כדד.

כהה

Denotes Constriction, restriction, or the like.

I. To restrain, repress, 1 Sam. iii. 13. זלזל כהה במ And he did not restrain (or laid no restraint upon) them. Applied to the leprosy, כהה, stopped or restrained from spreading, Lev. xiii. 6, 28. & al. Ezek. xxi. 7. וכהתה כל רוח And every breath shall be retained or restrained. In grief men naturally retain their breath longer than at other times, and sighing is only "a violent and audible emission of breath, which has been long restrained." Johnson. comp. v. 6. & Isa. lxi. 3. As a N. כהה a stop, restraint, Neh. iii. 19.

II. To shrink, contract, as the eyes of old persons do, by the wasting of the humours, whence their eyes become less transparent, and their form more flat, so that fewer rays of light are transmitted, and the images of external objects are more confusedly painted

painted on the *retina*, whence the sight of persons advanced in age is both *obscure* and *confused*, Gen. xxvii. 1. *And his eyes* תכהין מראות were contracted from seeing—so *shrunk*, that he could not see perfectly. comp. Deut. xxxiv. 7. 1 Sam. iii. 2. It is evident even to common observation, that great sorrow and weeping will have much the same effect on the eyes as old age. v. Job xvii. 7.

III. It is applied to smoking flax (or a smoking wick) where the fire is *restrained* from breaking out, Isa. xlii. 3. ופשתה כהה לא יכבנה *And the smoking flax shall be not quenched*. So LXX. ἀπαυξομένην. Vulg. fumigans. An ingenious writer speaking of fire says, "It *smokes* by carrying off the waters and other particles which it is capable of raising, and among which it is *enveloped*, being in too little quantity to encompass and overpower them, so far as to strike immediately against the body of the light." And again, "the brightness (of fire) ceases; when the aqueous particles are too abundant, and when the fire *inclosed* within the masses of smoke it drives away, does no longer act immediately on the body of the light." Nat. Displayed, vol. 4. p. 161, 162. small edit.

IV. As Pron. suffixes, *limiting* or *restraining* the discourse or subject to the person or persons addressed. כה and כהה masc. כה and כיה fem. *Thee*, after a V. *thine* after a N. So plur. masc. כהם fem. כהן, and כהה *you*, *yours*. freq. occ.

V. כה A Particle of *restriction* or *limitation* of *manner*, *place*, or *time*.

1. *Thus, in this manner*, Gen. xxxii. 5. & al. freq.
2. *Here, in this place*, Gen. xxxi. 37. כה וכה *Here and there, this way and that*, Exod. ii. 12. comp. Num. xi. 31.
3. *This time*, כה עד *to this time, hitherto*, Exod. vii. 16.
4. ככה *According to this manner, exactly in this manner*, Num. viii. 26. xi. 15. & al. freq.
5. With ש (for אשר) prefixed, שככה *Which so*, Psal. cxliv. 15. *because, or that so*, Cant. v. 9.

Hence, by Abbreviation.

VI. כ A Particle of *restriction* to a particular *manner*, *quantity*, *place* or *time*.

1. *As, like as*, Psal. i. 3. & al. freq. *according to*, Gen. i. 26.
2. *About*, of number or quantity, Exod. xii. 37.
3. *About, as it were*, of place, Num. xi. 31.
4. *About*, of time, Exod. xi. 4. Josh. x. 13. *When, at the time that*, Deut. xxiv. 13. Exod. xxxi. 18. & al. freq.
5. כ Repeated denotes *likeness* of condition, state, or, &c. Gen. xviii. 25. והיה כצדיק כרשע *And the righteous shall be as the wicked*, Lev. xxiv. 16. *And all the congregation shall certainly stone him* כגור כאזרח *as well the stranger, as he that is born in the land*.

VII. כי This Particle, *Martinius*, *Lexicon Etymolog.* in *Quia*, "deduces from כ *According to, as*, denoting the agreement of cause and effect." But it seems more accurate to say, that כי is a Particle derived from כה-ה *to restrain*, and denotes *restriction* or *limitation*, particularly of *cause*, *effect*, and of *time*.

1. *Because, for*, Exod. xviii. 11. Num. xi. 13. Deut. ii. 19.
2. *Therefore, for that reason*, Psal. cxvi. 10. comp. 1 Sam. ii. 25. Jer. xviii. 12.
3. Of time, *when*, Exod. iii. 21. Num. xxii. 22. Jud. xvi. 16. 1 Sam. xiv. 29. Job i. 5.
4. The Lexicons render this Particle *tho'*, *al-tho'*. But in those passages in which it is supposed to have this sense, and which do not come under one of the foregoing meanings, the expression seems elliptical, and כי should be rendered *for*, or *because*. Thus Josh. xvii. 18. *Thou shalt drive out the Canaanite, כי though, (or this I particularly promise, because) he hath chariots of iron, though (because) he is strong*.
5. *But*, Exod. xvi. 8. & al. the *restrictive* sense here is evident.

כהל

Chald. the same as the Heb. יכל *To be able, capable*. occ. Dan. ii. 26. iv. 15. v. 8, 15.

S

כהן

כהן

- I. To adjust, fit, fit on. occ. Isa. lxi. 10. As a bridegroom יכהן adjusts, fits on his ornaments. So the LXX. περιεθηκε, puts on. Symmachus, κεκοσμημενον, adorned.
- II. And most frequently it is used for Adjusting, regulating, or setting in order, sacred or divine matters, and so for the Priest's office. As a V. to perform the priest's office, Exod. xxviii. 1. & al. freq. As a N. כהן a priest, Gen. xiv. 18. xli. 45. & al. freq. Fem. כהנה priesthood, or priest's office, Exod. xxix 9. & al.
- III. As a N. כהן is used for a Great officer in a king's court, from his office of regulating civil affairs. v. 2 Sam. viii. 18 (comp. 1 Chron. xviii. 17.) 2 Sam. xx. 26. 1 Kings iv. 5. Job xii. 19.
- DER. Ken. Q?

כויה

- I. To burn, corrode, as fire. It occurs not as a V. in Kal. but in Niph. to be burned, Prov. vi. 28. Isa. xliii. 2. As Ns. כיה a burning, scorching, as by the sun, Isa. iii. 24. fem. כויה a burn, Exod. xxi. 5. מכויה burning, corrosion, as of fire, Lev. xiii. 24, 25, 28.
- II Chald. As a N. masc. plur. כוין Windows, occ. Dan. vi. 10. The word occurs sing. in the same sense in the Chaldee Targum, Zeph. ii. 14.
- The above-quoted are all the passages in the Hebrew Bible, wherein the Root is found.

כזב

- To lie, deceive, by speaking falsely, Num. xxiii. 19. & al. freq. In Niph. To be deceitful, false, lying, Job xl. 28. (or xli. 9.) Prov. xxx. 6. In Hiph. to make a liar, to convict of falsehood, Job xxiv. 25. As Ns. כזב a lie, Psal. iv. 3, 5, 7, & al. freq. אכזב a lie, deceitful support. occ. Mic. i. 14.

כזר

- Occurs not as a V. but hence as a N. אכזר Cruel, fierce, or the like, Deut. xxxii. 33. Job xli. 1.

כה

- Occurs not as a V. in Hebrew, but in Chaldee

signifies, To spit, spit out. And hence, perhaps, the Welsh Hoch, and English to hawk. I apprehend the idea of the Hebrew word is to be taken from the percolation, straining, or refining of fluids.

- I. As a N. כה Vegetable moisture, which the ground yields for the nourishment of herbs and plants. occ. Gen. iv. 12.
- II. The radical moisture, whereby men and animals are strong and lusty, Psal. xxii. 16. יבש כהרש כה My radical moisture is dried up like a potsherd. comp. Lev. xxvi. 20. Josh. xiv. 11. Psal. lxxi. 9. Prov. xx. 29. In rendering this word radical moisture, I would only be understood to mean the blood or animal fluids in such quantity and temperament as fit them for circulation through the various tubes of the body, whereby the vessels are kept properly distended, and the whole frame preserved moist, pliant, and vigorous. It is well known, that in old persons, the blood is generally both diminished in quantity, and vitiated in quality, so that the vessels are both supplied more sparingly, and with fluids less proper for circulation and nourishment. Hence in time the smaller tubes coalesce, the fibres harden, the solids waste, and the body grows feeble.
- III. Vigour, strength, energy, ability, Gen. xxxi. 6. Exod. ix. 16. & al. freq. It is once written with a י inserted, כוה Dan. i. 4.
- IV. A species of Lizard, well known in the East, and called by the Arabians Guaril, and so remarkable for its vigour and courage in destroying serpents and alligators, that the Arabs have many proverbs taken from those its qualities. v. more, Bochart, vol. 2. p. 1069. occ. Lev. xi. 30.
- כהר
- I. In Kal. & Hiph. To cut off, to remove, take away, or the like. E medio tollere. So Symmachus, in Psal. lxxxiii. 5. ἀφανεις ποιησωμεν, Exod. xxiii. 23. 1 Kings xiii. 34. 2 Chron. xxxii. 21. Zech. xi. 8. In Niph. to be cut off, Exod. ix. 15. Job iv. 7.
- II. To take away, take out of sight, conceal or hide, Gen. xlvii. 18. Josh. vii. 19. 1 Sam.

1 Sam. iii. 17, 18. In Niph. *to be hidden*, Pſal. cxxxix. 15.

DER. *Hide*, &c. *hood*. (v. חד)

כחל. חכל. חל

To colour, paint, tinge. u. λ. Ezek. xxiii. 40. but it occurs several times in the Chaldean Targums in the same sense. The LXX. in Ezek. render it εἰς ῥύζα, and the Vulg. to the same purpose, circumlinisti stibio. *Thou hast daubed (or painted) round with stibium or black lead.* And that this was the colour made use of on this occasion is confirmed by 2 Kings ix. 31. Jer. iv. 30. (v. פוך II.) The ingenious writer of *The agreement of customs between the East-Indians and Jews*, &c. Art. 15. (London Edition, 1715) excellently illustrates this matter. “Ezekiel, (says he) describing the idolatry of Jerusalem, under the figure of a lewd woman, accuses her of rubbing her eye-lids with black lead, when her lovers came to wait upon her, Ezek. xxv. 40. This is what we find also in the 2d Book of Kings, that Jezebel did, on purpose to please Jehu, and to shun by this means that death, which she knew her crimes had very well deserved. And Jezebel bearing of his coming, painted her * eye-lids with black lead, and put ornaments upon her head, 2 Kings ix. 30. This black lead, therefore blackened their eye-lids, which, if we may judge according to our fashions, was not very fit to render women more enticing. Yet this custom is still in use among the Indian (women) that are white, who to heighten the lustre of their complexion, and render their eyes more languishing, put a little black about them, and this serves almost to the same purpose as the patches that are used by our European dames.”

DER. *Chal*, Q. Lat. *Color*, whence, Eng. *colour*.

כחש

I. *To fail, be deficient, or wanting*, Deut. xxxiii. 29. Pſal. xxxiii. 29. Hof. ix. 2.

* More strictly, according to the Hebrew, *her eyes*, which no doubt was the real case. v. פוך, and comp. Jer. iv. 30.

Hab. iii. 17. As a N. כחש *wasting, faintness, weakness*, Job xvi. 8.

II. *To fail, be deficient in truth, to lie*, Gen. xxiii. 15. Lev. vi. 2. & al. freq. As a N. כחש *a lie, falsehood*, Pſal. lix. 13. & al.

DER. *Quash*.

כי

A Particle, *Because, therefore, when*. v. under כהה VII.

ככב

Occurs not as a V. in Hebrew, but in Arabic signifies *To sparkle, glister, shine* *. As a N. כוכב *a star*, Num. xxiv. 17. Amos v. 26. plur. כוכבים *stars*, Gen. i. 16. & al. freq. The word properly signifies, the *flux or stream of light* from the body of a *star*. This is evident from Deut. iv. 19. where the שמש solar light, ירח lunar light, and כוכבים are said to be *divided or portioned out to all nations under the Heavens*; “which expression, as an excellent writer observes, though it is not with any propriety applicable to the *bodies* of the sun, moon and stars, is literally true of the *fluxes or streams of light* from them.” comp. Gen. xxxvii. 9. Pſal. viii. 4. cxxxvi. 9. cxlviii. 3. Ecclef. xii. 2. Jer. xxxi. 35. The orbs of the stars themselves are distinguished, Job xxii. 12. by the name of ראש כוכבים *the head of the stellar fluxes*. Under the name כוכבים are comprehended the *planets* (except the moon) as is evident from Gen. i. 16. Pſal. cxxxvi. 9. Jer. xxxi. 35. since they, as well as the fixed stars, *govern and enlighten the night*. And these are the offices assigned to both in scripture. The modern philosopher, who imagines the planets to be habitable worlds, and the fixed stars to be suns to other systems, may, perhaps, find enough to awake him from this dream in Mr. Baker’s *Reflections on Learning*, ch. 8.

* “We are told by a famous traveller, (Mr. Thevenot) that the Syrian town *Caucabe*, near *Damascus*, was so named by the people, because of the great light that appeared to Paul in this place from Heaven, which was above the brightness of the sun, as is related, Acts xxvi. 13.” Bp. Chandler’s *Vindication of Def. of Christianity* Book 2. p. 418.

The infamous impostor, *Bar Cocab*, or as the Romans called him *Barchochebas*, in the reign of the emperor *Adrian*, assumed this pompous title, **בר כוכב**, *Son of a Star*, from Num. xxiv. 17. as if he were the *star out of Jacob*, but this false Messiah was destroyed by the emperor's general *Julius Severus*, with an almost incredible number of his deluded followers. v. *Eusebius Eccl. Hist. lib. 4. cap. 6.*

כב

To compass, extend around, environ. It occurs not as a V. but as a N. **כב** A compass, a large extent of country. So the LXX. περιχωρος, the environs, Gen. xiii. 10. & al.

II. A talent, a large weight to weigh gold, silver, &c. equal to about 113 pounds 10 ounces troy. A talent of gold is equal in value to about £5475.— of silver to about £342. Exod. xxv. 39. xxxviii. 27. Zech. v. 7. & al. freq.

III. A large loaf or round cake of bread, Exod. xxix. 23. Jud. viii. 5. & al.

DER. Latin *Circus*, *circum*, *circulus*, whence the English *Cirque*, *circle*, *circulate*, *circular*, &c.

כל-ה

Denotes *Totality*, *completion*, *finishing*, &c.

I. To finish, complete, in a good or middle sense, Gen. ii. 2. xvii. 22. xviii. 33. & al. freq. Also, to be finished, compleated, 1 Kings vi. 38. 2 Chron. xxix. 39. & al.

II. As a N. **כלה** A bride, a married woman. Some have supposed her so called from the perfection of her attire, ornaments and beauty. v. Isa. xlix. 18. lxi. 10. Jer. ii. 32. But I rather apprehend the reason of the name to be, because she then finishes her former state of virginity or widowhood. A bride, a spouse, with respect to her bridegroom or husband, Isa. lxii. 5. Jer. vii. 34. Cant. iv. 8, 9. Hos. iv. 13. 14. & al. A daughter-in-law, with respect to the husband's father, A son's wife, Gen. xxxviii. 11, 16, Ruth i. 6, 7, 8. Micah vii. 6. & al.

III. To finish, in a bad sense, to consume, bring to nought, Gen. xli. 30. Exod. xxxii. 10. Num. xxv. 11. & al. Also,

to be consumed, brought to nought, to fail, Gen. xxi. 15. Psal. cxix. 81, 82. Isa. i. 28. & al.

IV. As a N. **כל** All, every, Gen. ii. 5 & al. freq. any, of all, any one, Exod. xx. 4. Lev. iv. 2. & al. freq.

V. In Kal. & Hiph. To comprehend, contain, q. d. to all. Isa. xl. 12. Jer. ii. 18. 1 Kings vii. 26. Jer. vi. 11.

VI. To contain, restrain, shut up entirely, or keep all to oneself, Gen. xxiii. 6. 1 Sam. xxv. 33. vi. 10. As a N. **מכלה** A fold or pen, a place for confining cattle. occ. Hab. iii. 17. As a N. **כילי** a tenacious, close, man, a gripe-all, a covetous wretch. occ. Isa. xxxii. 5. **כלי** the same occ. Isa. xxxii. 7.

VII. As a N. **כלי** An utensil, instrument, furniture or armour of whatever kind. Whatever is prepared and finished for the use of man, Gen. xxiv. 53. xxvii. 3. & al. freq.

VIII. As a N. fem. plur. **כליות** The reins or kidneys, so called from their containing the serum secreted for urine in their pelvis or cavity, or rather from the wonderful manner in which the urine is perfected or prepared for excretion in them, Exod. xxix. 13. Lev. iii. 4. & al. freq. From the retired situation of the reins in the body, and their being hid in fat, the word is used for the most secret thoughts of the soul, Psal. xvi. 7. comp. Psal. lxxiii. 21. and to see or examine the reins, is to see or examine those secrets of the soul, Psal. xxvi. 2. Jer. xi. 20. xvii. 10. xx. 12. **חלב כליות חטה** Deut. xxxii. 14. The fat of the kidneys, of wheat, i. e. wheat resembling the kidneys of animals in fatness, shape and size.

כלל I. As a V. To complete entirely, to make quite perfect, Ezek. xxvii. 4, 11. As Ns. **כליל** entirely complete or perfect, absolutely all, Lam. ii. 15. Ezek. xvi. 14. Exod. xxviii. 31. Deut. xiii. 16. & al. **מכלול** or **מכלל** completion, perfection, Plal. I. 2. also every sort or kind, Ezek. xxiii. 12. xxxviii. 4. xxvii. 24.

III. As a N. **כליל** An holocaust, a sacrifice, which is entirely burnt on the altar, Lev. vi. 22, 23. Deut. xxxiii. 10.

IV. As

IV. As a N. *Whole* or *entire* consumption, Jud. xx. 40. comp. Deut. xiii. 16.

V. As a N. fem. plur. **כלולת** *Espousals*. occ. Jer. ii. 27. **כלה** II.

כלל I. *To nourish, support with food*, i. e. *to complete* or *make up continually* the waste of the body from labour, &c. Gen. iv. 5, 11. xlvii. 12. & al. freq. **וכללו** 1 Kings xx. 27. may either be rendered, *And were victualled*, as the Vulg. *acceptis cibariis*, or, *and were enrolled*, as *Montanus*, et in calculum redacti sunt, or as the *English Translation*, *And were all present*. The first seems preferable, because the word is so often used in that sense.

II. *To contain entirely, contain the whole*, 1 Kings viii. 27. 2 Chron. ii. 6. vi. 18.

III. *To be able to support or sustain*. comp. **יכל**.

כלא I. *To restrain, confine*, Gen. viii. 2. Exod. xxxvi. 6. & al. freq. As a N. **כלא** *Confinement*, 2 Kings xxv. 29. Jer. lii. 33.

כלא בית *House of Confinement, a prison*, 1 Kings xxii. 27. & al. freq. comp. **כלה** VI.

II. As a N. **כלא** perhaps from **כל** *All*, and **לא** *not*, so it signifies, *imperfect, incomplete*; whence in plur. **כלאים** is used for those *heterogeneous* mixtures of vegetable or animal feed, or of linen or woolen in their garments, which the *Israelites* (on account of some idolatrous abuse, I suppose,) were forbidden to make. occ. Lev. xix. 19. Deut. xxii. 9.

DER. *Whole*. The Latin *celo*, whence *conceal*, &c. the Greek *καὶλον*, and Lat. *cælum*, (heaven) whence *celestial*. Also, *to kill*. Q?

כלב

Occurs not as a Verb in *Hebrew*, but the idea seems to be, *To clap close together, to unite closely by insertion*, or the like.

I. As a N. **כלב** *A dog*, from the fast hold of his teeth, and his *tenaciousness* in biting, Exod. xi. 7. & al. freq.

II. As a N. **כלוב** *a wicker cage or basket*, made of twigs, *closely interwoven* or *intwined* with each other. occ. Jer. v. 27. Amos viii. 1, 2.

DER. *Clap, cleave* (together) *wheelp*. Q?

כלה

Occurs not a Verb, but the idea seems to be nearly the same as of **כלה** but more intense. As a N. **כלה** *perfection, completion*, Job v. 26. *Thou shalt come to thy grave, בבלה* in a full age, Job xxx. 2. *On, or from whom אבר כלל* perfection, soundness, *had perished*. So the LXX. ἀπώλετο συντελεια, *Symmachus* renders it ἀπώλετο αυτοις παν το προς ζων every thing necessary to life *had perished from them*, non al. occ.

כלם

The LXX. have frequently rendered it by ἐντροποι, *to turn away* one's face for shame, and once, Ezek. xvi. 27. by ἐκκλινω *to withdraw* for shame; and this seems the true and proper idea of the word, which denotes the *shyness* arising from *shame*.

In Niph. *To sneak, be shy from shame, to be ashamed*, Num. xii. 14. 2 Sam. xix. 3. Jer. xxii. 22. & al. freq. It is more than **בש** *to fade*, as the countenance does in *shame*, and therefore is generally put after it, as Ezra ix. 6. Psal. xxxv. 4. Isa. xli. 11. & al. In Hiph. *To put to shame, make ashamed* Jud. xviii. 7. Ruth. ii. 15. 1 Sam. xx. 34. & al. As a N. **כלמה** *shame*. LXX. ἐντροπη, Psal. lxxix. 8. **כלמה** *shame bath covered my face*, i. e. *I was ashamed to shew my face*, Jer. li. 51. freq. occ.

DER. *Calumny, calamity*, &c.

כלף

Occurs not as a Verb in *Heb.* but in *Arabic* signifies, *To impel, urge, force*, or the like. As a N. fem. plur. **כילפות** *some instruments for breaking or cutting wood to pieces, axes, hammers, or the like*. occ. Psal. lxxiv. 6. Vulg. *Afcia, an ax*.

DER. *To cleft, clip, cleave* (asunder) *collop, club*.

כמה

I. "To be hot or burn with desire. It is related to **חמה** *to burn*." *Avenarius* in *Robertson* This interpretation is greatly confirmed by the words **צמאה**, **ציה**, **עף** and **בל מים** which we meet with in the same verse. occ. Psal. lxxiii. 2. *Symmachus* renders it *ἰμειρεται, desires*.

it

II. As a N. כימה *The light*, considered as occasioning *heat* and *drought*, Job ix. 9. Making *עש* the fire, *כסיל* the spirit, וכימה and the light, Job xxxviii. 31. Canst thou bind up (constringe) מערנת כימה * the active particles of light, or loosen the contracted particles *כסיל* of the spirit, comp. ver. 38. Amos v. 8. That maketh כימה the light וכסיל and the spirit, and turneth the shadow of death into morning, and maketh the day dark night. These are all the passages wherein the word כימה occurs; and it may be safely left to the judicious and impartial reader, to remark how much more noble and apposite to the several contexts is the sense here proposed than the rabbinical one. For supposing the fire, light, and spirit to be, as they certainly are, the three great agents in nature, what can give us a nobler idea of Jehovah's power than claiming the formation of these to him? Is the claim of making *Arcturus*, *Orion* and *Pleiades*, or any other constellations of the fixt stars equally grand and † suitable? Besides, what natural connection is there between the radical sense of the Hebrew words and those Constellations? I might challenge the Rabbins and all their followers to shew any. Indeed R. Abraham, to do him Justice, has dropt a hint which may serve to confirm the interpretation here embraced. כימה "A northern star (says he) causing heat, and producing fruit."

III. As a N. כמו Cummin, a seed so called from its warm qualities. occ. Isa. xxvii. 25, 27.

Occurs not as a Verb in Hebrew, but in Arabic signifies, *To heap* or *gather*, or *work a thing with the hands into a roundish form*. As a N. כומו some female circular orna-

* Perhaps this word מערנת is in this passage rather to be deduced from מער to shake, totter, &c. than from מער comp. ix. 6. and v. מער.

† In Job ix. 7. All the fixt stars had been claimed as Jehovah's workmanship, but two verses before the supposed claim of *Arcturus*, *Orion* and *Pleiades*.

ment, a bracelet, girdle, or necklace. It is mentioned as made of gold, in the only two passages wherein it occurs, *Exod. xxxv. 22.* *Num. xxxi. 20.*

במן

Occurs not as a Verb in the Hebrew Bible, but frequently in the Chaldee Targums, and signifies, *To hide*, *lay up*, *board*.

I. As a N. masc. plur. in Regim. מכמני Hidden treasures, boards. occ. Dan xi. 43.

II. As a N. כמן Cummin. v. כמה III.

כמוס

To lay up, treasure up. It occurs as a Participle paoul. Deut. xxxii. 34. Symmachus renders it ἀποκειται, is laid up. So the Vulg. condita sunt.

כמר

To convolve, contract.

I. It occurs not as a Verb in Kal. but in Niph. To be convolved, rolled together, or (as we say) to yearn as the bowels do in compassion. The LXX. have excellently rendered it, Gen. xliii. 29. by συνετρεφετο, convolvebantur, were rolled together. occ. Gen. xliii. 29. 1 Kings iii. 26. Hof. xi. 8.

II. To be parched or contracted, as the skin is by famine. occ. Lam. v. 10. LXX. συνετρεφετο, were contracted. comp. Hof. xi. 8.

III. As a N. masc. plur. כמרים Certain officers in the idolatrous worship. It is plain from 2 Kings xxiii. 5. that their peculiar business was to burn incense. Hence the faithful Jews seem to have called them כמרים in contempt, as being continually scorched by their fumigating fires. They are distinguished from the כהנים or priests, properly so called, Zeph. i. 4. occ. 2 Kings xxiii. 5. Hof. x. 5. Zeph. i. 4.

IV. As a N. מכמר A net or toil, which taketh prey by being contracted or drawn together. occ. Psal. cxli. 10. Isa. li. 20. But מכמר in this last passage might perhaps be rendered as a Participle, entailed, caught in a net. So the Vulg. illaqueatus. As a N. fem. מכמרת A net. occ. Isa. xix. 8. Hab. i. 15, 16.

כמרר

عن يكون كرم

سمنوت. here. كرم كرم

כמר—כמש

[135]

كان
Fait.

כן
כן

لا يثبت ولا يثبت

כמר Occurs not as a V. but as a N. masc. plur. in Reg. **כמרירי** *Thick, convolved darkness.* occ. Job iii. 5. Hence the Gr. *καμμερος*, *thick mist or darkness*; and hence because a people of *Italy* were called by the name of *καμμεριοι*, *Cimmerii*, (probably * because descended from some of *Gomer's* progeny) the *Phœnicians* fabled them to be involved in perpetual *darkness*; whence *Homer* *Odyss.* lib. ii.

Ενθα δε Κιμμεριων ανδρων δημος πολις τε,
Ηερι καλ νεφελη νεκαλυμμενα, εδε ποτ' αυτες
Ηελιος φασθων επιδερνεται ακτινεσσιν.

Here the *Cimmerians* dwell, a joyless race,
Involved in cloudy darkness, whom the sun
Never beholdeth with his chearing rays.

{ That this could be in any sense true of a place within a day's sail of *Circe's* island is impossible, as the learned *Bockart* has well observed, vol. i. p. 591.

כמש

Occurs not as a V. in *Hebrew*, but in *Arabic* signifies *To be swift, active, agile*. As a N. **כמוש** *Chemosh*, the *Aleim* or *Abomination* of the *Moabites* and *Amorites* (v. *Judg.* xi. 19, 24.) It seems to be a name for the material light. *St. Jerome* on *Isa.* xv. 4. tells us, that "in *Nabo* the idol *Chemosh* was worshipped, which by another name is called *Baal-Phegor*," (v. under **פער** II.) This then was an idol of the obscene or *priapean* kind, representative of the agency of the light in the generation of men and animals. occ. *Num.* xxi. 29. *Jud.* xi. 24. *1 Kings* xi. 7, 33. *2 Kings* xxiii. 13. *Jer.* xlviii. 7. where it is written **כמיש** *Jer.* xlviii. 13, 46. Hence the *Greeks* seem to have had their *Κωμος* (called by the *Romans* *Comus*) the god of *lascivious* feasting. Whence the Verb *κωμαζειν*, and the Latin *commessatio*. These *κωμοι* *revellings* are expressly forbidden to *Christians* by the *Apostle*, *Rom.* xiii. 13. *Μη κωμοις*.—comp. *Gal.* v. 21. *1 Pet.* iv. 3.

* As the *Welsh* for the same reason to this day call themselves *Cymry*.

I. To make ready, to fit, adapt, dispose, prepare, confirm, establish, machinate. freq. occ. v. inter al. *Pf.* lxxxix. 3. xciii. i. xcvi. 10. *Ha.* xl. 12. *Jer.* x. 12. *Prov.* viii. 27. As a N. **כן** right, firm, true, fit to be depended on, *Gen.* xlii. 11. *Exod.* x. 29. *Num.* xxvii. 7. & al. freq.

II. As a Particle **כן** denotes

1. A particular disposition or order, So, thus, *Gen.* xxix. 26. *Josh.* ii. 21. & al. freq.
2. A particular point of time, Now, at this or that time, immediately, *1 Sam.* ix. 13. So in the Phrases **כן אחרי** After that time, afterwards, *Exod.* iii. 20. **כן ער** to this time, yet, *Neh.* ii. 16.

III. As a N. **כן** An establishment, a post or office, *Gen.* xl. 13. xli. 13. Also a base, *Exod.* xxx. 18. & al. freq. **מכון** A place prepared, *Exod.* xv. 17. *1 Kings* viii. 13. fem. **מכונה** a base, foundation, *1 Kings* vii. 27, 28. *Zech.* v. 11. & al. **תכונה** a disposition of parts, fashion, *Ezek.* xliii. 11. also preparation, apparatus, furniture, store, *Neh.* ii. 10. also a seat, or place of residence, *Job* xxiii. 3.

IV. As a N. **כנה** A settlement, a colony, a number of men settled in a place, *Psal.* lxxx. 16. Plur. **כנות** political establishments, or (as we say) commissions, that is, bodies of men appointed or commissioned to some particular business, *Ezra* iv. 7. 9, 17. & al.

V. **כנה** As a Verb, is rendered, to surname, give high or flattering titles to, but erroneously. The following are all the passages where some have supposed it to have this sense, *Job* xxxii. 21. **לא אכנה** I will not be established, or rest. ver. 22. **כי לא ידעתי אכנה** * When I shall rest, on what I know not, my maker will shortly take me away, *Isa.* xlv. 5. And shall rest depend on (or dispose himself by) the name of *Israel*. *Isa.* iv. 54. I have established thee, **אכנה** though thou hast not known me.

* The *Vulgate* renders it, *Nescio enim quam diu subsistam, & si post modicum tollat me factor meus.* For I know not how long I shall subsist, and if after a short time my Maker will not take me away.

V. As

V. As a N. plur. masc. כוֹנִים *Certain idolatrous cakes* made of dough, and offered to the *Queen of Heaven*, (the *Hpa* of the *Greeks*, and *Juno* of the *Romans*) by whom most probably they meant the *air*, considered as passive, but capable of being actuated by the light and the heat, to the production of vegetables and animals. It is evident from *Jer.* xlv. 17, 18. that the apostate *Jews* attributed their plenty of the former to her agency; and by the curse on her worshippers, *Jer.* vii. 20. it is highly probable they ascribed to her the multiplication of the latter. occ. *Jer.* vii. 18. xlv. 19. What is said above concerning the *Queen of Heaven*, may be illustrated by a passage from *Homer*, who describing *Jupiter's* embracing *Juno*, has the following lines, *Il.* 14. 347. & seq.

Τοισι δ' ὑπο Χθων δια φυν νεοθιλεα ποιην,
Λωτον θ' ἐρσηεντα, ἰδε κροκον, ἢ δ' ὑακινθον
Πυκνον καὶ μαλακον· ὃς ἀπο χθονος ὑψος' ἔεργε.

Glad earth perceives, and from her bosom pours
Unbidden herbs, and voluntary flow'rs,
Thick new-born vi'lets a soft carpet spread,
And clust'ring lotos swell the rising bed,
And sudden hyacinths the turf bestrow,
And flaming crocus made the mountain glow.

POPE.

On this passage *Dion. Halicarnass.* in his *treatise on Homer's Poetry* remarks, "By *Hera* or *Juno* is understood the *air*, which is a moist substance—by *Zeus* or *Jupiter*, the *ether*, which is a fiery and hot substance—and to these the earth brings forth herbs and flowers." comp. *Vir. Geor.* 2. l. 325—7.

*Tum pater omnipotens fecundis imbris æther
Conjugis in gremium lætæ descendit & omnes
Magnus alit, magno commixtus corpore, fætus.*

where it is worth particular notice that he expressly calls the *ether*, *Pater omnipotens*, *Almighty Father*. Such was the elegant and learned *Virgil's* SUPREME GOD! A Creed this exactly borrowed from the *Greeks*.

Ορας τον ὑψος, τον δ' απειρον ΑΙΘΕΡΑ,
Και γην περιξ εχονθ' ὑγρας εν αγυαλαις
Τυτον νομιζε, τον δ' ηγος ΘΕΟΝ.

+

Thou see'st this lofty, this unbounded *ether*
Incircling with his fluid arms the earth,
This thou must honour, this esteem thy God.

EURIPIDES.

VI. As a N. כִּיּוֹן *Chiun*, occ. *Amos* v. 26. Some idol, representative of the great machine of the heavens, or of the heavens worshipped under the attribute of the machinator, or distributor of things into their respective sorts, places, &c. The LXX. for כִּיּוֹן puts the word *Ραιφαν*, *Raiphan*, and *St. Stephen*, *Acts* vii. 43. *Ρεμφαν*, *Remphan*, or as some copies, I apprehend more truly, read *Ραφαν* or *Ρεφαν*, *Raphan* or *Rephan*. Whoever considers the meaning of the Hebrew Verbs *הָרָא* and *רָפָא* and that the whole mechanism of nature is carried on by the alternate dissolution and reformation of the celestial fluid, and that the dissolution or reparation of all material substances is nothing but a peculiar arrangement or distribution of matter, will see that *Chiun* or *Rephan* are two names very properly expressive of one and the same God.

Learned men have generally supposed, that the *Arabian* or *Canaanitish* כִּיּוֹן answers to the *Greek Chronos*, and to the *Roman Saturn*: Which opinion is not a little confirmed by the attributes given to *Chronos* in the *Orphic* hymn, addressed to that idol. He is there called, *The ever blooming Father of Gods and Men*. He is said to subdue or consume all things, and again to renew them. The attributes of universal parent of the world, *Fruetifier* (Βλασημα) of *Earth and Heaven*, and several other remarkable epithets are assigned to him. Comp. *Saturn* and *Seater* under *סַתַר*, and let the learned reader consult the hymn itself.

We meet with an idol of the same kind, and almost of the same name as *Chiun*, among the *West-Indian* idolaters. For the *Peruvians* relate, "that a man of extraordinary shape, whose name was *Choun*, and whose body had neither bones nor muscles, came from the north into their country; that he levelled mountains, filled up vallies, and opened himself a passage through the most inaccessible places. This *Choun* created the first

first inhabitants of *Peru*, giving them the herbs and wild fruits of the field for their sustenance. They also relate, that this first founder of *Peru* having been injured by some savages who inhabited the plains, changed part of the ground, which before had been very fruitful, into sand, forbid the rain to fall, and dried up the plants. But that being afterwards moved with compassion, he opened the springs, and suffered the rivers to flow. This *Choun* was worshipped as a God 'till such time as *Pachacamac* came from the south." *Ceremonies and Religious Customs of all Nations*, vol. 3. p. 199.

VII. As a N. masc. plur. כֵּנִים and כֵּנֶס A species of insects. LXX. ΣΚΥΝΙΠΕΣ or ΣΚΥΝΙΦΕΣ. So the Vulg. Sciniphes or Cyniphes, Gnats. *Origen* describes them as winged insects, but so small as to escape any, but the acutest sight; and says, that when settled on the body they pierce it with a most sharp and painful sting. So these insects seem to have their name from their settling or fixing upon the bodies of men and beasts, and eating into the contexture or substance of them. I have no doubt but they were of some of those species which the *Egyptians* worshipped as their representative gods, and so probably of the *cantharides*, *scarabæus* or beetle kind. v. *Wisdom* xl. 15, 16. Mr. *Holloway* has some curious remarks on this subject. *Orig.* vol. 2. p. 230, &c. occ. *Exod.* viii. 16, 17, 18. *Psal.* cv. 31.

VIII. אֵין An Affirmative Particle, or a Particle denoting firmness or certainty, *Gen.* xxviii. 16. *Exod.* ii. 14. *Isa.* xl. 7. & al. freq.

IX. יָכִין As a N. Ichin or Jackin. LXX. κατορθωσις, Direction, the name which *Solomon* gave to the brazen pillar placed on the right hand of the porch of the Temple. occ. 1 *Kings* vii. 21. 2 *Chron.* iii. 17. Mr. *Hutchinson* seems to have proved in general in his treatise on these columns, vol. xi. that the ornaments on their tops were indeed orreries or representations of the material system, with its orbs, their courses, &c. in miniature. If so, it seems most probable, that as the placing these orreries before the

Temple of *Jehovah* was an actual reclaiming what they represented as his creatures, so *Solomon* by calling one of the columns יָכִין (He hath prepared or made it a machine) meant to perpetuate this claim for *Jehovah*, and to inculcate it on all those who entered the Temple, or viewed these columns. The same claim of *Jehovah's* making this wonderful machine, the universe and its parts is, frequently asserted by the prophets under this word כֵּן or (in Hiph.) הכִּין or כִּנֵּן. v. *inter al.* the passages quoted under כֵּן I. and כִּנֵּן.

The other pillar on the left hand was called בִּעֻז In strength. (LXX. Ισχυς, strength) "either in his power who made it, or in power it is possessed of," says Mr. *Hutchinson*, columns, p. 83. And I apprehend, that as each column or pillar supported a similar plan of the mundane system; so יָכִין and בִּעֻז may be regarded as parts of the same sentence, and that taken together, they express that *Jehovah* formed this system into a machine by his almighty and supernatural power, and gave it that mechanical strength or power which it hath. v. *Psal.* xxix. 1. xcix. 4. lxxviii. 35. cli. 1.

כִּנֵּן To prepare, adapt, establish, or confirm entirely, or completely, xv. 17. *Num.* xxi. 27. *Deut.* xxxii. 6. *Psal.* viii. 4. *Prov.* iii. 19. *Isa.* xlv. 18. & al.

DER. Conn, count, canton, cunning, kind, king, queen. (Q?) Gr. μηχανη, Lat. machina, whence machine, machinate, mechanism, mechanical, Gr. κανων, whence canon, canonical, Latin cano, canto, whence cant, chant, inchant, &c. Gr. δακρυον, whence δακρυονος, a Deacon.

כֵּנֶס

I. To gather, collect or keep together, 1 *Chron.* xxii. 2. *Neh.* xii. 44. *Psal.* xxxiii. 7. *Eccl.* ii. 8. iii. 5.

II. In Hith. הִתְכַּנֵּס To wrap oneself up, to involve oneself, q. d. to collect oneself, occ. *Isa.* xxviii. 20.

III. As a N. masc. plur. מִכְנָסִים. It is rendered breeches. But by the account of them, *Exod.* xxviii. 42. and the meaning of the root, they seem more like the Roman *fæminalia*, i. e. swathes, or bandages of linen

וְיָכִין
וְכִנֵּן
וְכִנֵּן
וְכִנֵּן

or stuff, wrapped close round the middle of the body.

DER. Gr. *κάνης, κανιστρον*. Lat. *Canistrum* (a basket) Eng. *a canister*. Gr. *Κωνος*. Eng. *a cone*, &c.

כנע

I. In Niph. *To be humbled, depressed*, 1 Kings xxi. 29. & al. freq. In Hiph. *to humble, bring down*, Deut. ix. 3. 2 Sam. viii. 1. & al.

II. As a N. כנען *Canaan* the son of *Ham*, who had this name from that curse of *Noah* upon him, Gen. ix. 25. *A servant of servants shall be to his brethren*. freq. occ.

III. Because the *Canaanites* were much given to merchandize even as early as the time of *Job*. v. *Job* xl. 25. (or xli. 6.) Hence כנעני *A Canaanite* became a name for a merchant or trader, Prov. xxxi. 24. Isa. xxiii. 8. as כשדי *A Chaldean* means a conjurer, or learned man among the *Babylonians*. v. Dan. ii. 11. v. 7, 11. and as among us a *Scotchman* often means a pedlar. As a N. fem. in Reg. כנעת (without the נ) is once used for wares or merchandize, Jer. x. 17. So the *Chaldee Targum* סחורתיך.

“*Canaan*, says Mr. Bate, (Appendix to an Enquiry into the Similitudes, &c. p. 335.) from כנע to lay down or expose upon the ground, as a merchant does his goods for sale; so to humble or cast down the heart or pride; and this name so exactly answered the future character of that people, that some, who did not observe how expressive the word is of trading or trafficking, have thought that merchant was named from this people, and not they from being merchants.”

How far the omission of נ in כנעת confirms the above opinion of Mr. Bate, the attentive reader will consider for himself.

DER. *Knee*, whence *kneel*. Lat. *Genu*, whence *Genu-flection*.

כנף

Denotes *Extremity, outermost, or farthest distant from the middle*.

I. As a V. *To remove to the extremity, put at a distance*. occ. Isa. xxx. 20. ולא יכנף עוד

מוריק And He (the Lord) shall not remove any more to a distance thy teachers.

II. As a N. כנף *The wing of a bird*, Exod. xix. 4. Lev. i. 17. & al. of the cherubim, Exod. xxv. 20. xxxvii. 9. the extremity or skirt of a garment, Num. xv. 38: & al. כנפות הארץ *The wings (extremities) of the earth* seem plainly to mean the morning and evening, or eastern and western edges of the earth, where the light and spirit principally act to continue its rotation and progression. occ. Job xxxvii. 3. xxxviii. 13. v. Mr. Pike's *Philosophia Sacra*, p. 119, &c. כנפי רוח *The wings of the spirit*, i. e. the spirit or wind supporting and carrying, as the wings do a bird. כנפי שחר the wings of the dawn, Psal. cxxxix. 9. occ. 2 Sam. xx. 11. Psal. xviii. 11.

From a corrupted tradition of the operation of the spirit or air in the formation of the world, the inhabitants of *Thebes* in *Egypt* seem to have had their God *Cnep*, whom they feigned to be unbegotten and immortal, and affirmed to be the maker or former of the world; which the spirit, jointly with the light, truly was, but not as they imagined independently, but under the direction of the God of Heaven. See Gen. i. This idol was represented with an egg coming out of his mouth, to express his having made the world, of which the egg was a symbol. v. Gen. i. 2. and the Root קנה.

DER. *Camp, encamp, &c. canopy*.

Occurs not as a Verb, but as a N. כנור *A musical instrument of the stringed kind, a lute, guitar, harp, or the like*. *Josephus Antiq.* lib. 7. cap. 12. says, that the *Cinyra David* made was furnished with ten strings, and played on with a bow. From this word no doubt are derived the Greek *Κινυρα*, a harp, *κινυρος* and *κινυρεσθαι*, signifying lamentation or moaning. Whence, as *Bochart* has observed, it is probable that the Greeks used this instrument chiefly on mournful occasions; whereas among the Hebrews, playing on the cinnor or harp was a sign of Joy, Gen. xxxi. 27. 2 Chron. xx. 27, 28. Job

instrumenta musica quod nunc pulchra. cithara
chelys. tympanum. Sek. & Kam.

Job xxi. 12. Psal. cxlix. 2, 3. & al. freq. With regard to the ideal meaning of the Word, I can but conjecture. All *stringed* instruments of musick, are, I think, made with a *hollow belly* or *cavity*, either open or closed. Now כנר in Syriac signifies not only a *harp*, but a *drum*, and the Arabic کنار is used for the fruit of the *lotus tree*, which is a kind of *cylindric pod*. It should seem therefore, that the radical signification of our Hebrew word כנר was, *to be hollow*, *concave*, or the like.

כנש

Chald. in Kal. *To gather together*, Dan. iii. 2. In Ith. *to be gathered together*, Dan. iii. 3. comp. כנס

כס-ה

To inclose, include, or the like.

I. *To inclose, cover*, as the frogs and locusts did the land of *Egypt*, Exod. viii. 6. x. 5. as the sea did the *Egyptians*, Exod. xv. 10. &c. &c. In Niph. *to be covered*, as the mountains by the deluge, Gen. vii. 19, 20. In Hith. *to cover oneself*, as with a veil, Gen. xxxviii. 14. comp. Isa. lix. 6. Jon. iii. 6, 8. As a N. כסות *A covering, raiment*, Gen. xx. 16. Exod. xxii. 27. Job xxiv. 7. & al. As a N. כסוי Num. iv. 6, 14. and fem. מכסה Exod. xxvi. 14. & al. *a covering*.

II. As a V. in Kal. and Hiph. *To conceal, hide*, Gen. xviii. 17. xxxvii. 26. Job xxxi. 33. Psal. xxxii. 5. & al.

III. As a N. כס *A royal throne*, which used to be *covered with tapestry* below, and with a canopy above. occ. Exod. xvii. 16. *Because his (Amalek's) Hand was על כס יה* against the throne of the Lord. comp. ver. 8. and Deut. xxv. 18, 19. כסה *a throne*, occ. 1 Kings x. 19. Job xxvi. 9. מאחו פני כסה *taking possession of the face of his throne, he spreadeth his cloud upon it*. comp. Isa. lxvi. 1. 1 Kings viii. 27. and Job xxii. 14.

IV. As a N. כסה *The new moon*, when her enlightened part is *bidden* from the earth. occ. Psal. lxxxix. 4. comp. Num. x. 10.

V. As a N. כוס *A goblet or cup with a cover*, Gen. xl. 11. & al. freq. And from the

custom of handing about such a *cup* at a feast for each of the guests to drink of, it signifies the portion of happiness or misery God sendeth on individuals or kingdoms. v. *inter al.* Psal. xi. 6. xvi. 5. xxiii. 5. lxxv. 9. Isa. li. 17, 22. Jer. xvi. 7. xxv. 15, xvii. 28.

VI. כוס As a N. A species of bird. A kind of *owl*, according to some, so called from *hiding* itself. But I rather concur with the learned Bochart, who interprets it the *onocrotalus*, which is a sort of *pelican*, furnished by nature with a large membranaceous bag or *cup* (whence its name) under the lower chap, by means of which it conveys its prey, which is chiefly *fish*, from lakes and rivers to the uncultivated forests, where it usually makes its nest. occ. Lev. xi. 17. Deut. xiv. 16. Psal. cii. 7. in which last passage, it is worth observation, that כוס is joined with קאת the *pelican*, because, says Bochart, these birds are so much alike, that the most learned use the names promiscuously. v. Bochart, vol. 3. p. 272. & seq. and Watson's Animal World displayed, p. 242, 243.

VII. As a N. כים *A purse or bag for including or containing weights or money*. Deut. xxv. 13. Prov. i. 14. & al.

VIII. As a V. *To include in numbering, take into the account or sum*. To this purpose the LXX. συναριθμεω, *to reckon together*, occ. Exod. xii. 4. *Each according the measure of his eating ye shall number to the Lamb*, i. e. every one shall take so many persons to himself as are enow to eat the whole lamb. As a N. fem. in Regim. מכסה *a numbering, reckoning, calculation*. occ. Exod. xii. 4. Lev. xxvii. 23. As a N. מכס *an assessment, an assessed tribute or tax*, Num. xxxi. 27. & al.

IX. As a participial N. from Niph. נכב whence in plur. נכסים *riches, stores, abundance*, of whatever kind. occ. Josh. xxii. 8. 2 Chron. i. 11, 12. Ecclef. v. 18 vi. 2.

כס Occurs not as a V. but

I. As a N. *A royal throne*, Gen. xli. 40. 1 Kings x. 18. & al. freq. See כס-ה III.

Caligavit Oculi. ofcuravit, eclipsi afficitur etiam Defectus lunae.
 Zeph. ii. 1. male ful
 comptus male subit.

כסף

כס—פסל

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כסל—כען

This word seems used for a kind of covered seat, 2 Kings iv. 10.

II. The new moon. occ. Prov. vii. 20. (See כסיה IV.) To this sense agrees the interpretation of the Chaldee Targum ליומא דעדא On the day of the assembly. comp. Num. x. 3, 10. Psal. lxxxii. 4.

DER. To case, a case, a chest, "cash, (from the French caisse, a chest) money at hand." Johnson.

כסה

To grub, or cut up by the Roots. It occurs as a Participle paoul, Isa. xxxiii. 12. Psal. lxxx. 17. in which last passage the LXX. render it by ἀνεσκαμμενη, the Vulg. by suffossa, dug up. כסחה Isa. v. 25. See under סחיה I.

כסל

The radical idea of the word seems to be Tortuous, crooked, or oblique. The LXX. once render it by μετασνευαζω, to change or turn, 31. Amos v. 8.

I. As a N. masc. plur. כסלים The vertebrae or turning joints of the back-bone, Lev. iii. 4. Psal. xxxviii. 8. & al. So כסל is once used singular for the back-bone, Job xv. 27. and because this is eminently the support and strength of the whole animal frame. Hence.

II. As a N. כסל Strength, confidence, Job xxxi. 24. Psal. lxxviii. 7.

III. As a N. כסיל A name of the spirit or gross air from its tortuous course in carrying the earth forward in its orbit. See Mr. Catcott's Veteris & vera Philosophiæ Principia, p. 7.—9. occ. Job ix. 9. xxxviii. 31. Amos v. 8. See כימה.

IV. As a N. masc. plur. in Regim. כסילי The Planets, streams of Light from the planetary orbs, (as distinguished from כוכבים the streams of light from the fixed stars) so called from their tortuous courses. Thus the Chaldee Targum explains the word by נפילי literally, the influencers, from נפל to fall, which in Walton's Polyglott is rendered Planetæ, planets, occ. Isa. xiii. 10.

V. As a N. כסלו Chisleu, the ninth month, (nearly) answering our November. It has

its name from the inconstancy of the air and weather at that season. occ. Neh. i. 1. Zech. vii. 1.

VI. This word כסל is most generally used in a mental or spiritual sense, and denotes Perverseness, crookedness or deviation of heart or life from the way of God's commandments, folly, wickedness. As a N. כסל deviation from the right way, perverseness, folly, Psal. xlix. 14. Ecclef. vii. 26. fem. כסלה nearly the same, Psal. lxxxv. 9. כסיל perverse, foolish, wicked, Psal. xlix. 11. & al. freq. As a V. to be perverse. occ. Jer. x. 8. manu sua mundare quid. כסל friare manu.

I. To poll, cut, clip, or trim the hair of the head. occ. Ezek. xlv. 20.

II. As a N. fem. כסמת Rye, a species of corn, which grows with a kind of regular hair, which we also call its beard. occ. Exod. ix. 32. Isa. xxviii. 25. masc. plur. כסמים The same. occ. Ezek. iv. 9.

DER. The Greek κοσμος and κοσμεω (adorn) whence the Eng. Cosmetick.

כסף

Denotes Paleness of colour.

I. As a N. כסף Silver, or silver money, from its colour, Gen. xiii. 2. xx. 16. & al. freq.

II. As a V. in Niph. To be pale through earnest desire or longing, Psal. lxxxiv. 3. My frame נכספה is grown pale or wan ונכספה and even wasteth. comp. Gen. xxxi. 30. Job xiv. 15. Psal. xvii. 12. To be pale through fear or concern, Zeph. ii. 1. O nation לא נכסף that lookest not pale, i. e. fearest not, art unconcerned. LXX. ἀπαυδεντον, unteachable.

כסת

Occurs not as a V. in Heb. but in Syriac the Root is used in the sense of gibbous, protuberant, &c. Hence, perhaps, as a N. fem. plur. כסתות pillows, cushions, if the word be not rather the plur. of כסות a covering, case, or, which see under כסיה occ. Ezek. xiii. 18, 20.

כען

Chald. It occurs not as V. but as a Participle,

ale omni. signat. retro uelut rem.
 remissio. languor.
 כען—כפ [141] כפ—כפן

כען Now, now then, Dan. iii. 15. The Targums use it in the same sense. May it however not be a compound of כ as, and ע answer, and so mean, correspondently, accordingly?

כעס

In Kal. To be angry, irritated, provoked to anger, to be vexed or fretted, Psal. cxii. 10. Ecclef. vii. 10. Also in Kal. but most usually in Hiph. To provoke, irritate, vex, 1 Sam. i. 6, 7. Deut. xxxii. 27. iv. 25. & al. freq. As a N. כעס anger, vexation, 1 Sam. i. 16. Psal. vi. 8. xxxi. 10. Ecclef. i. 18. Also, a provoking, or provocation, Deut. xxxii. 19. Ezek. xx. 28.

כפיה

I. To curve, bend, inflect. occ. Isa. lviii. 5. Micah vi. 6.

II. The word is used for appeasing of anger, or wrath, Prov. xxi. 14. A gift in secret יכפה appeaseth wrath. The idea is taken from fire, which, when it bursts out with great violence, is on a sudden made to bend back, and decline. The LXX. in rendering the word by ἀνατρεχει, turneth back, have given nearly the true meaning. In like manner the classical Latin writers say, flectere iras.

III. As a N. כף The bend or hollow of any thing.

1. The bend, curve, hollow, or palm of the hand, 2 Kings xi. 12. xviii. 21. & al. freq.

2. The bend, hollow, or sole of the foot of a man, bird or beast, Deut. ii. 5. xi. 24. Gen. viii. 9. Lev. xi. 27. Ezek. i. 7.

3. A spoon, or such like vessel, for frankincense, Ex. xxv. 29. Num. vii. 14. & al. freq.

4. The bend of a sling, the bending piece of leather wherein the stone is put, 1 Sam. xxv. 29.

5. The hollow, cup, or acetabulum of the Os coxendicis or hip-bone, wherein the head of the thigh-bone is received, Gen. xxxii. 25, 32.

IV. As a N. fem. כפה A large bending branch of a tree. occ. Job xv. 32. Isa. ix. 14. ix. 15. xix. 25.

V. As a N. masc. plur. כפים seems used for the two Hemispheres of the heavens, or the great

vaulted boundaries of the mundane system, Job xxxvi. 32. על כפים Upon the hemispheres he spreadeth the light. Dr. Hodges's Elihu, p. 175, 176. 4to Edit.

VI. As a N. masc. plur. כפים Caves, caverns in the earth, rocks or mountains, occ. Job xxx. 6. Jer. iv. 29. ובכפים עלו they shall ascend or go up into the caverns. This is well explained by Jerome, who says, that the southern parts of Judah are full of caves under ground, and of caverns in the mountains, to which the people retired in time of danger.

VII. As a N. אכף The same as כף the palm of the hand. occ. Job xxxiii. 7. It seems used as a V. Prov. xvi. 26. To press, urge on, as with the hand. The body of the labouring man laboureth for himself, because his mouth, (the necessity of food) אכף עליו urges him. So the LXX. ἐμβιάζει, forceth. Vulg. compulit, compels. Or, may not אכף in this passage be considered as a N. and rendered, is as a hand upon him? It must however be further observed, that אכף is used as a V. in Syriac for urging, soliciting. See the Syriac version of Prov. vi. 7.

כפה To bow or bend down very much. occ. Psal. lvii. 7. cxlv. 14. cxlvi. 8.

DER. Cave, cavity, cavern, excavate, cup, cope, cap, (Q?) coop, cove, alcove. The Latin capio, whence capacious, capacity.

כפל

I. To double, as the sixth curtain of goats-hair, which was doubled back on the roof of the Tabernacle, Exod. xxvi. 9, comp. xxviii. 16. xxxix. 9. As a N. כפל Job xli. 4. (or 13) the doubling of a bridle, or, as we should say, a double rein or bridle.

II. To double, spoken of the sword or punishment of war, Ezek. xxi. 14. As a N. masc. plur. כפלים double, twofold, Job xi. 6. Isa. xl. 2. (comp. Jer. xvi. 18. Rev. xviii. 6.

DER. Couple, &c. cavil. Q?

כפן

Occurs not as a V. in Hebrew, but in Chaldee signifies, To hunger, to be hungry. As a N.

כפן

Handwritten note at top left: *Handwritten note at top left: Et in arabic, at solet*

ولا استخلص ذلك الكفور ولايات ملك الكفور

כפן—כפר

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כפר

כפר hunger, famine. So LXX. λιμος, and Vulg. Fames. occ. Job v. 22. xxx. 3.

II. The כ in כפנה Ezek. xvii. 7. hath been supposed radical, and accordingly the word rendered *collect, apply, bend, inflect, intwine*, or, &c. But it seems a compound from כ and פנה to turn. So the passage may be translated, *And behold the Vine כפנה* did as it were turn its roots towards him. And thus the Vulg. *quasi mittens*, sending forth as it were.

DER. *To pine*. Q?

כפס

Occurs not as a Verb in Hebrew, but in Syriac signifies, *To connect, fasten together*. As a N. כפס A beam or Rafter, which by being fastened connects the parts of a building. occ. Hab. ii. 11.

כפר

I. To cover, overspread, Gen. vi. 14. where the Chaldee explains it by כפר to cover. So Aquila renders it αλοιφάν, and the Vulg. linio, to daub, overspread. *idem*

II. As a N. כפר a kind of pitch, so called from its fitness to cover wood or other things from the wet or weather. occ. Gen. vi. 14.

III. As a N. כפר A species of Terebinthus or turpentine-tree, most probably so called from the pitch made from it, q. d. the pitch-tree. "The terebinthus (says Calmet) is a tree whose wood and bark resembles the lentisk-tree, whose leaves are like those of the ash, but a little thicker and more glutinous. Its flower resembles that of the olive, and its fruit grows in bunches or clusters. (comp. Cant. i. 14.) This fruit is hard, resinous, of the bigness of juniper berries." These trees are natives of the islands of the Archipelago and some other places in the East. It is not improbable, that the whole island of Cyprus had its name from this plant, which grew there in great plenty. The learned Bochart observes from the antients, vol. i. p. 356. that Tremithunta, a town in Cyprus, had its name from the number of turpentine trees growing about it, which the natives call tremithoi. occ. Cant. i. 14. iv. 13.

IV. As a N. כפר or כפור The hoar-frost, which covers, or is spread over the surface of the ground. occ. Exod. xvi. 14. Job xxxviii. 29. Psal. cxlvii. 16.

V. As a N. כפר A village, a place of covering or shelter, 1 Sam. vi. 18. & al.

VI. As a N. כפור Some kind of vessel with a cover, a covered basin, 1 Chron. xxviii. 17. & al.

VII. As a N. כפיר A young lion when he first begins to hunt and shift for himself, (see Ezek. xix. 2, 3. and Bochart, vol. 2. p. 714.) so called from his frequently biding himself and lurking in dens and coverts, comp. Psal. xvii. Jer. xxv. 38. freq. occ.

VIII. As a V. כפר is frequently rendered, *To atone, expiate or appease*, but in all these instances the attentive reader can scarcely help observing, that the radical idea of the word is preserved. In this sense it is applied

1. To the person offended, Gen. xxxii. 20. I will cover his face with the present, i. e. I will shelter myself from the anger of his countenance. So 1 Sam. xii. 3. Of whose hands have I received כפר a covering (gift) ואעלים and hid mine eyes therewith. comp. Prov. xvi. 14.

2. To the sin, Ps. lxxix. 9. ונכפר And cover our transgressions for thy name's sake. See Psal. lxv. 4. lxxviii. 33. Jer. xviii. 23. Ezek. xvi. 63. and comp. Psal. lxxxv. 3. xxxii. 1. Rom. iv. 7.

3. And most commonly, to the person of the sinner, and denotes to cover him from punishment or suffering, Exod. xxx. 15, 16. Lev. iv. and xvi. & al. freq.

IX. As a N. כפר Something that covereth the eyes of the judge, and protecteth the offender. It is used both in a civil, 1 Sam. xii. 3. Amos v. 12. and religious sense, Exod. xxi. 30. xxx. 12, 16. Job xxxiii. 24.

X. As a N. fem. כפרת The lid or covering of the ark of the covenant, made of pure gold, on and before which the high priest was to sprinkle the blood of the sacrifices on the great day of atonement. v. Exod. xxv. 17. Lev. xvi. 15. The LXX. generally render it by Ιλαστήριον, the propitiatory, by which name St. Paul also calls it, Heb. ix. 5.

and

VII. *כפר*, *contortio fuit*. Isam. *כפר* *declinatio*. *כפר* *galie*
et involucra infantis. D.

כפר—כר

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כר

and applies this name to Christ, Rom. iii. 25. *Whom God hath set forth*, *Ιλαστήριον*, as a propitiatory or mercy-seat, (v. Locke on the Place) and thereby assures us that Christ was the true *Mercy-seat*, the reality of what the *כפרת* represented to the antient believers.

DER. *Cover*, *offer*.

כפש

In Hiph. occ. Lam. iii. 16. *הכפישני באפר*. *He hath plunged me* in ashes. Thus most of the Lexicon-writers render it, *To depress, press-down, plunge*, or the like; so the Chaldean Targum explains it by *כנע* *to humble, deject*. If this be the true sense of the word, we may safely call it cognate with *כבש* *to subdue*. But the LXX. renders it *ἐσθίει* and the Vulg. *cibavit*, *he fed*; which translation it must be owned is very agreeable to the context, and to the expressions of scripture elsewhere. v. Psal. cii. 10. Isa. xlv. 20.

כפת

Chald. *To bind*. occ. Dan. iii. 20, 21, 23, 24. The Targums use it in the same sense.

כרה

To cut, penetrate, or divide the contiguity of any substance.

I. *To dig, cut or penetrate the earth with a spade, or other Instrument*, Gen. xxvi. 25. l. 5. Deut. ii. 6. & al. As a N. *מכרה* *A pit*, Zeph. ii. 9. So ver. 6. *כרת* seems to mean *holes* or *dens* that the shepherds dug in the rocks or mountains to shelter their flocks from the weather, especially from the extreme heat. See Bochart, vol. 2. p. 467. And because this Verb *כרה* is often applied to *digging* a pit, as Psal. vii. 16. lvii. 7. xciv. 13. Prov. xxvi. 28. & al. hence the word for a pit being implied

II. *To dig a pit or pitfall*, i. e. *to devise mischief*. occ. Job vi. 27. Prov. xvi. 27.

III. *To cut up*, i. e. *meat for a banquet*. occ. 2 Kings vi. 23. Job xl. 25. (or xli. 6.) In this last passage the Vulg. rightly translates it *concident*, *shall cut to pieces*.

IV. *To bore or pierce*, as the ear of a servant

inclined and obliged to serve. occ. Psal. xli. 7. comp. Exod. xxi. 5, 6.

V. *To cut off* superfluities from the body, i. e. *shave the head and pare the nails*. It occurs, I apprehend, in this sense, Hos. iii. 2. And the word *אכרה* here used, seems to determine, that the woman whom the prophet took was a *Canaanite*, to whom therefore the law, Deut. xxi. 12, 13. may be thought to extend.

VI. As a N. *כר* *A pasture*, or *grazing ground*, where cattle are fed, and with their teeth cut or bite off the grass. occ. Psal. lxxv. 14. Isa. xxx. 23.

VII. As a N. *כר* *A young sheep*, that having left its dam begins to graze, Deut. xxxii. 14. 2 Kings iii. 4. Isa. xvi. 1.

VIII. As a N. masc. plur. *כרים* *Engines* for making *breaches* in walls or fortifications, *battering-rams*, or the like, Ezek. iv. 2. 22.

IX. What *כרים* properly signifies, 2 Kings xi. 4, 19. I cannot determine. The LXX. retain the original word *Χορη*, the Vulg. v. 19. explain it by *Cherethi*, the *Cherethites* (comp. 2 Sam. viii. 18. xv. 18.) But it seems rather to be the name of a kind of soldiers, armed in a particular manner, for *cutting* or *stabbing*, as *רצים* may mean those who are light armed for *expeditious marching*.

X. As a N. *כר* *A cor*, the largest measure of capacity, whether for solids or liquids, (1 Kings v. 11.) It is the same as the *homer*, Ezek. xlv. 14. and probably has its name from its resembling a pit in *capaciousness*.

XI. In the same view *כר* seems to be used, Gen. xxxi. 34. for a *large round panier*, such as they used to load camels with. Dr. Pocock, (now Lord Bishop of Ossory) informs us in his Travels, ch. 4. that one method of conveyance still used in Egypt is by means of a sort of *round basket* slung on each side a camel, with a cover, which holds all *necessaries*, and on it a person sits cross-legged. I have little doubt but the *כר* here mentioned was of this kind.

XII. As a N. *כיר* (of the same form as *כין* under *כ*) *A large capacious vessel* for washing,

כר *foedit tamam*

S. Ten
pl.
כר

ing, or boiling meat in, *a laver*, Exod. xxx. 18. & al. freq. *a caldron*, 1 Sam. ii. 14. כיר *a laver*, Exod. xl. 30. Lev. viii. 11. & al. כירים in plur. *caldrons*, Lev. xi. 35. The sense of כיר 2 Chron. vi. 13. for a *scaffold*, seems to be *Chaldee*.

XIII. As a N. כור *A furnace*, so called either because they were originally dug in the ground, like that into which *Shadrach, Meshach*, and *Abed-nego* were cast, (v. Dan. iii. 23.) or because by encreasing the force of the fire, metals are in them, *penetrated* and *dissolved*. (comp. כבשן) Deut. iv. 20. Prov. xvii. 3. & al. כור seems to be used in this sense, Zeph. xii. 6. where the Vulg. renders it *caminum*, a *fire-hearth*, *stove*, or the like. In Syriac כור in *Eth.* signifies, *to be hot*.

XIV. The heathen *Philistines* appear, from 1 Sam. vii. 11. to have had a בית or temple to their god the heavens, under the name of כר *The Penetrator* or *Dissolver*, whereby probably they meant to attribute to them, independently of *Jehovah*, the wonderful effects of the celestial fluid in thunder and lightening, *penetrating*, *dissolving*, or *tearing to pieces* all earthly substances. And to mark their crime by their punishment, we find 1 Sam. vii. 10, 11. that *the Lord* thundered with a great thunder upon the *Philistines* and *discomfited them*, and *they were smitten before Israel*. And (for) the men of *Israel* went out of *Mizpeh* and pursued the *Philistines*, and smote them, עד מתחת לבית כר even under *Beth-Car*. It is well known, that the latter heathens always represented their *Zeus* or *Jupiter*, as armed with thunder and lightening. The reader may find two remarkable hymns among those of *Orpheus*, one addressed to *Jupiter the Thunderer*, the other to *Jupiter the Lightener*; conformably to which, when *Homer* describes *Jupiter* interposing in a battle,

Ἀστράφας δὲ μάλα μεγάλ' ἐκτυπε * τὴν δ' ἐτιναῖζε Νικηὴν δὲ Τρωέσσιν διδὼς ἐφοβήσθαι δ' Ἀχαιῶν.

Il. 17. 595, 596.

—The *Thunder* roar'd aloud
Th' affrighted hills from their foundation nod,
And blaze beneath the *Light'ning*, of the god:

* Ἰδην.

At one regard of his all-seeing eye,
The vanquish'd triumph, and the victors fly.

POPE.

Is not the *Carthaginian* name *Hamilcar* formed from חמל *to spare*, and כר the Name of this *destructive* god; and does it not denote, *May כר spare him*? As *Hannibal*, חנני בעל *May Baal be gracious to me*, &c. v. under בעל III.

XV. As a N. אכר *A husbandman*, one that cultivates the ground by digging, ploughing, or otherwise cutting and dividing the soil, 2 Chron. xxvi. 10. Jer. li. 23. & al.

כרכר I. *To leap* or *skip*, like a young sheep.

כר VII. occ. 2 Sam. vi. 14, 16. Every one knows that young sheep are remarkable for these actions, and the scripture observes the same thing, Psal. cxiv. 6.

II. As a N. fem. plur. כרכרות *Camels* that are of a smaller size, leaner, and more nimble than the common sort, and therefore to this day generally used, by the great men in the East for riding, occ. Isa. lxvi. 20.

DER. *Car, cart, carry*, &c. *chariot*. Lat. *curro*, whence *current*, *currency*, *courier*, *courant*.

כרב

As a N. masc. sing. כרוב, in plur. כרובים and כרובים *A cherub*, plur. *cherubs* or *cherubim*. In briefly explaining these important words, it shall be my endeavour to give the reader some satisfaction in the three following particulars.

I. What is the form of a *cherub*.

II. Of what the *cherubs* were emblems, and with what propriety.

III. What is the ideal meaning of the word כרוב.

I. The form is very particularly described by the prophet *Ezekiel*, chap. i. 5. Out of the midst thereof, (i. e. of the fire) the likeness (דמות) of four living creatures. And this was their appearance. The likeness of a man to them להנה. This last expression doth not mean, that they, that is, the four living creatures had the likeness of a man, which indeed would make the prophet contradict himself (v. ver. 10.) But it means,

means, that *the likeness of a man stood by them*, להכה (as ch. x. 12.) namely by the similitudes or likenesses; for the next verse shews there were more than one; for thus the prophet proceeds, *And there were four faces לאחת to one similitude, and four wings to one, to them, להם*. So there were at least *two* compound figures. Ver. 10. *And the likeness of their faces, the face of a man, and the face of a lion to the right side, to them four, and the face of an ox to them four, and the face of an eagle to them four*. Ezekiel knew, chap. x. 20. *that these were cherubim*, ver. 21. *four, four faces to one, cherub (לאחד) and four wings to one*. This proves also, that the prophet saw more cherubs than one, and that each had four faces, and four wings.

Moses was commanded, Exod. xxv. 18. *To make two cherubs of gold, of beaten work, in the two ends of the mercy-seat, and these were placed in the Holy of Holies of the Tabernacle*, Exod. xxvi. 33, 34. as those made by Solomon were afterwards in the Holy of Holies of the Temple, 1 Kings vi. 23. But neither in Exodus nor Kings, is there any particular description given as to their form, but we may be certain that they were of the form described in Ezekiel, because *he knew* what he saw *to be cherubs*; and as we shall see presently, there were no *four-faced cherubs* any where else but in the Holy of Holies; for it is plain, from a comparison of Exod. xxvi. 1, 31. and 1 Kings vi. 29, 32. 2 Chron. iii. 14. with Ezek. xli. 18, 19, 20. that the *cherubs* on the curtains and veil of the Tabernacle, and on the walls, doors and veil of the Temple had *only two* faces, namely, the faces of a *lion*, and of a *man*.

For it must be observed further, that, as the word כרב is used for one *compound* figure with four faces, and כרובים in the plur. for a plurality of such *compounds*, v. Exod. xxv. 18, 19. xxxvii. 8. 1 Kings vi. 23—26. So is כרב used for one of the *cherubic animals*, as for the *ox*, Ezek. x. 14. comp. ch. i. 10. for the *coupled cherub*, or *lion-man*, Ezek. xli.

18. and כרובים for several of the *cherubic animals*, as for several *oxen*, 1 Kings vii. 36. comp. ver. 29. for several *coupled cherubs*, Exod. xxvi. 1. 1 Kings vi. 32, 35. & al.

II. That the *cherubic* figures were *emblems* or representations of something different from themselves is certain, because all the *Jewish* rites and ceremonies, and the tabernacle or temple itself were so. Here, I think, all are agreed. But the question is, of what the *cherubims* were emblematical? I answer in one word, Those in the Holy of Holies were emblematical of the *ever blessed Trinity in covenant to redeem man by uniting the human nature to the second Person*. For they certainly were intended to represent some beings in heaven, because St. Paul has infallibly determined, that the Holy of Holies was a type of that heaven, where is the peculiar residence of *Jehovah*, Heb. ix. 24. And therefore the *cherubim* represented either the *ever blessed Trinity with the man taken into the essence*, or *created spiritual angels*. The following reasons will, I hope, fully prove them to be emblematical of the *former* not of the *latter*, because

1. They were beaten out of the same plate of gold of which the mercy-seat was made, Exod. xxv. 18, 19. xxxvii. 8. But the mercy-seat made of gold and crowned, was an emblem of the *Divinity* of Christ (v. Rom. iii. 25. and כפרת under כפר X.) The *cherubim* therefore represented not the angelic but the *divine* nature.
2. The typical blood of Christ was sprinkled before them on the great day of atonement. comp. Exod. xxxvii. 9. Lev. xvi. 14. Heb. ix. 7, 12, and this cannot in any sense be referred to created angels, but must be referred to *Jehovah* only; because,
3. The high-priests entering into the Holy of Holies on that day, represented Christ's going to appear in the presence of God for us, Heb. ix. 7, 24. And
4. When *Jehovah* raised Christ from the dead, he set him at his own right hand in the heavenly places, FAR ABOVE *ὑπερᾶνω*, all principality

וְשֵׁם הַכֹּהֵן עֹשֶׂה אֶת הַכָּפֹרֶת, עֲרֹמֶה
מִן הַתְּהוֹמִים.

principality and power, and might and dominion, and every name that is named, not only in this world, but also in that which is to come, Eph. i. 21.

5. The prophet Ezekiel saith, ch. x. 20. *This is the living creature, הַחַיָּה* (which must mean one compound figure) that I saw תחת instead of (a substitute of) אֱלֹהִים the Aleim of Israel. תחת It is granted may refer either to situation or substitution, as the sense requires. (v. Gen. xxx. 2. l. 19.) Here, notwithstanding what is said, ver. 19. the latter sense is preferable, because it was the *Glory of the God of Israel*, i. e. the God-man in glory. (comp. ch. i. 26.) not the Aleim (the Trinity) of Israel that were over the cherubim, and the text says not, *These* were the living creatures, but, *This* was the living creature which I saw, תחת, the Aleim of Israel. Now the Glory was over both the cherubim, ver. 19. But *one compound cherub only was a substitute of the Aleim.

The coupled cherub, or the lion-man, on the veil and curtains of the outward Tabernacle, and on the veil, doors and walls of the Temple, is such a striking emblem of the lion of the tribe of Judah (Rev. v. 5.) united to the Man Christ Jesus, as is easily to be perceived, but hardly to be evaded. Those coupled cherubs appropriate the tabernacle or temple, and their veils, as emblems of Christ, and express in visible symbols what he and his apostles do in words. See John ii. 19. 21. Heb.

* If it should be here asked why then were there two compound cherubs, in the Holies of Holies? I answer, Had there not in this place been two compound cherubs, it would have been naturally impossible for them to represent what was there designed; for otherwise, all the faces could not have looked *inwards* toward each other, and down upon the Mercy-seat, and on the interceding high priest sprinkling the typical blood of Christ, (v. Exod. xxxvii. 9.) and at the same time have looked *outward* toward the Temple, לְבַיִת. (Vulg. ad domum exteriorum, to the outer house,) 2 Chron. iii. 13. Or in other words, the divine Persons could not have been represented as witnessing to each other's voluntary engagements for man's redemption, as beholding the sacrifice of Christ's death, typified in the Jewish Church, and at the same time as extending their gracious regard to the whole world, v. Isa. liv. 5.

viii. 2. ix. 11. x. 20. comp. Matt. xxvii. 51.

As to the propriety of the emblems, or of the animals in the cherubic exhibition, representing the three persons of the ever blessed Trinity, it is plain from Matt. xxvi. 39, 42. Mark xiv. 36. that the Father was to inflict the wrath due to man for sin, the strongest natural emblem of which is *fire*, (by which also the typical sacrifices were consumed. So it is said, Deut. iv. 24. † *Jehovah thy Aleim is a consuming fire.* comp. ch. ix. 23. Heb. xii. 29. Psal. xxi. 10. lxxviii. 21. Nah. i. 2. As then the peculiar emblem of the Father is *fire*, so is he called ο πατήρ της δόξης, the Father of the Glory, i. e. of the second Person, Eph. i. 17. and the Son is called ἀπαύγασμα της δόξης, αὐτοῦ* the effulgence of his glory, Heb. i. 3. and his peculiar emblem is *light*, see Isa. lx. i. xlix. 6. Mal. iv. 2. Luke ii. 32. John i. 4. 9. xii. 35, 36. & al. freq. The third Person has no other distinctive name in Scripture, but רוּחַ, Πνεῦμα, or Spirit, with the Epithet קדשׁ, ἅγιος, Holy, or one of the names of God, added. And the actions of the Holy Spirit in the spiritual are represented by those of the Air in the natural world. See John iii. 8. xx. 22. Acts ii. 2. †

† Where, although each person of the Aleim is represented as concurring (like their material type) to the same action, yet we have just seen that *fire* or wrath was to be peculiarly exerted by the Father. v. Hutchinson's Moses's fine P. p. 224, 225.

* So the Nicene creed calls the Son φως ἐκ φωτός ομοουσίου τῷ πατρί, Light of Light, of one substance with the Father. The most authentic comment upon which expressions may be taken from the great Athanasius, who was himself present at the council of Nice, wherein this creed was drawn, and doubtless thoroughly understood the meaning of it. 'The splendor or light of the sun, saith he (Orat. 3. adversus Arianos) is coeval with its body; it is not a flame kindled or borrowed from it, but is the Off-spring and Issue of its body. The sun beams cannot be separated from that great fund of light; they are individual in the substance of that light and heat which cherishes the world, and paints the face of nature, and yet they are not so the same, as not to be distinct. In like manner the all-glorious Divinity of the Son of God is one essentially, but not personally with that of the Father.

† I refer the reader who is desirous of seeing these truths further proved and illustrated to Mr. Hutchinson's Moses fine P. under שְׁהִי, and to the excellent Enquiry after Philosophy and Theology, p. 322, &c,

Bearing

Bearing them in mind, that the personality in *Jehovah* is in scripture represented by the material Trinity of nature, which also, like their divine Antitype, are of *one substance*; that of the primary scriptural type of the Father is *fire*, of the Son, *light*, of the *Holy Ghost*, *spirit*, or *air in motion*, we shall easily perceive the propriety of the *cherubic* emblems. For the *ox* or *bull*, on account of † his horns, and the irradiating hair on his front, and his unrelenting fury when provoked (v. Psal. xxii. 13.) is a very proper animal emblem of *fire* or *wrath*, as the *lion* is of the *light*, (v. *ארי* under *אר*.) and thus the *Eagle* also is of the *spirit*, or *air in motion*, from his being chief among fowls, and from his towering and surprising flights in the air. (v. Job xxxix. 27. Prov. xxx. 19. Isa. xl. 31. and *Bochart*, vol. iii. pag. 173.) And the heathen used these emblematic animals, or the like, sometimes separate, sometimes joined, in various manners, as representatives of the material Trinity of nature, which they adored. These particulars Mr. *Hutchinson* hath proved with a variety of useful learning, vol. vii. pag. 381. & seq. and any person who is tolerably acquainted with the heathen Mythology will be able to increase his valuable collection with many instances of the same kind from modern as well as ancient accounts of the pagan religions. Thus then the faces of the *ox*, *lion*, and *eagle*, in the *cherubim*, representing at second hand the three persons of *Jehovah*, the *Father*, *Son*, and *Holy Spirit*, and the union of the divine *light* with man being plainly pointed out by the union of the faces of the *lion* and the *man*, (v. Ezek. i. 10. xli. 18.) we may safely say, that the *cherubim* of glory (Heb. ix. 5.) in the Holy of Holies were a divinely instituted and proper emblem of the three eternal persons in covenant to redeem man, and of the union of the divine and human natures in the person of *Christ*. And we find, Gen. iii. 24. that at *Adam's*

† So *Selden*, concerning the Egyptian *Apis*, having assumed the head of a *bull*, he imitated by his front (fronte i. e. his frizzled hair and horns) the *curling fires* (curvatos ignes.) Comp. קרן.

expulsion from paradise, *Jehovah Alim* + placed את הכרובים * *THE cherubim* (surely the same that were well known to the *Israelites* at the time of *Moses's* writing,) and the burning flame הטה הפכת rolling upon itself, comp. Ezek. i. 4.) to keep the way to the tree of life; undoubtedly, considering the services performed before them, not to hinder, but to enable man to pass through it. v. Rev. ii. 7. xxii. 14. I come,

III. To enquire into the ideal meaning of the word כרב. And here it is to be observed, that כרב never occurs as a V. in *Hebrew*, nor is ever applied to any thing from whence we can collect its ideal meaning, as an uncompounded word. We have already seen that the sacred imagery, to which it is most usually applied, was emblematical of the great God, and our saviour *Jesus Christ*. כרב in *Hebrew* is one of the highest epithets known in that language, and signifies great in power, wisdom, and glory, or whatever can be termed perfection. "Nomen formale magnificentiæ & domini. It is the formal name of *magnificence*, or *majesty* and *dominion*," says *Marius*, doubtless, therefore, it is applicable to the true God, and we find it particularly so applied in scripture, Ezra v. 8.

כ is indisputably a particle of *likeness* or *similitude*, and we have shewn that each compound *cherub* in the Holy of Holies was a similitude, or substitute, of the Majesty on High, or in the Heavens, as *St. Paul* speaks, Heb. i. 3. viii. 1. Now what is more rational than to suppose that in a language so inimitably descriptive as the *Hebrew* כרב should also be descriptive of the emblems to which it is applied? And if we consider it as a word compounded of כ like, and רוב the Majesty, what can be more so? For then it will literally signify an emblem or representation of the majesty. And notwithstanding what some have asserted, the *Hebrew* Bible abounds in such compound word, as Mr. *Bate* has fully proved, and the attentive reader must have observed. When

† See Note on this word, p. 368, under שכן.

* So the Targum ית כרובים, and LXX. ΤΑ Χερουβιμ.

כרוב is applied to one of the cherubic forms, it may literally be rendered *an emblem of a great one*; for in both the material and eternal Trinity none is afore or after other, none is greater or less than another, but the whole three Persons are coeval together, and coequal.

Particular notice ought to be taken of 2 Sam. xxi. 11. Psal. xviii. 11. where we find that the spirit or material air in motion is called a cherub, i. e. a similitude of a great one, namely, of the eternal Spirit. This greatly confirms what has been above said concerning the meaning of the word כרוב and that three of the cherubic animals represented at first hand the material fire, light, and spirit, and that these latter are to man in this embodied state scriptural emblems of the Unity, Personality, Power, and Godhead of the eternal, invisible tri-une God. v. Rom. i. 20. 1 Cor. xiii. 12. *

כרן

Chald. in Aph. To cry aloud, proclaim. occ. Dan. v. 29. As a N. כרן A crier, an herald. occ. Dan. iii. 4. The Targums use this word in the same sense. Hence the Greek κραζω, to cry, κηρυσσω, to proclaim, by which latter word the LXX. render כרן Dan. v. 29.

כרך

Occurs not as a Verb in the Hebrew Bible, but in the Chaldee, Syriac, and Arabic, signifies To involve, wrap up. Hence as a N. תכריך an outward garment, a robe. occ. Esther viii. 15.

DER. (R. being changed into L.) Cloak. Q?

כרם

Occurs not as a Verb in Hebrew, but in Syriac denotes, To prune, cut off. Hence as a N. כרם A vine, or vineyard, which is

* The reader who wants, on these important points, further satisfaction than he can reasonably expect from a Lexicon, I with great pleasure refer to the 6th and 7th vol. of Mr. Hutchinspon's works, and to an excellent pamphlet of the truly learned Mr. Bate, entitled, An Enquiry into the occasional and standing Similitudes of the Lord God, &c.

he mistakes the verb occur Ps. XII. y

כרם זלות לבני אדם

Arabic اذلة بني آدم
de verbo lingu. כרם. arab. grammar

cultivated in that manner. Gen. ix. 20 Exod. xxiii. 11. 1 Kings xxi. 18. In plur. כרמים Vine-dressers, 2 Kings xxv. 12. & al.

DER. Lat. Cormor, (verse where superfluous syllables are cut off, v. וְיָמַר II.) whence Eng. Charm, charmer, &c. also, crum or crumb. Q?

כרס

Chald. As a N. כרס plur. כרסין A throne. * occ. Dan vii. c. This word seems to be derived from the Hebrew כרס or כסא by inserting ר, as Chaldee כרנס from Hebrew כנס. in general I dislike transposition. but the Arab. كرسي same exactly to be this

- I. To bend, bow down, properly the head with the bulk of the body, 1 Sam. iv. 19. 2 Chron. vii. 3.
- II. As a N. masc. plur. כרעים The legs of animals, from their bending at the knees or other joints, Exod. xii. 9. Lev. xi. 21. comp. Jud. vii. 5, 6. 1 Kings xix 8. Job iv. 4.

DER. Cringe, crank, (bending) crinkle, crock, crooked, crouch.

כרש

Occurs not as a Verb in Hebrew, but in Arabic signifies, To contract, gather together. As a N. כרש The belly, abdomen, where the intestines are contracted or convolved. So the LXX. κολιαυ, and Vulg. ventrem. occ. Jer. li. 34. The Chaldee Targums use כרם in the same sense.

כרת

- I. To cut off, as a branch, Isa. xviii. 5. to cut up, as a tree, Deut. xx. 19, 20. 2 Chron. ii. 8, 16. comp. Exod. viii. 25. As a N. fem. plur. כרתות Beams cut out, 1 Kings vi. 26. vii. 2. As a N. masc. plur. in Regim. כרתי instruments of cutting, swords. occ. Gen. xlix. 5.
- II. To cut off, by death or the like. Gen. ix. 11. xvii. 14. & al. freq.
- III. As a N. fem. כריתת or כריתות A cutting off a woman from her husband by divorce, a divorce, Deut. xxiv. 1, 3. Isa. I. 1.

IV. To

IV. To cut in pieces, to chew meat, cut it in pieces with the teeth, Num. xi. 33.

V. To cut in pieces, applied to sacrifices. Jer. xxxiv. 18. The men which have not performed דברי ברית the terms of the purification-sacrifice, which כרתו they cut in pieces before me, העל the calf which כרתו בשנים they cut in two. Here the calf is plainly called ברית the purifier or purification-sacrifice. So Psal. I. 5. כרתי זבח בריתי עלי זבח who have cut in pieces my purifier or purification-victim in sacrifice. This custom of כרת ברית cutting in pieces a purification sacrifice was used both by believers and * heathen, at their solemn leagues; at first doubtless with a view to the great sacrifice, who was to purge our sins in his own blood, and the offering these sacrifices, and passing through the parts of of the divided victim was, as it were, staking their hopes of purification and salvation on their performance of those conditions on which the ברית was offered. Hence the expression כרת ברית implies the making a league or covenant, and doubtless a sacrifice was generally offered on these occasions. And from this custom the phrase is sometimes figuratively applied, where we cannot suppose there was any sacrifice; as Job xxxi. 1.†

DER: Lat. Curtus, whence curt, curtation, decurtation, curtail, curtlafs, also with ש prefixed, the Danish skorter, and English short, &c.

כשה

The same as כסה To cover, to be covered, or

* Homer's Il. 3. l. 245. & seq. Virgil Æn. 12. 169. & seq. Livy lib. 1. cap. 24. and Hooke's Roman History, book 1. p. 67. to which by all means add the learned Bochart, vol. 2. p. 325, &c.

† If the reader is desirous to see this phrase כרת ברית thoroughly explained, and cleared from objections, he will do well to consult Mr. Bate's Scripture Meaning of Aleim and Berith, part 2. with the Reply in defence of it against Dr. Sharpe and Mr. Moody's Evidence for Christianity contained in the words Aleim and Berith, &c. part 2.

inclosed. occ. Deut. xxxii. 15. comp. Job

xy. 27. *et ne tale*

As a N. A sheep, Gen. xxx. 32. Lev. iii. 7.

& al. The word occurs not as a Verb, and the ideal meaning is uncertain.

DER. Germ. Schaf, Sax. recap, Eng. Sheep.

כשל

I. To stumble against an obstacle, Lev. xxvi. 37. Jer. xlvi. 12. Nahum. iii. 3. or thro' weakness or faintness, Psal. cix. 24. comp. 1 Sam. ii. 4. 2 Chron. xxviii. 15. Isa. xxxv. 3. As Ns. כשלו a stumble or fall, Prov. xvi. 18. כשול a stumbling-block, Lev. xix. 14.

II. As a N. כשיל some instrument of throwing down buildings or their parts, an ax, pick-ax, crow, or the like, occ. Psal. lxxiv. 6.

DER. Jistle. Q?

כשה

In Arabic the Verb signifies, to discover, disclose and is always in the Hebrew Bible applied to some species of conjuring, so may be thought to have particular reference to the pretended discovery of things hidden or future, by magical means. The LXX. constantly render it by φαρμακον, a drug, or some of its derivatives, To use pharmaceutic incantments, or to apply drugs, whether vegetable, mineral, or animal, to magical purposes. occ. 2 Chron. xxxvi. 6. * As a N. masc. plur. כשפים pharmaceutic incantments, sorceries, 2 Kings ix. 22. Isa. xlvii. 9. & al. Also inchanters (Q?) Jer. xxvii. 8. As a N. כשפה an inchanter, sorcerer, Deut. xviii. 10. & al. fem. כשפה an inchantress, sorceress, Exod. xxii. 18.

כשר

The idea of the word seems to be Straight, right, as opposed to crooked, erroneous or wrong.

* The reader may find some account of these abominable processes, as practised by the latter heathen, in Archbishop Potter's Antiquities of Greece, book 2. ch. 18. and Hor. Epod. 5.

I. As

I. As a V. in Kal. *To proceed rightly.* (So the LXX. *some*) *to prosper well*, Ecclef. xi. 11. In Hiph. *to direct, rectify*, Ecclef. x. 10. *ויתרון הכשר הכמה* and the excellency of directing (i.e. the most excellent *directrix*) is wisdom.

II. As a N. *כִּישׁוֹר* A spindle or turning pin, by which the motion of the thread is directed off the distaff. occ. Prov. xxxi. 19.

III. As Ns. *כֶּשֶׁר* Right, agreeable, Esther viii. 5. *כִּשְׁרוֹן* righteousness, agreeableness, Ecclef. iv. 4. v. 10. *בְּכִשְׁרוֹת* Plal. lxxviii. 7. should be rendered either in convenient seasons, or as the Syriac *בְּכִשְׁרוֹתָא* in or with prosperity. comp. Ecclef. xi. 6.

כת

I. In Kal. *To pound, beat*, Deut. ix. 21. In Niph. *to be pounded or beaten*, Isa. xxiv. 12. Micah i. 7.

II. In Kal. *To beat or destroy*, as an army, Deut. i. 44. In Niph. *to be thus beaten or destroyed*, Job iv. 20. Jer. xlvi. 5.

כתת Denotes the repetition of the above action,

I. *To beat, pound over and over again*, 2 Kings xviii. 4. 2 Chron. xxxiv. 7. Isa. ii. 4. As a N. *כֶּתִית* is spoken of oil obtained by expression or pounding, Exod. xxvii. 20. 1 Kings v. 11. & al.

II. *To beat in pieces, destroy by repeated beatings*, in a metaphorical sense, 2 Chron. xv. 6. Psal. lxxxix. 24.

DER. Cut.

כתב

To mark, draw, or form a representation of any thing generally used for drawing letters, or literal characters, To write, Exod. xxiv. 4. xxxi. 18. xxxii. 15. Deut. xvii. 18. & al. freq. but sometimes applied to other marks, Lev. xix. 28.

כתל

Occurs not as a Verb in Hebrew, but in Arabic signifies, *To confine, restrain*, and in Heb. as a N. *כֶּתֶל* A wall. So all the interpreters. occ. Ezra v. 8. Cant. ii. 9. Dan. v. 5. The Chaldee Targums use the word in the same sense.

כתם

I. *To engrave, emboss, to form Figures in basso relieve.* occ. as a V. in Niph. Jer. ii. 22. As a participle or participial N. *מִכְתָּם* occurs in the titles of Psal. xvi. lvi. lvii. lviii. lix. lx. in all which places the LXX. have rendered it by *σηλογραφια*, an inscription for, or to be engraved on a pillar. It seems to mean that those Psalms to which it is prefixed are especially remarkable, and worthy of everlasting remembrance. comp. Job xix. 23, 24.

II. As a N. *כֶּתֶם* joined with words expressive of gold, means *gold embossed, or wrought*, Psal. xlv. 10. Prov. xxv. 12. Cant. v. 11. or in some places perhaps, *gold coined, or stamped with some image*, Job xxxi. 24. comp. *קֶשֶׁט* and *קֶשֶׁטָה* II.

כתן

Occurs not as a Verb, but as a N. A coat, Gen. iii. 21. xxxvii. 3. Exod. xxviii. 4, 40. & al. freq.

DER. Gr. *χιτων*. Eng. Coat. *כתף* *permissit in*

Occurs not as a Verb, but *כתף* *permissit in*

I. As a N. *כֶּתֶף* The shoulder, properly the shoulder-blade, of man, (as Job xxxi. 22. *כֶּתֶף מִשְׁכְּמָה תִּפּוֹל* May my shoulder-blade fall from the clavicle, i.e. from the bone connecting the shoulder-blade with the sternum or breast-bone, v. III.) Neh. ix. 29. Isa. xlvi. 7. Ezek. xii. 6. or of beasts, xxx. 6.

II. Of drefs, A shoulder-piece, Exod. xxviii. 7, 12.

III. Of buildings, A side or part that resembleth a shoulder, Exod. xxvii. 4. xxxviii. 14. 1 Kings vii. 39. & al.

IV. Of countries, A side or portion. v. Num. vii. 9. Josh. xv. 8, 10, 11.

כתר

I. In Kal. *To enclose, surround.* occ. Jud. xx. 43. Psal. xxii. 13. cxlii. 8. Job xxxvi. 2. *כֶּתֶר לִי* Mont. Sta circa me, Stand round me, i.e. Stay near me. In Hiph. nearly the same, *to encompass*. occ. Prov. xiv. 18. Hab. i. 4.

II. As

כתש

PLURILITERALS in ב.

כד. v. כדכד

כל. v. כלכל

כפתר

II. As a N. כפתור is used for one of the כתרות or spherical crowns, with its appendages, which were upon the two brazen pillars in the porch of Solomon's Temple, (v. כתרת under כתר III.) Amos ix. 1. It appears from Zeph. ii. 14. that the heathens had such a kind of Spheres, and that they were hollow, because fowls could lodge in them. v. Hutchinson's Columns, p. 21, 23.

בר ש. כרדכ

גברת

cribrando mundant tritica
Languide inestit.
Lascia et languis pedum
pure. Ille de

כרכב

כרכם

DER. Gr. κροκος, Lat. and Eng. ~~Crocus~~.

כרמל

III. *Carmel*. It is the name of two places. One "a city in the Tribe of *Judah*, situated on a mountain of the same name, in the southern part of *Palestine*, Josh. xv. 55. & al." The other "a mountain to the south of *Ptolemais*, and the north of *Dora*, upon the *Mediterranean*. It belonged (probably) to the Tribe of *Manasseh*, Josh. xix. 26." *Calmet*. No doubt both these places had their names from the fruitfulness of the soil.

soil. v. 1 Sam. xxv. 2. Jer. l. 19. Amos i. 2. Micah vii. 14, v. Bochart, vol. 2. p. 532, 533.

IV. As a N. כרמיל A kind of *purpura* or *purple fish*, which used to be taken near the last mentioned mount *Carmel*. Hence it is used for *purple* or *crimson*, 2 Chron. ii. 7, 14. iii. 14. v. Bochart, vol. iii. p. 725.

כרסמן

(From כרה to cut, and סמן To mark, impress.) To root up, to eradicate, as the wild boar doth a vine. occ. Psal. lxxx. 14. So the Vulg. exterminavit.

כרפס

Perhaps from כרה To cut, divide, and פס to diminish, a kind of *fine linen* made of the finest and *smallest* threads. So the Vulg. Carbasini. It occurs only Esther i. 6. and seems rather a foreign than a pure Hebrew word.

Perf.
et arab.
Hist. Tim.

ל

A Particle. It seems to be derived from אל and has very nearly the same uses.

1. To, unto, Gen. xxiv. 54. & al. freq.
2. With a V. of the infinitive, To, for to, Gen. i. 14. & al. freq. also, until, Lev. xxiv. 12.
3. Into, Lev. viii. 20. Cant. iv. 16.
4. For, because of, on account of, Num. vi. 9. Psal. cxix. 20.
5. After, Gen. vii. 10.
6. With an infinitive V. After that, Exod. xix. 1.
7. According to, Gen. i. 11. & al.
8. Of, concerning, touching, Gen. xx. 13.
9. For, instead of, Gen. xi. 3. as it were, Lam. i. 7.
10. For, for the use of, Gen. xlvii. 12.
11. Of time, At, about, Gen. viii. 11. Josh. x. 27.
12. Of place, it denotes nearness, At, about, before, with, Num. xi. 10. 1 Kings vi. 22. Exod. xiii. 7. & al.
13. It denotes Possession or property, Gen. xlviii. 5. לי הם Mibi sunt, They are to me, i. e. they are mine. & al. freq.

14. With, together with, Gen. xlv. 26.
15. Of, out of, Isa. liv. 12. Psal. xii. 7. Exod. xxxv. 34. Lev. vii. 26.

לא-ה

I. In Kal. and Niph. ~~To be tired, fatigued or spent, to faint~~ with labour, grief or the like, Gen. xix. 11. Exod. vii. 18. Job iv. 2. We (or if we) attempt to speak to thee תלאה wilt thou faint, be unable to bear it? comp. ver. 5. In Hiph. To make weary, or faint, Job xvi. 7. Isa. vii. 13. Micah vi. 3. As a N. תלאה travel, fatigue. Exod. xviii. 8.

II. לא a Particle denoting defect or negation.

1. Not, Gen. iii. 1. & al. freq. It is written לא Jer. xlix. 20.
2. Nay, no, 1 Sam. viii. 19.
3. Joined to Nouns, without, 2 Sam. xxiii. 4. 1 Chron. ii. 30.
4. It is frequently interrogative, (and so affirms in the strongest manner) though no sign of interrogation be added, as 2 Kings v. 26. Jon. iv. 11. Psal. cv. 28. Hof. ii. 2. & al.

לאב

To be dry, thirsty. It occurs not as a Verb, but as a N. fem. plur. תלאובת Droughts occ. Hof. xiii. 5. To confirm the above exposition the learned Bochart has observed, that ~~לוב~~ in Arabic denotes thirst, and that from this root a part of Africa was antiently called Libya, from its parched thirsty soil, according to that of Lucan, Lib. 1.

—per calidas Libyæ sitientis Arenas.

—Thro' thirsty Libya's burning sands.

The לובים or Libyans are mentioned in scripture, 2 Chron. xii. 3. xvi. 8. Dan. xi. 43. Nah. iii. 9.

לאט

I. To hide, involve in a covering. occ. 2 Sam. xix. 4. the King לאט את פניו covered his face. So the LXX. ἐκρυψε το προσωπον αυτου, and thus it is said of St. Peter, Mark xiv. 72. ἐπιβαλων ἐκλαιε, throwing his gown, viz. over his face, he wept. This interpretation of

of St. Mark, given by Theophylact, the reader may find embraced and defended by the learned Duport in his Notes on Theophrast. Char. Eth. ch. 2. In an intransitive sense, To be hidden, to lie hid. occ. Job xv. 11. As a N. לֹאֵט concealment, secrecy. occ. Jud. iv. 21. בִּלְאֵט in secret, secretly.

II. לֹאֵט Slowly, gently. See לֹא.

DER. Lat. Q? also the Latin latto, whence latent.

לֹאֵךְ

Occurs not as a Verb in Hebrew, but the true meaning of the root seems to be preserved in the Ethiopic, in which language the word signifies, To send; or spoken of the inferior, to serve, minister unto. Hence

I. As a N. מִלְאָךְ One sent, or employed by another, a messenger, a legate, an agent.

Like the word ἄγγελος in Greek, (whence Angel in English,) the Hebrew מִלְאָךְ is a word of Office, and determines nothing as to the nature of the being to which it is applied, whether that being be rational or irrational, animate or inanimate, or even divine and self-existent or created. It is applied to the second Person of Jehovah before his incarnation, Gen. xvi. 7, 10. xxi. 17, 18. xxii. 11, 12. xlviii. 16. & al. In the plur. to two Persons of the ever blessed Trinity in a human form, Gen. xix. 1. to an human messenger or ambassador, 2 Sam. ii. 5. xi. 19, 22, 23, 25. & al. to a priest, Mal. ii. 7. to the created agents of nature, Psal. ciii. 20, 22. civ. 4. cxlviii. 2, 3, 4. Job iv. 18. On the subject of Angels the reader would do well to consult the learned Mr. Bate's Enquiry into the Similitudes, &c. p. 30. As a N. fem. מִלְאָכָה A message, an embassy. occ. Hag. i. 13.

II. As a N. fem. מִלְאָכָה Service, ministration, work, Gen. ii. 2. Exod. xx. 9, 10. & al. freq.

DER. Lat. Lego, to send; whence Eng. legate, legacy. Also, the French laquais, whence lackey.

לֹאֵם

Occurs not as a Verb in Hebrew, but Verbs

which seem derived from this Root in Arabic signify, To meet together, to coalesce, agree, or the like, (v. Castell's Heptaglott Lexicon, under לֹאֵם.) As a N. לֹאֵם A people, a nation, a number of men consociated together, and composing a community, Gen. xxv. 23. & al. freq.

DER. Loam (tenacious earth) loom.

לֹב

Occurs not as a Verb in the simple form, (v. below לֹבֵב) but the idea seems to be, To vibrate, librate, move to and fro, or up and down. Hence

I. As a N. לֵב The Heart, from its vibratory motion, pulsation or beating. "This motion of the heart is wonderful; it continues to the utmost period of life, day and night, without a single moment's interruption, or intermission, and is performed more than an hundred thousand times every day." New and complete Dictionary of Arts and Sciences. Gen. xlv. 26. & al. freq. "The Scripture, saith Cocceius, attributes to the heart thoughts, reasonings, understanding, will, judgment, designs, affections, love, hatred, fear, joy, sorrow, anger, because when these things are in a man, a motion is perceived about the heart." This confirms the observation that the Hebrew language describes the passions by the effect they have on the body. v. Gen. vi. 5, 6. Exod. iv. 14. & al. freq.

II. The middle or inner part of any thing, as the heart is of the body, Deut. iv. 11. Jon. ii. 4. & al.

III. As a N. fem. in Regim. לֵבָה The heart. occ. Ezek. xvi. 30. Exod. iii. 2. But in the last quoted passage doth it not rather signify the brandishing flame from its vibrating motion? So the Targum explains it by שְׁלֵהוּבִית, the LXX. (MS. Alexand.) by φλογι, and the Vulg. by flamma; flame.

לֹבֵב I. To move, or toss up and down. It is spoken of cakes fried in a pan, or of pancakes. occ. 2 Sam. xiii. 6, 8. And she took the dough וְתִלְבֵּב and kneaded, וְתִלְבֵּב and tossed (it) in his sight, וְתִלְבֵּב and dressed the cakes. In this passage it is to be observed, that

بنی later costus c. lute

whiteness, white, Gen. xxx. 35, 37. & al.
freq.

II. As a N. לבנה (in plur. לבנים) *a brick*, from its *whiteness*, for in *Egypt* and *Canaan* they made bricks of a kind of clay, which, when burnt or dried, was of this colour. Hence as a V. *to make bricks*, Gen. xi. 3. & al. As a N. מלבן *brick-work*, *a brick-building* or *wall*. occ. Nahum iii. 14. Jer. xliii. 9. in this last passage the Vulgate renders it by Muro lateritio, *the brick-wall*.

III. As a N. לבנה *The white of the moon, the white light of its orb.* It answers to חמה the solar flame, with which it is joined in the only three passages where the word occurs in this sense, Cant. vi. 9. Isa. xxiv. 23. xxx. 26. v. *Hutchinson's Moses's Princip.* part 2. p. 463, &c. and Mr. *Pike's Philosophia Sacra*, p. 56, 57.

IV. As a N. לבנה A species of tree, the poplar tree, from its *whiteness*. occ. Gen. xxx. 37. Hof. iv. 13. In both passages the *Vulg.* interprets it *poplar*, in the latter the *LXX.* and *Aquila* render it λευκη. *white*. So *Virgil*,

— *Hic candida populus antro*
Imminet. Ecl. 9

Ecl. 9. lin. 41, 42..

—— Here o'er the grot
Hangs the *white* poplar —

V. As a N. fem. לבנה *Frankincense*, a resinous substance, produced from a tree growing in the East, particularly in *Arabia*. It is of a *whitish* colour, and the best is nearly pellucid, Exod. xxx. 34. & al. freq.

VI. As a N. **לבנון** *Lebanon* or *Libanus*, “ a famous mountain (or ridge of mountains) which separates *Syria* from *Palestine*. This name was given it in all probability by reason of the *snow*, with which it is always covered in many places. *Jeremiah* speaks of the snow of *Libanus*, ch. xviii. 14. And *Facitus Hist. lib. 5. ch. 6. Præcipuum montium Libanum erigit, mirum dictu tantos inter ardores opacum fidumque nivibus.* Of the mountains of *Judea* *Libanus* is the chief; and what is surprizing, notwithstanding the extreme heat of the climate,

לביא Occurs not as a Verb, but hence as a N. **לביא** A name of the *lion*, or of a species of that animal, so called from their heart, i. e. their courage and generosity, according to that of 2 Sam. xvii. 10. *And the man of courage also, whose heart is as the heart of a lion*, Gen. xlix. 9. Num. xxiii. 24. xxiv. 9. & al. So the Greek poets use *θυμολεοντα* *lion-minded* for courageous, brave, and thus in latter times our King Richard I. was called *Cœur de Lion*, *Lion's Heart*. The word is also used fem. for a *Lioness*, Ezek. xix. 2. and fem. plur. in Regim. **לביאות** Nah. ii. 13. This passage in *Nabum* proves that **אריה** and **לביא** are of the same species, and so justifies the application above made of 2 Sam. xvii. 10.

DER. *Leap, librate.* Lat. *Liber*, whence *liberty, liberal.* Saxon, *libban*, and *lþrian*, whence *live, also love.* Q?

לבט

~~To fall, tumble, occ. Prov. x. 8, 10. Hof. iv. 14. The LXX. in Prov. x. 8. render it by ὑποσκελισθησεται, shall be supplanted, tripped up.~~

DER. Lat. *Labor, lapsus*, whence Eng. *lapse*.
collapse, elapse, &c.

I. In Kal. *To whiten, make white.* occ. Dan xi. 35. In Hiph. *to be white.* occ. Psal. li. 9. Isa. i. 18. Joel i. 7. In Hith. *to be made white,* Dan. xii. 10. As a N. לבן

is perpetually covered with snow." Calmet. Whether this of Tacitus be strictly true, may be doubted. The authors of the *English Universal History* inform us, in a Note on vol. 2. p. 263. that "*Rauwolf*, who visited these cedars [of *Libanus*] about midsummer, complains of the rigour of the cold and *snows* here. *Radzeville*, who was here in *June*, about five years after him, talks of the *snow* that never melts away from the mountains. Other travellers speak to the same purpose, among whom our *Maundrell* represents the cedars standing in the midst of *snow*; but he was there in the month of *May*. From all this we might have formed a Judgment that the cedars stand always in the midst of the *snow*; but we are assured of the contrary by another traveller (*La Roque voyage de Syrie*, tom. 1. p. 89.) according to whom the *snows* here begin to melt in *April*, and are no more to be seen after *July*, nor is, says he, any at all left but in such clifts of the mountains, which the sun cannot come at; that the *snow* begins not to fall again 'till *December*, and that he himself, when he was there saw *no snow at all*; and it is probable he speaks nothing but the truth." However the *snows* lying on this mountain for seven or eight months in the year according to *La Roque's* account, is sufficient to shew the propriety of its being called in *Hebrew* לבן *white*. Thus the *Alps* had their name from אלבן or הלבן (the י being dropped) by reason of the *snows* with which they are always covered. v. *Bochart* vol. 1. p. 678. In like manner the *British Isle*, on account of its *white* rocks on the southern coast, was antiently denominated *Albion* from the same *Phœnician* word אלבן or הלבן to be *white*.

לבש

בשר

I. In Kal. To put on, clothe, Gen. xxvii. 15. xxxviii. 19. & al. freq. In Hiph. To cause to put on, to clothe, Gen. xxvii. 16. Exod. xxviii. 41. & al. freq. As a N. לבוש *A vesture, garment*, 2 Kings x. 22. Sometimes the word לבש is applied to *Jehovah*, who is said to be clothed with

majesty, strength, honour, or the like, (v. Psal. xciii. 1. civ. 1. Job xl. 5. & al.) To understand which expressions we must remember the glorious manner in which he vouchsafed to appear to his people in fire, light and clouds. v. *inter al.* Exod. xix. 16, 17. Ezek. ch. i.

II. In a metaphorical sense. To put on, be invested with Salvation, 2 Chron. vi. 41. Isa. lxi. 10. righteousness, Job xxix. 14. beauty, Isa. lii. 1. These and the like expressions plainly refer to that additional clothing which was instituted by God, and was emblematical of the clothing of Christ, his graces and righteousness. comp. Rom. xiii. 14. Gal. iii. 27. Eph. iv. 24. Rev. iii. 17. & al. So the opposite phrase of being clothed with shame, Psal. xxxv. 26. & al. refers to the nakedness of the natural man. (comp. Gen. ii. 25. iii. 7, 8, 9.) and his exposure to the divine vengeance.

III. The word is applied to the spirit of God coming upon, and investing a Man, Jud. vi. 34. 1 Chron. xii. 18. 2 Chron. xxiv. 20. and admirably expresses not only the superadded assistance of the Holy Ghost, but the sufficiency and continuance thereof. In the same manner St. *Luke*, in the New Testament, recording a speech of our blessed Lord, applies the word ἐνδύω, *endue, invest* to the Holy Spirit, Luke xxiv. 49. Tarry in the city of Jerusalem until ye be endued, invested (ἐνδυσθε) with power from on high. And by a like phrase the spirit is said to rest upon Christ and his disciples, Isa. xi. 2. 1 Pet. iv. 14.

לג

As a N. *A Log*, the smallest measure of capacity for liquids among the *Hebrews*. It contained about three quarters of a pint. It occurs not as a V. and the ideal meaning is uncertain, Lev. xiv. 10, 12. & al.

DER. The Gr. ληγω, *To cease*, and the Eng. *lag* and *lack*; in which words perhaps the idea of the *Hebrew* is nearly preserved.

לה

To faint, fail. So the *Chaldee Targum* אשתלה and the LXX. ἐξέλιπε. occ. Gen. xlvii. 18.

old letter tenuit panum. 216 tenuit nolo compositum e me. Sahik.

לה-להט

[156]

להט-להם

להלה In Hith. *To make oneself very faint, to tire oneself very much*, occ. Prov. xxvi. 18. as a Participle כמתלהלה *As he that tireth himself in throwing, &c.* Some form these words from ללל *to be mad*, and render them accordingly in both the above-cited passages. It is not denied but this Interpretation would make good sense in both, but I find not such a formation of words sufficiently authorized by similar instances, and the genius of the Hebrew language. The interpretation above given seems therefore the safest, and if right, we may venture to say that the roots לה and לא are nearly related to each other.

להב

Occurs not as a Verb in Hebrew, but with ש (for אשר) prefixed, it seems to be used as a Participle. Ezek. xx. 47. להבת שלהבת *The flaming flame*. So the LXX. ἡ φλόξ ἡ ἐξαφθείσα, *the kindled flame*; and in the dialectical languages להב signifies, as a Verb, *to flame, burn, inflame, kindle, set on fire*.

- I. As a N. להב and להבה *A flame of fire*, Jud. xiii. 20. Psal. lxxxiii. 15. & al.
- II. The blade of a sword, or iron head of a spear, from their flashing or glistening, Jud. iii. 22. 1 Sam. xvii. 7.
- III. As a N. fem. שלהבת *A raging flame*. v. among the Pluriliterals in ש.

להג

As a N. Meditation, study. u. l. Eccles. xii. 12. So the LXX. μελετη, and Vulg. Meditatio. It may be doubted whether the ל in this word be radical, and whether הג may not be considered as a N. from the Verb להג *to meditate*, and so the passage in Eccles. rendered ולהג *And TO much study (is or is annexed) weariness of the flesh*.

DER. If ל in להג be radical, Greek, λεγω *to speak*, and Latin lego, *to read*; whence Logic, logician, lecture, lection, &c.

להט

- I. *To burn, scorch up with great fierceness of heat*, Deut. xxxii. 22. Psal. cvi. 18. Mal. iv. 1. As a N. להט *flame, ignited matter*,

Gen. iii. 24. comp. Psal. civ. 4. Ezek. i. 4. II. As a N. masc. plur. in Regim. להטי *Incantments*. occ. Exod. vii. 11. The LXX. and Theodotion renders it by φαρμακείαι, *incantments by drugs*. And the word properly refers to the burning or beating their magical drugs in incantations, which frequently made a part of those infernal ceremonies, and no doubt was originally designed to do honour to, and procure the assistance of their gods, the fire and air. Thus the witch Canidia, in Horace orders her abominable ingredients

Flammis aduri Calpiciis.

Epod. 5. lin. 24.

To be burnt in magic flames.

Ovid in like manner describes another inchantress. Metam. lib. 7.

Passis Medea capillis
Bacchantum ritu, flagrantem circuit Aras,
Multifidasque faces, in fossâ sanguinis atrâ
Tingit, & infectos geminis accendit in aris
Terque senem flammâ, ter aquâ, ter sulphure lustrat.
Interea validum posito Medicamen Aëno
Fervet & exultat, spumisq; tumentibus albet.

Furious Medea, with her hair unbound,
About the flagrant altars trots around,
The brands dips in the ditches black with blood;
And at the altars fires th' infected wood:
Thrice purges him with waters, thrice with flames,
And thrice with sulphur, muttering horrid names.
Mean while in hollow bras the med'cine boils,
And swelling high, in foaming bubbles toils.

SANDYS.

DER. Light, (in the sense perhaps both of illumination and lenity.)

להם

In Hith. *To be soft, mild, gentle*. occ. Prov. xviii. 8. xxvi. 22. The LXX. render it in the latter passage μαλακοι, *soft*, and the Vulg. in both places, quasi simplicia, *as it were simple, undesigning*. comp. Psal. lv. 22. Prov. xx. 27, 30.

DER. A lamb.

* Old Æson, whom, by her incantments, she was to make young again.

להל

להל percupit - upit

להק

Occurs not as a V. in *Hebrew*, but is retained as a V. in the *Ethiopic*, in the sense of *growing, encreasing, augmenting*. As a N. fem. להקת *A large company or Assembly*. So the LXX. ἐκκλησίαν. α. λ. 1 Sam. xix. 20.

לוי

לוי-ה

I. To join, add, adjoin, couple, associate, Gen. xxix. 34. Psal. lxxxiii. 9. & al. As a N. לוי *An addition, so Aquila, προσθήκη, or rather (according to the LXX. who render it στεφανος, a crown) a wreath, a diadem.* occ. Prov. i. 9. iv. 9.

II. As a N. fem. plur. ליות *Coupled figures*. occ. 1 Kings vii. 29, 36. From a comparison of the former part of ver. 29th, with the latter, and with ver. 36. it appears that

Lions, Oxen and Cherubs, answer to Lions, Oxen and ליות coupled figures, and to Cherubims, Lions, and ליות coupled figures. These ליות then were cherubs, and doubtless those of the coupled kind, mentioned by Ezek. ch. xli. 18, 19. and having two faces, those of a lion and of a man in union. comp. Ezek. i. 10. and see כרב. This is further confirmed by their being attended in 1 Kings vii. 36. as in Ezek. xli. by the emblematic palm-tree. v. more in Mr. Bate's learned Enquiry into the Similitudes, &c. p. 132—35.

III. לו A Particle expressing the *Adhesion, attention, or cleaving* of the mind to any object of wishing.

1. Of wishing, *Would to God! O that!* Gen. xvii. 18. & al.

2. Of contemplating the object as present, Gen. i. 15. לו ישטמנו יוסף *Affuredly Joseph will hate us. Also, If, supposing such a thing actually to happen, Ezek. xiv. 15. Micah ii. 11.*

IV. As a N. It is applied in a metaphorical sense, to *borrowing* money or goods, and so binding or obliging oneself to the person who lends them. In Kal. *To borrow*. In Hiph. *To let another borrow of one, to lend*. Deut. xxviii. 12. will afford an instance of both להלוה ואתה לא תלוה

And thou shalt cause to borrow (lend to) many nations, and (as for) thyself thou shalt not borrow, i.e. Thou shalt thus make many nations be bound to thee, but thou shalt not bind thyself, or be bound to them. So Isa. xxiv. 2. כמלוה כלוה As the lender, so the borrower, or as the obligor, so the obligee. Sometimes the word כסף silver, or money is added to לוה in this sense, as Exod. xxii. 25. אם כסף תלוה את עמי. If thou shalt lend money (to) my people, or more literally, If, (in or by) money thou shalt bind my people, viz. to thyself. comp. Neh. v. 4.

V. As a N. לויתן v. the Pluriliterals.

לו Occurs not as a V. but as a Particle.

1. Of wishing, *O that! Would to God that!* occ. Isa. xlviii. 8. lxiv. 1.

2. Of denoting the mind's attention to the object, and considering it as present. *If, supposing that.* occ. 1 Sam. xiv. 30. But in this passage the word may very well be interpreted in the former sense. comp לוה III. above.

DER. Loan. Q.

ל

I. In Kal. & Hiph. *To turn aside, depart, decline*, Prov. iii. 2. iv. 21. In Niph. as a Participle *לולו perverse, but hath turned aside or declined from the right way*, Prov. ii. 15. iii. 32. As a N. לוות *perverse*, Prov. iv. 24. Isa. xxx. 20.

II. As a N. לון *The hazle, or hult-tree*, probably so called from its flexibility or readily turning any way. occ. Gen. xxx. 37.

III. As a Pron. לו *This, this here*, spoken of an object to which one turns, as if it were present. occ. Jud. vi. 28. 1 Sam. xvii. 26. 2 Kings iv. 25. לוה the same, Gen. xxiv. 65. So לוה Ezek. xxxvi 35.

DER. Loofe, lease, (lie, decline from truth.)

לח-ה

The idea of the word seems to be *smoothness* or the like. It occurs not as a Verb, but

I. As a N. לח in plur. לחות or לחות *A smooth table or plank of wood or stone*, Exod. xxiv. 12. Deut. ix. 9, 10. Prov. iii. 3. Cant. viii. 9. & al.

II. ל

II. It is spoken of the *viridity* of *vegetables*, or *floridity* of *animals*. Every one knows the *smooth*, *bland* and *agreeable* feel with which these are attended. Of *vegetables*, As a N. לח *smooth*, *fresh*, *green*, *not withered*, Gen. xxx. 37. & al. It is opposed to *יבש* *withered*, Ezek. xvii. 24. xx. 47. Of a man, לח or לחה *floridity*, *smoothness* of complexion, as opposed to the wrinkles, dryness and harshness of the skin in old persons. occ. Deut. xxxiv. 7.

III. As a N. מלוח *Green*. v. under לח IV.

IV. As a N. לחי *The Maxilla inferior*, or *lower jaw-bone* of an animal, ~~from its smoothness~~, Jud. xv. 15, 16, 17, 19. When spoken of man it may sometimes be rendered the *cheek*, but in those passages it seems properly to denote the *jaw-bone*. v. 1 Kings xxii. 24. Psal. iii. 8. Jer. iii. 30.

DER. A Leek. Also (Q?) Latin *lavis*, *smooth*, whence Eng. *levigate*, *legation*.

לחך

To lick, lick up, Num. xxii. 4. & al.

DER. Lick.

לחם

To cut in, incide, make an incision.

I. To cut, as with the teeth in eating, To chew, masticate, eat, Prov. iv. 17. & al. comp. Job xx. 23. As לחם *food*, whatever is cut by the teeth, and eaten. v. *inter al.* Lev. iii. 11. Psal. cxxxvi. 25. and because bread is (as we may say) the staff of life, the most usual and principal part of man's food, hence.

II. As a N. לחם *Bread*, freq. occ.

III. לחם as *אכל*, *בער* and other words expressive of *eating*, or the like, is applied to fire, Deut. xxxii. 24. לחמי רשף Consumed with burning heat.

IV. To cut, as with the sword or other weapon in fighting. comp. 2 Sam. xi. 25. To fight. Thus it occurs in *Kal.* Psal. xxxv. 1. lvi. 2, 3. comp. Jud. v. 8. but when used in this sense is most commonly in *Niphal*; to denote, says Cocceius, the mutual or reciprocal action in fighting, wherein, whilst one seeks to destroy his adversary he is himself exposed to his violence, Exod. i. 10. & al.

With ל following, it denotes *to fight for one*, or *on his side*, Exod. xiv. 25. but followed by ב Num. xxi. 1. & al. freq. by עם Deut. xx. 4. 2 Kings xiii. 12. by על Deut. xx. 19. Jer. xxxiv. 22. 2 Kings xiii. 12. by לא Jer. i. 19. xv. 20. it signifies *to fight against* or in *opposition* to another. As a N. fem. מלחמה *war*, *battle*, Gen. xiv. 2, 8. & al. freq. מלחמת the same. occ. 1 Sam. xiii. 22.

לחן

Chald. occurs not as a Verb, but as a N. fem. plur. לחנת *Concubines*. So the LXX. παρακατοι, and Vulg. Concubinæ. occ. Dan. v. 2, 23. The Targum uses the Ns. לחינא, לחינתא, and לחינתא in the same sense. Perhaps they are all derivations from the Heb. לח *smooth*, *delicate*, or, &c.

לחץ

I. To press, squeeze, crush. It is used both transitively and intransitively. v. Num. xxii. 25.

II. Metaphorically, To crush, oppress, as an enemy doth, Exod. iii. 9. Jud. i. 34. & al. comp. Exod. xxii. 21. xxiii. 9. As a N. לחץ *oppression*, Exod. iii. 9. & al.

לחש

I. To speak in a low voice, whisper, mutter. It occurs not as a Verb in *Kal.* but in *Hith.* to whisper together. occ. Psal. xli. 8. 2 Sam. xii. 19. As a N. לחש *a whispering*, *a low voice*, Isa. xxvi. 16. So the Vulg. Murmuris, murmur.

II. To whisper, mutter in that particular manner in which those who pretended to charm serpents did. It occurs in the form of a Participle *Hiph.* plur. Psal. lviii. 6. As a N. להש *a muttering incantment* of this kind, occ. Ecclef. x. 11. Isa. iii. 3. Jer. viii. 17. See הבר and for further satisfaction on this subject, let the reader consult the authors cited under that word, particularly the learned Bochart, vol. 3. p. 385. & seq.

III. As a N. masc. plur. להשים occ. Isa. iii. 20. As these are mentioned among the other parts of the head-dress, the word probably means a kind of *ear-rings*, made in such a manner, as when moved to yield a low tinkling sound. Vulg. Inaures, ear-ring.

לט—לט

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לטש—לל

To involve, entrap. occ. 1 Kings xix. 13. or passively, to be involved, or wrapt over. occ. 1 Sam. xxi. 9. Isa. xxv. 7. **בלט** In covert, covertly, secretly, occ. Ruth. iii. 7. 1 Sam. xviii. 22. xxiv. 5. As a N. **לוט** a covering. occ. Isa. xxv. 7.

II. As a N. A kind of gum. The LXX. and Vulg. render it *Stacte*, which is the purest kind of *Myrrh*, distilling from the tree of its own accord; but this is expressed by a different word, **נטף** which see. And the most probable interpretation of the N. **לט** seems to be that of *Junius* and *De Dieu*, who take it to mean *Ladanum*, or *Labdanum*. "This is a balsam or gum ouzing out of the leaves of the *Cistus* tree, which is common in *Cyprus* and some parts of *Arabia*. *Dioscorides* saith it is pulled off the beards of goats, who feeding upon those leaves, the viscous juice by degrees gathers and hardens into little lumps upon the hair. *M. Tournefort*, in his voyage to the *Levant*, describes the method of gathering this gum in *Candia*. He says, it is brushed off the shrub, in a calm day, by a sort of whip, to which it adheres; and after it is scraped off the straps, it is made into cakes of different sizes." Dr. *Quincy's* dispensatory. The above account is sufficient to shew that this gum might with great propriety be called by the Hebrew name **לט** (q. d.) the inwrapper) from its viscosity and stickiness, occ. Gen. xxxvii. 25. xliii. 10.

לטא Occurs not as a Verb, but as a N. fem. **לטא** A species of lizard, like a newt, called by the Arabs *wakra*, and remarkable for its adhering closely to the ground, which gives the reason of its name from the Hebrew, without recurring to the Arabic language to explain it, as *Bochart* doth, to which learned writer however, I am indebted for the interpretation of the word. See his works, vol. 2. 1073. The LXX. render it *καλαβότης*, and the Vulg. *Stellio*, a newt, occ. Lev. xi. 30.

לטש

I. To polish, burnish, as metals. occ. Gen. iv. 22.

II. To whet an edged instrument. occ. 1 Sam. xiii. 20. Psal. vii. 13. Iii. 4.

III. Spoken metaphorically of the eyes, To make to sparkle or glister as in Anger. occ. Job xvi. 9. The above are all the passages in the Hebrew Bible, wherein the word occurs.

לכר

I. To take, as a city or town in war, Deut. ii. 34. & al. freq. comp. Jud. vii. 24.

II. To take by lots, Josh. vii. 14. comp. 1 Sam. xiv. 41, 42.

III. To take or catch, as in a pit, snaring net, or the like, Isa. xxiv. 18. Jer. v. 26. xviii. 22. l. 24. As a N. fem. in Regim. **מלכרה** a trap, a gin. occ. Job xviii. 10.

IV. To take or catch, as a wild beast doth his prey, Amos iii. 4.

לל

Occurs not as a Verb, but the idea is evidently, To wind, to turn, or move round, or out of a rectilinear course.

I. As a N. masc. plur. **לולים** Winding stairs. So the LXX. *ἐλκντη*, and Vulg. *Cochleam*. occ. 1 Kings vi. 8.

II. As Nouns, **ליל** and **לילה**, The night. q. d. the deviatix. freq. occ. It seems properly to denote the dark condensed air on the back part of the earth, which was and is the principal cause of its deviation from a rectilinear to a circular course.

We are informed by *Moses*, Gen. i. 3. Then God said, Let light be, and light was. 4. And God saw the light, that it was good, (proper to perform the important offices intended for it) and God divided between the light and between the darkness (reciprocally changed the conditions of the celestial fluid by his own immediate power, as the sun and moon afterwards did, and still do, ver. 18.) Ver. 5. And God called the light day, (by the bustler) and the darkness called he night, **לילה** and there was evening and there was morning, one (the first) day. From the evening being mentioned first it is apparent, that the first push or action of the Spirit, when God divided between the light and between the darkness was on the evening

adherit. hinc et סלל Ps. 9.
quasi visco adhaerent pider

Quib illis lapidem lapidi.

P. 52. 2

Saxum

or western * side or edge of the earth, or in other words, that the earth was *impelled* or *pushed forward* from west to east. But the consequence of the division just mentioned must be, that the earth would *decline* from a rectilinear path the moment it began to move. For since it is an unvaried law of nature (confirmed by every possible experiment, and indeed by every breath we draw) that the grosser air constantly tends to rush into the finer, and will press against any intervening obstacle with a force proportionable to the different degrees of fineness on the one side and on the other; hence it is evident, that the air, being by the interposition of the earth made more gross on the back part thereof, than on that which was turned towards the center of light, must, as soon as the light began to act, have pressed on the said back part with a considerable force, and caused the earth to *deviate* from a right-lined course into a *diagonal* one, between the directions of the perpendicular and lateral impulse above mentioned, and as the same forces are now constantly kept up by the natural and mechanical action of the heavens, the earth must continue to move forward not in a right line, but (since the two forces approach to an equality) in an orbit nearly *circular*.†

III. As a N. fem. לילית Some night-bird. The noctua, strix, or screech-owl, or perhaps the nycticorax, or night-raven. ecc. Isa. xxxiv. 14.

ללא Occurs not as a Verb, but

I. As a N. fem. plur. ללות Loops, from their circular form, Exod. xxvi. 11. xxxvi. 11. & al.

II. לולא and לולי Particles compounded of

* The evening edge of the earth is very properly called the western, because as it is just entering into the darkened hemisphere, the sun always rises later to it than it does to the morning edge, which is just entering into the enlightened one, and is therefore called the eastern.

† For a further account of the scripture principles of philosophy in relation to the earth's motion, see Mr. Catcott's *Vera & veteris Philosoph. Principia*, and *An Enquiry after Philosophy and Theology*, ch. 2.

לל If, and לא or לי (denoting defect or negation) not. If not, unless, except, Gen. xxxi. 42. xliii. 9. & al.

DER. לול, לול. Q?

למד

I. To learn, like the English word *learn*, it is used both in the sense of learning oneself, and of teaching others, Deut. iv. 10. Jer. xii. 16. & al. freq.

II. As a N. מלמד A goad for oxen, the instrument by which they are broke to the plough and managed. And we find, Hos. x. 11. the word in a Participial form, מלמד taught, applied to this species of animals. occ. Jud. iii. 31. where we read, that Shamgar, the son of Anath, slew six hundred Philistines with an ox goad: And Mr. Maundrel, in his *Journey*, &c. informs us, that the ox goads which he had seen them still use in that part of the world, are of such a strength and form as to be a terrible weapon.

לל

I. In Kal. and Hiph. To remain, spend, or tarry the night. Pernoctari, q. d. to night, Gen. xix. 2. xxiv. 23, 25. & al. freq. As a N. מלון An inn, a place for travellers to spend the night in. But these places were very different from the present inns among us, and no doubt resembled the *Khanes* or *Caravansera's*, which, to this day, in the east rarely afford any other accommodations than bare walls and a wretched lodging. Travellers therefore in these countries are obliged to take their bedding, wine, oil and other provisions with them, Gen. xlii. 27. xliii. 20. comp. Gen. xlv. 23. Luke x. 34.

II. To remain, abide, Job xvii. 2. xix. 4. xxxix. 28. xli. 13. Psal. xxv. 13. xci. 1. Zech. v. 4. As a N. fem. מלונה a lodge, a dwelling, a cottage. occ. Isa. i. 8.

III. To murmur, growl, Exod. xv. 24. xvi. 2. Psal. lix. 16. & al. comp. Psal. civ. 20, 21. This sense of the word appears to be taken from wild beasts, who spend the night, especially when affected with hunger or thirst,

mutual colour
indignation

thirst, in growling, yelling, and murmuring. Hence it is with a most striking propriety applied to the *murmurings* of the children of *Israel*, *Exod. xv. 24. xvi. 2.* As a N. fem. plur. *תלונת* *murmurs, murmurings*, *Exod. xvi. 7, 8.*

DER. Lat. *luna* (the Moon) whence Eng. *lunar, lunation, lunacy, lunatic, sub-lunary.*

לע

I. To lick up, absorb, swallow down. occ. *Obad. i. 16.* used metaphorically, *Prov. xx. 25.* In a passive sense, *to be swallowed up.* occ. *Job vi. 3.* As a N. לע the throat, the gullet, q. d. the swallow, occ. *Prov. xxiii. 2.*

II. As Ns. תולע fem. תולעה, &c. A worm. The learned *Bochart* and others deduce these Nouns from לע to swallow, on account of the rapaciousness and voracity of these little animals (v. *Deut. xxviii. 39.*) but it seems more proper to place these words under תלע, which see.

DER. Lat. *lingo*, whence *linctus*.

לעג לעג לעג

To deride, sneer. So the LXX. *μυκτηρίζοντες* and Vulg. *Subfannabant.* α. λ. 2 *Chron. xxxvi. 16.* The *Chaldee Targums* often use the word in the same sense.

DER. *Laugh, &c.*

לעג לעג לעג

I. To stammer, stutter. As a Partic. in Niph. occ. *Isa. xxxiii. 19.* As a N. masc. plur. in Regim. לעג stammerings. occ. *Isa. xxviii. 11.* The *Syriac* frequently uses the word in this sense.

II. As a V. in Kal. and Hiph. with ל, ב or על following, To mock, deride, or more accurately, to stammer at, or to. Every one knows that when a man has a mind to make another ridiculous, he contemptuously mimicks his voice, speaking in an affected stammering tone. 2 *Kings xix. 21.* 2 *Chron. xxx. 10.* *Neh. iv. 1.* *Job xxi. 3.* *Psal. xxxv. 16.* Among the profligates לעג the makers of mock. מעג here seems to be a N. from לעג (the ל being dropped, as in מקח 2 *Chron. xix. 7.* and in מקחות *Neh. x. 31.* from לקח) and to this purpose the LXX. render the words *ἐξεμυκτηρίζοντες*

μυκτηρίζοντες, and the Vulg. *Subfannaverunt, subfannatione.*

DER. *Laugh. Q?* v. above לעג

לעג

Occurs not as a Verb. but as a N. לעג *Barbarous*, i. e. using a barbarous language, or rather pronunciation. So the *Chaldee Targum* ברבראי LXX. *Βαρβαρω*, Vulg. *Barbaro.* α. λ. *Psal. cxiv. 1.*

לעג

To swallow down eagerly, or at once, to gulp. occ. in Hiph. *Gen. xxv. 30.*

DER. (ע being transposed) To glut, whence *glutton, &c. to gloat. Q?*

לעג

Occurs not as a V. in *Heb.* but in *Arabic* signifies To reject, detest (*Abegit, procul abesse jussit Castell.*) Hence as a N. fem. לענה *Wormwood*, so called because animals reject, or refuse to eat it on account of its extreme bitterness. Also, metaphorically, bitterness, affliction. The LXX. generally render it by words expressive of its figurative sense, but the Vulg. most usually by *absinthium, wormwood*, and so *Aquila.* *Prov. v. 4.* *ἀψινθιον.* v. *Deut. xxix. 18.* *Prov. v. 4.* *Amos vi. 12.* v. *Martini Lex. Etymolog. in absinthium.*

DER. *Alecon, (scoundrel.) Q?*

לפת

Occurs not as a Verb, but no doubt the idea of the *Hebrew* word, as of the *Greek* ones, *λαμπω, λαμπτηρ, λαμπετάω, &c.* derived from it, is to shine, or the like. As a N. לפיד a lamp, burning torch, or firebrand, *Gen. xv. 17.* *Jud. vii. 16.* in plur. לפידים is twice written without the י Jod, *Jud. vii. 16.* *Ezek. i. 13.* לפידים is used for flashes of light or fire, *Job xli. 10.* comp. *Exod. xx. 18.*

DER. Gr. & Lat. *Lampas.* Eng. *Lamp.* Also, Lat. *limpidus*, whence *limpid, limpidness.*

לפת

To incline, or turn aside. It is used both transitively and intransitively. occ. *Jud. xvi. 29.* *Ruth iii. 8.* *Job vi. 18.*

DER. *Greek λαρος, Latin levus, English left (hand.) Q?*

Y

לפת

לץ-לקח

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לקח-לש

- I. In Kal. and Hiph. *To scorn, scoff*, Prov. ix. 12. Psal. cxix. 51. & al. As Ns. *לץ* a scorner, Psal. i. 1. & al. freq. *לצון* scorn, scorning, Prov. i. 22. xxix. 8. Isa. xxviii. 14. *מליצה חידות* a scoffing of (or in) parables. Eng. Transl. A taunting Proverb, Hab. ii. 6.
- II. As a N. *מליץ* An advocate. See under *מליץ* II.
- לצץ* In Hith. *To mock or illude oneself*, or perhaps absolutely *to mock*. occ. Isa. xxviii. 22. As a N. masc. plur. *לצצים* great scorners, those who scoff repeatedly and continually. occ. Hof. vii. 5.

לצר

Chald. Occurs not as a Verb, but as a participial Noun. *מלצר* A house-steward or butler. occ. Dan. i. 11, 16. Some interpret the word as a proper name, *Melzar*; but the ה emphatic prefixed shews it to be appellative.

לק

- I. *To lick, or lap with the tongue*, as a dog doth water or blood. occ. Jud. vii. 5. 1 Kings xxi. 19. xxii. 38.
- II. As a N. *ילק* A species of locust, which destroys the fruits of the earth, Joel i. 4. & al. v. Bochart, vol. 3. p. 445.
- לקק* *To lick, or lap again and again*. occ. Jud. vii. 6, 7. 1 Kings xxi. 19.
- DER. *Lick*.

לקח

To take or receive in almost any manner. It is a very general word, Gen. ii. 15. iv. 11. 19. & al. freq. As Nouns, *לקח* Instruction, learning, received by the disciple from his master, Deut. xxxii. 2. Prov. i. 5. (comp. ver. 3.) & al. *מקח* a taking or receiving. occ. 2 Chron. xix. 7. in plur. *מקחות* Things to be received for use, wares, merchandize. occ. Neh. x. 31. *מלקוח* capture, somewhat taken, Num. xxxi. 11. Isa. xlix. 24. & al. *קוח* a prison, which takes and detains men: So the French and English *prison* is derived from the French *prendre*, to take. occ. Isa. lxi. 1. As a N.

masc. plur. *מלקחים* a pair of tongs, so called from *taking hold*, Exod. xxv. 38. xxxvii. 23. & al. As a N. masc. plur. in Regim. *מלקוחי* the jaws which receive the meat. So Vulg. *Faucibus*. occ. Psal. xxii. 16.

לקט

To collect, gather together, Gen. xxxi. 46. xlvii. 14. & al. freq. As a N. *לקט* a gleaning. occ. Lev. xix. 9. xxiii. 22. *ילקוט* A scrip, a bag, a satchel, where things are collected. occ. 1 Sam. xvii. 40.

DER. Latin, *Legō, lectum*, to gather, whence *colligo*, &c. and the English, *collect*, *collection*, &c.

לקט miscuit. *לקש* universam.

- I. *To gather fruits*, as grapes. occ. Job xxiv. 6. *And the wicked will gather the vintage*, or cut (the grapes from) the vines. So the Targum, *יבסחון* they cut or crop. Vulg. *vineam vindemiant*.

II. As a N. *לקש* the latter growth of grass, the latter-math. occ. Amos vii. 1.

III. As a N. *מלקוש* the latter rain, which prepares the fruits for gathering, by making them swell and ripen. In Judea it falls about May, Deut. xi. 14. Joel ii. 23. & al. comp. Jam. v. 7.

DER. Latin, *Locusta*. English, *locust* (from their gathering or cropping the fruits of the earth.) v. *Martini Lex. Etymol. in Locusta*.

לש

- I. *To knead*, as dough, Gen. xviii. 6. 1 Sam. xxviii. 24. & al.

II. As a N. *לש* A lion. occ. Job iv. 11. Prov. xxx. 30. Isa. xxx. 6. The Rabbins will have it to signify an old decrepit lion; but as Bochart has well proved this is inconsistent with the import of Job iv. 11. and Prov. xxx. 30. to which I think we may add the only remaining passage, wherein the word occurs, viz. Isa. xxx. 6. The learned writer just cited observes, that both Aristotle and Pliny distinguish two kinds of lions, the one of a compact shape, and curled mane, the other of a longer shape and straighter mane; the latter of these, say they,

spania - (see note)
superius spectant

Lev -
retrahit leonem
valuit
potens

I did not till now believe it was possible for any dreaming etymologist to carry his absurdity to such an height. kneading his prey!

לש-לשם

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לשם-לתע

they, is more fierce and courageous, and this Bochart conjectures to be the species called in Hebrew **לש**. I see no necessity however to have recourse with him to the Arabic language to explain the word. **לש** seems a very proper Hebrew name for a fierce kind of lion, from his trampling upon, and as it were, kneading his prey with his paws. Micah v. 7.

III. As a N. **לשון**

1. The tongue of a man or animals, from its kneading the food in chewing. But see the Root **לש**. Exod. iv. 10. xi. 7.

2. Tongue, language, Gen. x. 5. Deut. xxviii. 49.

3. A bay or arm of the sea, from its form, Josh. xv. 2. 5. & al.

4. A piece of gold resembling a tongue, which the French call Un lingot d'or, a little tongue of gold, and we, corruptly from them, an ingot of gold, Josh. vii. 21, 24.

5. A tongue or flame of fire, Isa. v. 24. comp. Acts ii. 3. Hence, **לשון**

IV. **לש** is once used as a V. To accuse, speak against, q. d. to betongue, Prov. xxx. 10. and once as a Participle in Hiph. in the same sense. occ. Psal. ci. 5. where the LXX. render it by καταλαλᾶντα, speaking against.

לשד

Occurs not as a Verb, but the idea is, To be wet, moist, liquid. As a N. **לשד** moisture.

So the Chaldee Targum **רֹטְבִי**. occ. Psal. xxxii. 4. Also moist, liquid; and so when spoken of oil, fresh. occ. Num. xi. 8.

לשך

Hence as a N. **לשכה** A chamber, room, parlour, 1 Sam. ix. 22. 2 Kings xxiii. 11. & al. The word occurs not as a Verb in Hebrew, nor, so far as I can find, in the dialectical languages, and the ideal meaning is uncertain; but hence the Greek λεσχῆ, which, as Vulcanius on Calimachus hath observed, properly signifies an open place, where philosophers meet to discourse, &c. See Cocceius.

לשם

As a N. A kind of precious stone, a ligure.

So the LXX. λιγυριον, and Vulg. ligurius. "Theophrastus and Pliny describe the ligurius to be a stone like a Carbuncle, of a brightness sparkling like fire." Calmet. occ. Exod. xxviii. 19. xxxix. 12.

לשן

Occurs not as a Verb in Hebrew, but the Syriac (in Aph.) **לשן** is To turn about, twist, contort, (torsit, contorsit, Castell.) Hence, perhaps, as a N. **לשון** the tongue, &c. (v. above **לש** III.) which is so formed and furnished with muscles, as to be capable of the greatest variety of contorsions and flexures of any member of the body. As a V. **לשן** to speak against, q. d. to betongue.

I have above placed **לשן** as a derivative, under **לש** and am dubious whether it should be considered as a radical or a derived word, but must just observe, that I find no other *undoubted instance of a Verb made from a Noun, which is formed with a servile **ן** as the Verb **לשן** must be if the N. **לשן** be deduced from **לש**, but supposing **ן** in **לשן** radical, there are many examples of Verbs made in a similar manner from Nouns, as **הרף**, **קיץ**, **ימן**, **השמאל**, &c.

לתח

Occurs not as a Verb, but hence as a N. **מלתחה** A wardrobe, a vestry, a. l. 2 Kings x. 22.

לתך

As a N. A measure of capacity containing half a bomer, or cor. a. l. Hol. iii. 2.

לתע

To break in pieces, to communicate. occ. in Niph. Job iv. 10. The teeth of the young lions, **נחעו**, are broken. So the Vulg. Contriti sunt, **נחעו** is here, according to the general opinion, put for **נלחעו**, the **ל** being dropt, as it often is in the deflections of **לקח** and in **מעו** from **לעו**. Hence, as a N. fem. plur. **מלתעות** the dentes molores or grinders which comminute the food. occ. Psalms lviii. 7.

* Comp. **לקן**.

Y 2

P L U.

PLURILITERALS in ל.

לויתן *twisted*

As a N. *Leviathan*, from לוי coupled, and תן a dragon, i. e. a large serpent or fish. (v. under תנייה.) As the word תניין is used both for a land-serpent and kind of fish, so after comparing what *Bochart* and others have written on this subject, and considering it with attention, it appears to me that the compound לויתן the coupled dragon, denotes some animal that partakes of the nature, both of land-serpents and fish.

I. As a N. *A crocodile*, "which lives as well under water as on shore." *Watson's Animal World* displayed, p. 293. For a more particular description of the crocodile, see Job chap. xl. and xli. and *Bochart's* excellent comment on them, vol. 3. p. 769. & seq. occ. * Job iii. 8. xl. 20. It is used metaphorically for the Egyptians, Psal. lxxiv. 14. and so for other proud oppressors of God's church, Isa. xxvii. 1.

II. A whale, or some fish of the cetaceous kind. occ. Psal. civ. 26. This genus are known to bring forth their young alive, to suckle them with their dugs, to be furnished with lungs, and a wind-pipe, to make a roaring noise, and to have several other properties in common with land animals.

The above cited are all the passages wherein the word occurs; and we need not be surprized to find the same Hebrew word denote both a crocodile and a whale; for תנין is used in like manner for a chameleon and a species of owl. v. under נשם V. VI.

מ

A Particle. It is an abbreviation of מן from מנה To distribute, &c.

* Is there not in this verse an allusion to the punishment of some kind of criminals, who were cast to the crocodiles to be devoured by them? *Johnston* (Nat. Hist. de Quadruped. p. 143.) says that among some of the Indians these animals were formerly kept for this purpose.

I

1. From, by, Gen. ii. 2. Hof. vii. 4.
2. Without, Job xxi. 9. Micah iii. 6.
3. At, near, toward, of place, Gen. iii. 24. Exod xxxiii. 6. Ruth ii. 14. Jud. vii. 1. 2 Kings xviii. 10.
4. Before, in the presence of, Num. xxxii. 22. Jer. li. 5.
5. Against, Jer. iii. 20. Dan. xi. 8.
6. Of, concerning for, Lev. vi. 18. Josh. xxii. 24.
7. From, out of, Gen. ii. 23. xv. 4. & al. freq.
8. Rather than, more than, Deut. xiv. 2. Jud. ii. 19.
9. Because of, by reason of, Exod. vi. 9. & al. freq.
10. According to, Ezek. vii. 27.
11. With a Verb of the infinitive, Lest, that, not, Gen. xxxi. 29. Take heed to thyself, מרבר from speaking, or lest thou speakest to Jacob.
12. With ער or וער following, it may be rendered both, as well, Gen. xix. 11. They struck with blindness, מקטן וער גדול from small and even to great, or both small and great. comp. Deut. xxix. 10. Esther iii. 13.

מאד

Occurs not as a Verb, but the idea is evidently, To be strong, great, copious, vehement, or the like.

- I. As a N. מאד strength, ability, faculty, occ. Deut. vi. 5. 2 Kings xxiii. 25. So the LXX. render it by δυναμις and ισχυος, the Vulg. by Fortitudo and virtus.
- II. As a Particle, Very, very much, vehemently, Gen. i. 31. iv. 5. מאד repeated makes the meaning very intense. מאד מאד, most exceedingly, Gen. vii. 19. Num. xiv. 7. ער מאד Even exceedingly, to a very great degree, Gen. xxvii. 34. Isa. lxiv. 12.

DER. Mad. Q?

מאה

As a N. of number, an hundred, Gen. vi. 3. It is often written מאת like a N. Subst. in Regim. and so may most properly be rendered as a substantive, a century, Gen. v. 3. & al. freq. In plur. מאות Hundreds, several

several hundred, Gen. v. 5, 7. & al. freq.
מאתים *Two hundred*, Gen. xxxii. 14.
 As a N. fem. plur. **מאות** *Centuries, companies of a hundred men each.* occ. 2 Kings xi. 4, 9, 10, 15.

מאם

Occurs not as a Verb, but hence

I. As a N. **מאום** *Any thing.* occ. Job xxxi. 7. but most usually as a N. fem. **מאומה** *Any thing any thing at all, or whatever,* Gen. xxii. 12.

II. Chald. from the Heb. **מאום, מום** *A blot, blemish,* Dan. i. 4.

מאן

I. *To reject, refuse,* Gen. xxxvii. 35. & al. freq.

II. Chald. N. plur. masc. **מאניא** and **מאני** (from the Heb. **מין** *to distribute*) *Vessels, instruments, utensils.* It answers to the Heb. **כלי** Ezra v. 14. Dan. v. 2. & al.

מאס

To reject with contempt or disgust, as vile and worthless, to despise, refuse, Psal. cxviii. 22. Isa. vi. 30. & al. freq. When followed by **ב** it might most literally be rendered, *to nauseate, to be disgusted at,* Lev. xxvi. 15, 43. & al. Should not **ימאסו** Psal. lviii. 8. be rendered, *Let them become vile or refuse?* The LXX. render it *ἐξεδενασθησονται, They shall be esteemed as nothing,* and the Vulgate *ad nihilum devenient, they shall come to nothing.* The Ethiopic (according to Walton) *they shall be despised* As a N. **מאוס** *refuse, vile.* occ. Lam. iii. 45.

מאר

In Hiph. *To prick, fret, corrode.* It is applied to the leprosy, Lev. xiii. 51, 52. xiv. 44. to a thorn, Ezek. xxviii. 24. non al. occ.

DER. *To mar, murrain.* Q?

מג

I. *To dissolve, melt,* as the earth by rain. v. Psal. lxxv. 11. comp. Amos ix. 5.

II. *To dissolve, melt* for fear. This is the well-known effect of that passion on the

body. v. Psal. cvii. 26. Exod. cxv. 15. Josh. ii. 9.

מגג *To dissolve, melt very much,* Psal. lxxv. 11. Isa. lxiv. 7.

DER. *Muck* (*Mug, muggy, (moist, damp.)*)

מגד

Occurs not as a Verb in *Hebrew*, but Verbs from this Root in *Arabic* signify, *To excel, exceed in glory, honour, or praise.* As a collective N. **מגד** *Precious fruits, valuable produce, delicacies.* occ. Deut. xxxiii. 13, 14, 15, 16. in plur. **מגדים** occ. Cant. iv. 13, 16. vii. 13. As a N. fem. plur. **מגדנות** and **מגדנת** *precious things, things of value.* occ. Gen. xxiv. 53. 2 Chron. xxi. 3. xxxii. 23. Ezra i. 6.

ל **מגל** v. under גל XIII.

מגן

I. *To give up, deliver,* occ. Gen. xiv. 20. (So the LXX. *παρεδωκε*) Hof. xi. 8. Prov. iv. 9. *A crown of glory,* **תמגנך** shall she deliver to thee, Eng. Transl.

II. As a N. **מגן** *A shield,* v. גן III.

מגד

To thrust or throw down. occ. Ezra vi. 12. Psal. lxxxix. 45. Ezek. xxi. 12. It is also used in the Chaldee Targums in this sense, as in Ezek. xxxix. 3.

DER. Lat. *Migro.* Q? whence migration, emigrate, &c.

מד

I. *To measure in length and breadth,* Num. xxxv. 5. Ezek. xl. and xli. freq. in capacity, Exod. xvi. 18. Ruth iii. 15. As a N. **מד** *a measure,* Job xi. 9. Jer. xiii. 25. fem. **מדה** the same, Exod. xxvi. 2. Lev. xix. 35. & al. freq. also *an apportioned tax or tribute,* Ezra iv. 20. vi. 8.

II. As a N. **מד** *A long robe, a garment of equal size and length, and so commensurate with the body,* Lev. vi. 10. plur. in Regim. **מדי** 1 Sam. iv. 12. & al. and fem. **מדות** Psal. cxxxiii. 2.

מדד *To measure entirely, or completely,* Deut. xxi. 2. Isa. xl. 12. & al. freq.

DER.

eject v. m. ex ore.
&c. &c. &c. saliv. & succ.

DER. *To mete, meet, meed*; Gr. *μετρον* whence *metre, metrical*. Lat. *Modus*; whence *mode, mood, moderate, &c.*

III. *ו. מדר*

V. *ידע. מדר*

מה

I. As a Pron. *Who, which, what*, with an interrogation, Gen. iv. 10. Zech. i. 7. without an interrogation, Exod. ii. 4. Num. xxiii. 3.

2. As a Particle, *How?* Gen. xxviii. 16. *How? in what manner?* Exod. x. 26.

3. *Wherefore? why?* Psal. xlii. 12.

II. As a V. in Hith. *To be amazed, astonished, to wonder, to (be ready to say) what? how?* Gen. xliii. 32. Ecclef. v. 7. & al. As a N. *אמיהון* Astonishment, amazement, Deut. xxviii. 28. Zech. xii. 4.

III. *מי* A Pron. relative, applied to persons only.

1. *Who*, with an interrogation, Gen. xxiv. 65. & al. freq. without an interrogation, Gen. xliii. 22. & al. It hath sometimes a negative or prohibitory sense, as 2 Sam. xviii. 12. *Take care, who—מי* i. e. left any one.—

2. *Whosoever*, Exod. xxiv. 14. Jud. vii. 3.

IV. *מו* A syllabic Adjection used after the Particles *ב, כ, ו* (as the Latin *quidem*, from *quid, what*, is after some Particles in that language.)

1. *במו* In. Job xxxvii. 8. Psal. xi. 2.

2. *כמו* Like, as, Exod. xv. 5. (v. כ) under כה V. Repeated, *As, so*, 1 Kings xxii. 4. & al.

3. *למו* To, for, at, Job xl. 4. xxvii. 14. xxix. 21. v. ל.

מהמה As a V. in Hith. *To delay, dally, to stay, to ask questions, what, what? How, how? To stand still—I shall—I, (as we say.)* Gen. xix. 16. xliii. 9. & al.

מהל

To mix, mingle. So the LXX. Sym. and Vulg. As a Part. *pabal מהול* a. l. Isa. i. 22.

DER. French, *meler*, (to mix.) Q? whence *pele-mele*, and English *pell-mell*.

מהר

I. *To haste, hasten*, Gen. xviii. 6. & al. freq.

II. In Niph. *To precipitate, fall headlong*. occ.

Job v. 13. *And the council of the froward*

ומהרה is carried headlong. Eng. transl.

As a Participle in Niph. *נמהר* *hasty, pre-*

cipitate, rash. occ. Isa. xxxii. 4. xxxv. 4.

Hab. i. 6.

III. As a N. *מהר* A dowry or portion, which

the husband gave to his bride, or her fa-

ther, as a kind of purchase of her person.

This is to this day the practice of several

eastern nations. The Hebrew name seems

derived from the *alacrity* and *readiness* with

which this dowry was paid. occ. Gen.

xxxiv. 12. Exod. xxii. 16, 17. 1 Sam. xviii:

25. Once it occurs as a Verb. *To endow*,

Exod. xxii. 16.

DER. *To marry* Q?

מום

As a N. A spot, a blemish, both in a natural and spiritual sense, Lev. xxi. 17, 18. 2 Sam. xiv. 25. Deut. xxxii. 5.

DER. Gr. *Μωμος*. Eng. *maim*.

מוזה

To consume or be consumed. So the LXX.

τενομενοι, and Vulg. *confumatur*. As a

Participle plur. masc. in Regim. a. l. Deut.

xxxii. 24.

מוח Chald. *To beat with fire*. occ. Dan. iii.

19. comp. *אזיה*

מוז

To mix or mingle liquors together. As a N.

mixed wine. So the LXX. *κραμα*. a. l.

Cant. vii. 2. Though it occurs not as a

Verb in Hebrew, yet the Chaldee Targum

uses it as such in the sense of *mixing* or

tempering liquors. v. on Psal. cii. 10. Prov.

ix. 2. in both which passages it answers to

the Hebrew *מסך* and perhaps is properly

a dialectical variation from it.

DER. See under *מסך*.

מום

Occurs not as a Verb, so the ideal meaning is uncertain. But

I. As a N. *מוח* A girdle or belt, fastened round the middle of the body. So the

LXX. *ζωνη*, and Vulg. *Zona*. occ. Psal.

cix. 16.

II. Because

colours and

figures

are

found

in

the

body

of

Sehah.
Kamus.
Jes. lit.
Kamus.

Sehah.
Kamus.
Jes. lit.
Kamus.

gr a Su
Vlexiter
nadero
manif
exp laudare
no te
I tenetur.

Hand-
chromotype
facsimile
of the
original

مصحف الدوله

Can
twice

omnibus
Lignis.

it. present.

Depl. h. t.
Benedicamus
Deus.
alut color

Sehah

850
mes. 1850
qu. 1850

let. g. tar
A
استغفر

٢٠ medulla. pulpa. adeps culic. &c. &c.
 hinc proverbium. في الجوفاء culicis medulla.

si sit radicalis, est forsan. *Il nous est a patee et extrait a patee*
 se extulit des, si non. *Il a bnt profectus est per semum*. *projectio rei*.
Kamus.
 expandit. *מחר-מט* [168] *מטה-מים*

parjeul
 cadere hnt.
 cadit. *מחר*
 hnt. *מטה*
 hnt. *מים*

Chap. V.
 Mem. hnt.

II. *מחר* is used for *Commutation* or *change*,
 of time, as of to-morrow for this day.
 Hence *מחר* to-morrow, Gen. xxx. 33.
 Exod. viii. 10. & al. freq. *מחרת* the
 same, Gen. xix. 23. *מחר* also denotes
 time at a greater distance, *time to come*,
 Exod. xiii. 4. Deut. vi. 20. Josh. iv. 6.
 DER. *Morrow, morn, morning*. Q?

מט
 Denotes the *Diminution* or *dissolution* of *adhe-*
sion or *support*, and the effects of such di-
minution or *dissolution*.

I. To decay, rot, be dissolved, Job xli. 14.
 (or 23.) *יזק עליו לא ימוט* What is con-
 creted upon him (his scaly flesh) cannot be
 dissolved, or broken. So Psal. xciii. 1.
 xcvi. 10. The globe also *תכון* is made firm,
בל תמוט that it may not be dissolved or
 decay. comp. Psal. civ. 5. So Psal. xli.
 3. We will not fear *בהמיר ארץ* in the
 earth's being changed, *ובמוט הרים* and in
 the mountains being dissolved in the midst of
 of the sea. comp. Isa. xxiv. 19. Isa. xli. 7.
 ויחזקרו And he strenghteneth it (the idol) with
 nails *לא ימוט* that it may not fall to pieces.

II. To shake, nod, totter, stagger. v. Levit.
 xxv. 35. Deut. xxxii. 35. Psal. x. 6. xiii.
 5. xli. 7. & al. freq.

III. As a N. *מוט* A bearer, a pole to carry
 with, whereby the tendency of things, ac-
 cording to the force of gravity, or (more
 properly speaking) according to the com-
 pressure of the expansion is destroyed, and
 they are moved in a direction different
 thereto, Num. iv. 10, 12. & al. As a N.
 fem. *מוטה* a yoke, properly that part which
 goes over the neck, Jer. xxviii. 10. 12,
 13. Lev. xxvi. 13. Isa. lviii. 6, 9. v. Hut-
 chinson's Moses's Princ. Part 2. p. 306.

IV. Chald. *מטה* and *מטא* To reach unto,
 come to, or upon, Dan. iv. 8, 17, 21. This
 word is perhaps a derivative from the He-
 brew *נטה*.

V. *מטה* A bed, below. v. *נטה*. V. VIII.
 As a V. in Hith. *התמוטט* To be dissolved
 entirely, or totter exceedingly, occ. Is. xxiv. 19.

DER. Lat. *muto*, whence *mutable*, *mutation*,
per-mute, *com-mute*, also, *moth*, *motion*. Q?

To send, cast, dart or shoot forth. occ. as a
 Part. act. plur. in Regim. *משחוי קשת*
persons shooting with a bow, Gen. xxi. 16.
 The antient versions are agreed, that *shoot-*
ing, or casting, is the meaning of the word.
 And it seems formed in the same manner
 as the Partic. plur. Hith. *משחויים*, Gen.
 xxxvii. 9. & al. from *שחה* which see. So
מטחוי may most properly be considered as
 formed from the quadrilateral Verb, *מטח*.
 The Lexicons in general place this word
 under *טח* making the *מ* servile, but to
 me it rather seems that the *מ* is radical,
 because I cannot perceive any connection
 the sense of the word *מטחוי* in Gen. has
 with the undoubted meaning of the Root
טח, which see.

DER. (Lat. *Mitto* (to send) whence *e-com. ad-*
mit, &c.

מטל
 Occurs not as Verb in the Hebrew, but in
 Arabic, the Verb signifies, *To hammer*,
forge, beat out by hammering, as Smiths do
 iron. As a N. *מטיל* a forged bar. a. l.
 Job xl. 13. (or 18.) The LXX. render
מטיל ברזל in this place *καυτός χυτός*, cast iron.

DER. *Metal*.

To rain. It occurs not as a Verb in Kal. but
 in Niph. *To be rained upon*. occ. Amos iv.
 7. In Hiph. *to rain, to cause to rain*, Gen.
 ii. 5. & al. freq. As a N. *מטר* rain, a
 shower of rain, Exod. ix. 33. Num. xi. 17.
 & al. freq.

DER. *Mother, motherly*.

As a N. masc. plur. *Waters*. There seems
 no room to doubt but this word is pro-
 perly of the Root *מח* or *מ* *To tumultuate*,
 and that *water* is thence denominated in
 Hebrew, because so susceptible of, and fre-
 quently agitated by tumultuous motions.
 Thus the sea is called *ים* for the same rea-
 son, Gen. i. 2, 6. & al. freq. comp. *ים*.

II. *מנה* v. *מין*

ימר v. מיר

מד

מך

I. *To decay, fall to decay, as a house*, Eccles. x. 18.

II. *To fall to decay, grow poor, be impoverished, weakened, as a man*, Lev. xxv. 25. Psal. cvi. 43.

DER. *Muck, meek*. The Lat. *macies*, whence *emaciate*, &c.

מכר

I. *To deliver up, give up to another*, Deut. xxxii. 30. It is joined with בִּיר into the hand or power, Jud. ii. 14. iii. 8. iv. 2. & al.

II. *To sell, or properly to deliver up a thing to another for a price*, Gen. xxv. 31. & al. freq. So the Greek word ἀποδιδωμι, (by which the LXX. generally render our Hebrew מכר) signifies in different deflections, both *to give* or *give up*, and *to sell*. The LXX. once translate it by παραδιδωμι, *to deliver up*, Neh. v. 8. As Nouns, מכר *Ware, merchandise*. Neh. xiii. 16. also, *a price*, Prov. xxxi. 10. מכר *a selling, a sale, a thing sold*. Lev. xxv. 14, 25, 27. & al.

III. The Nouns plur. in Regim. מכרות, מכרותי, מכרותי are generally placed under this Root in the Lexicons, and by some rendered by the words *Commercia, negotiationes, traffick, negociations*, or the like. But the opinion of Cocceius seems the truest, that these should be referred to the Root כרה *to dig*, for the *origination* of a people is denoted by parallel expressions, Isa. li. 1. And these words seem plainly to relate to the *origin* or *nativity* of the people to whom they are applied. Accordingly, the LXX. renders מכרותי Ezek. xvi. 3. by ἡ ρίζα σου, *so the Vulg. Radix tua, thy root*. מכרותי Ezek. xxi. 30. LXX. ἰδία, *thy own, proper*, Vulg. Nativitatis tuæ, *of thy nativity*. מכרותי Ezek. xxix. 14. LXX. ὅθεν ἐληφθῆσαν, *whence they were taken*. Vulg. Nativitatis suæ, *of their nativity*. The above are all the passages wherein the words occur in this sense. For מכרותיהם Gen. xlix. 5. see under כרת I.

DER. (כ and ר being transposed) the Latin *Merx, merces*; whence English, *Merchant, mercantile, merchandise*, &c. also *market*.

מל-ח

To cut or pluck off, to separate a thing from what it before adhered to, to divide, into breaks or parts.

I. *To cut off, as a flower, fruit, corn, grass*, Job xiv. 2. xviii. 16. xxiv. 24. Psal. xxxvii. 2. xc. 6.

II. In Hiph. *To cut off, or cut to pieces, as an enemy*, Psal. cxviii. 10, 11, 12.

III. *To circumcise, cut off the foreskin*, Gen. xvii. 23. xxi. 4. & al. In Niph. *To be circumcised*, Gen. xvii. 11. (So the LXX. περιτμηθησθεσθε) Gen. xvii. 26, 27. & al. Hence the word is applied to the heart, Deut. x. 16. xxx. 6. Jer. iv. 4. and denotes the cleansing it from carnal lusts by spiritual circumcision thro' Christ. comp. Rom. ii. 29. Col. ii. 11. As a N. מולח *Circumcision*. occ. Exod. iv. 26. The Lexicons make this word plural, but the LXX. Symmachus, and the Vulg. render it in the singular form, the two former by περιτομης, the latter by Circumcisionem.

A late learned writer is of opinion, that circumcision was one of the original institutions enjoined to Adam and his descendants on the fall. This he founds principally on the propriety of such a mark in the flesh, to remind men of the necessity of mortifying those desires which were the cause of Adam's seduction, v. Gen. iii. 17. on the frequent allusions of scripture to the spiritual meaning of circumcision, and on the * antiquity of this custom among several nations, particularly the Egyptians, who cannot be supposed to have derived it from Abraham or his descendants. See Lord President Forbes's Works, vol. i. p. 154. Edinburgh Edit.

* Herodotus speaking of circumcision, as practised by several nations says, (Lib. 2. cap. 104. Edit. Gale) "Αὐτῶν δὲ Αἰγυπτίων καὶ Αἰθιοπῶν καὶ ἔχω εἰπεῖν ὅτι οὐτερον παρα τῶν ἰσχυρῶν ἐξεμάθεν· ἀεχαιον γὰρ δὲ τι φαίνεται εἶναι. As to the Egyptians and Ethiopians, I cannot say, whether of these learned it from the other; for it appears to be a very antient custom." The inhabitants of Mexico practised a kind of circumcision when the Spaniards came there. See Ceremonies and Religious Customs of all Nations, vol. 3. p. 162, 163.

malique de oultre detre saint :

est radical

est radical

מל

[170]

מל

et formica:

IV. As a N. **נמלה** (formed with an initial, as **נרנן** *A whisperer*, from **רנן** to whisper) plur. **נמלים**, *An emmet or ant*, so called from their cropping off the buds from the corn, which they lay up for their winter's provision, in such a manner as to prevent its growth. *Pliny, Nat. Hist. Lib. 11. ch. 30. affirms this for fact in these words, Semina arrosa condunt ne rursus in frugas exeant à terrâ. So Abbé Pluche, speaking of these little animals, "Their next prevailing passion is to amass a store of corn or other grain that will keep; and lest the humidity of the cells should make the corn shoot up, we are told, for a certainty, that they gnaw off the buds which grow at the point of the the grain." Nat. displayed, vol. 1. Dial. 8. v. Bochart, Vol. 3. p. 588, who cites many other writers that assert the same fact, occ. Prov. vi. 6. xxx, 25. The reader would do well to consult the learned Bochart's excellent Comment on these passages, vol. 3. p. 591-602. It may be worth observing, that our English *emmet* seems derived from the Greek *ἐμμητος*, *harvest*, a collection of corn.*

it is very far from worth while to make such a collection of corn.

V. To divide one's voice into breaks, or into distinct sounds, to articulate, speak articulately. It occurs not as a Verb simply in this sense, (v. below **מלל**) but hence as a N. **מלה** a word, an articulate sound, Psal. cxxxix. 4. Also, a speech consisting of articulate sounds, 2 Sam. xxiii. plur. **מלים** and in a Chaldean form **מלין** Job iv. 2. vi. 26. xii. 11. & al.

VI. As a N. **המלה** a noise. v. **המל**

VII. **מול** is used as a Particle, but still retains the radical idea of dividing, in the sense of termination, extremity, or the like. So Deut. xi. 30. *Which dwell in the champaign, מול גלגל* in the border of, (or bordering upon, or terminated by) Gilgal. The word may be rendered *near, towards, hard by, over-against*. v. 1 Sam. xiv. 5. Deut. ii. 19. Exod. xviii. 19. Josh. xviii. 18. In like manner, **אל מול** *In the extremity, at or to the boundary, or borders, in the*

neighbourhood, over-against. v. Josh. viii. 33. Exod. xxxiv. 3. Josh. ix 1. **למול** in a Chaldean form) over-against. occ. Neh. xii. 38.

VIII. Chald. **מלה** (for the Hebrew **מלא**) *To fill or be filled*. occ. Job viii. 21. xxxii. 18. Ezek. xxviii. 16. As a N. **מלו** full, complete, Ezek. xli. 8.

I. **מלל** *To cut off entirely* occ. in Niph. Psal. xc. 6. In Hith. *To be divided or broken in pieces*. occ. Psal. lviii. 8. **ידרך חצו כמו תמללו** *Let each of them send forth his arrows, (but) let them be as it were broken, shivered to pieces*. Symmachus, though he preserves the sense of **תמללו** renders the passage somewhat differently, *ὁ τεύων το τόξον αὐτὸς θρυπνόμενον ὡς τὰ θρυπτομένα, Let him that bendeth his bow be confounded as things that are broken in pieces*.

II. As a N. fem. plur. **מלילות** *Ripe ears of corn, which are separated or cut, as it were, into a great number of cells for grains*. occ. Deut. xxiii. 25.

III. As a N. **מלל** *To speak articulately*, which is effected by many broken sounds or words, separated and distinct one from another. (v. above **מלה** V.) *to speak, say*. occ. Gen. xxi. 7. Job viii. 2. xxxiii. 3. Psal. cvi. 2.

מלא (The final **א** inverting the meaning of **מלה**) imports a negation of, or opposition to cutting off or diminution, so denotes *fulness, completion* or the like.

I. As a V. in Kal. **מלא** *To be full or filled*, Gen. vi. 13. Exod. viii. 21. & al. freq. also in a transitive sense, *to fill, make full*, Gen. i. 22. xxi. 19. xxiv. 16. & al. freq. In Niph. *to be filled*, Cant. v. 2. In Hith. *to fill, satiate, glut oneself*. occ. Job xvi. 10. *Together עלי תמלאון they glut themselves with me, i. e. with my misery*. So the Vulg. *Satiatus est pœnis meis*.

II. Of time. *To fulfil, complete accomplish, or passively, to be fulfilled, &c.* Gen. xxv. 24. xxix. 21, 28. Exod. xxiii. 26. & al.

III. **מלא אחריו** *To fulfil after, i. e. fully to follow*, Num. xiv. 24. xxxii. 11, 12. Deut. i. 36. Josh. xiv. 8, 9, 14. 1 Kings xi. 6. This I take to be the true interpretation

he was rich
the poor rich with my misery.

tion of the phrase, and that to complete the sense *ללכת* to walk or go, is to be understood. comp. Deut. xi. 28. xxviii. 14. Jud. ii. 19. 1 Kings xxi. 26. 2 Kings xxiii. 3. 2 Chron. xxxiv. 31. *Noldius* observes, Not. 90. that a like ellipsis occurs 1 Sam. xviii. 27. *וימלאום למלך* And they fulfilled them to the King, i. e. to give them to the King.

IV. *מלא יד* To fill the hand, i. e. to consecrate to the priest's office. This phrase is taken from that solemn ceremony ordained, Exod. xxix. 22, 25. whereby certain parts of the sacrifices were put into the hands of the priests at their consecration, and they thereby confirmed in the right of offering to God gifts and sacrifices. v. Exod. xxviii. 41. xxix. 9. xxxii. 29, &c. comp. Heb. v. i. viii. 3, 4. The expression is also applied to superstitious consecrations, no doubt because the same ceremony was observed in them, 1 Kings xiii. 33. 2 Chron. xiii. 9. *איל מלאים* a ram of consecration, i. e. a ram with parts of which the hands of the priests were filled at their consecration, Exod. xxix. 22.

V. *מלא מלאות אבן* literally, To fill up fillings of stone, i. e. to fill the socket with a stone, or to set a stone in the socket or cavity made to receive it, Exod. xxviii. 17. So ver. 20. *מלאותם* their fillings, or enclosings, ch. xxxiv. 9. *אבני מלאים* stones for filling up, i. e. stones to be set. comp. ch. xxxix. 10.

DER. *Maul*, *mall* (mill, meal, ground corn) old Eng. *to mett*, (speak.)

מלה

I. In Niph. To dissolve, be dissolved, to melt away. occ. Isa. li. 6. The heavens shall be dissolved like smoke. *Aquila* renders it *ὑλοθησεν*, are comminuted, *Symmachus*, *ἀλισσεν*, shall melt like salt, Vulg. liquefcent, shall melt; and St. Peter plainly alluding to this passage, 2 Epist. iii. 12 uses the word *λυθησονται*, shall be dissolved. Whoever considers how prodigiously subtle the particles of smoke are, and into how large a compass a small quantity of

it may be dissipated, will want no further illustration of this Verb.

II. As a N. *מלה* Salt, all kinds of which are fusible by fire, and will dissolve in water in such a manner as to disappear in it, Lev. ii. 13. Job vi. 6. Hence as a Verb in Hiph. to salt or be salted, Lev. ii. 13. Ezek. xvi. 4. & al.

Every one almost knows the use of salts in cleansing various things, and preserving flesh, fish, &c. from corruption. Hence, as all the sacrifices were to typify him who knew no sin, we have that command, Lev. ii. 13. And every oblation of thy meat-offering shalt thou season with salt, neither shalt thou suffer *מלה ברית אלהים* salt the purification of thy Aleim to be lacking from thy meat-offering; with all thine offerings thou shalt offer salt. Observe the expression, *מלה ברית אלהים* salt the purifier of, (i. e. appointed by) thy Aleim. This shews that salt, added to all the sacrifices was a type of the purity, or sinlessness of Christ, and of that which purifies believers. Now that which purifies believers is faith in Christ and his atonement, 2 Cor. v. 20, 21. and a consequent hope of seeing God through him. v. Acts xv. 9. 2 Pet. i. 4. 1 John iii. 3. 1 Cor. xiii. 12. Salt was therefore a type of that purifying faith and hope which is the gift of the Holy Spirit, Rom. xv. 13. 1 Pet. i. 22. Eph. ii. 8. And believers themselves, in as much as they contribute to propagate these heavenly graces, and thereby purify the corrupted mass of mankind are sometimes called salt. See Mat. v. 13. Luke xiii. 34, 35. Hence may be explained that difficult passage, Mark ix. 49, 50. Every one shall be salted with fire (comp. 1 Cor. iii. 13—15. 2 Pet. iii. 7, 10.) and every sacrifice, every true believer (comp. Rom. xii. 1. xv. 16.) shall be salted with salt, endued with purifying faith and hope. Salt is good, but if the salt have lost his saltiness, wherewith will you season it; if even believers lose their faith and hope, how can they be restored. (comp. Mat. v. 13. Luke xiv. 34, 35.) Have salt in your selves, true faith and hope, and have peace

V. Lamas et

2. Salt-giving
plantae.

סוף כל מלח
חנות

מלח

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מלח—מלך

one with another. (comp. 1 Tim. i. 5. 1 Pet. i. 22. James iii. 17.)

As to the expression **ברית מלח** Num. xviii. 19. 2 Chron. xiii. 5. it may be observed, that every solemn agreement was confirmed (for a reason which see under **ברת** V.) by a **ברית**, that is, a *purification-offering*, or *sacrifice*, and to every sacrifice it was ordained, as we have seen, that *salt* should be added, so that **ברית מלח** a *berith with salt* is the strongest expression possible for a *purification-sacrifice*. And when God says Num. xviii. 19. *It is ברית מלח a berith of, or with, salt for ever before the Lord, unto thee, and to thy seed with thee*, the meaning is, that what is there ordered by God is of as strict obligation to the people as if they had been bound to it by a *purification-sacrifice* solemnly offered (as Jer. xxxiv. 18.) In like manner, 2 Chron. xiii. 5. God is said to *have given the kingdom over Israel to David for ever, even to him and to his sons*: **ברית מלח** it is a *berith with salt*; that is, as firmly insured by the Lord, as if the *symbols of the divine presence* had passed between the parts of the **ברית** as they did when God made promises to *Abraham*, Gen. xv. 17. Although *salt* in small quantities may contribute to the comminuting and fertilizing some kind of stubborn soil, yet according to the observation of *Pliny*, (Natural. Hist. lib. 31. ch. 7.) "*Omnis locus, in quo reperitur sal, sterilis est, nihilque gignit*, All places, where *salt* is found, are barren, and produce nothing." The effect of salt, where it abounds, on the vegetation is described by *burning*, Deut. xxix. 23. *The whole land thereof is brimstone* **ומלח שרפה** and salt of burning (or burning salt.) *It shall not be sown, nor bear, nor any herb grow thereon*. So **ארץ מלחה** a salt land. Jer. xvii. 6. is the same as **חררים במדבר** the parched places in the wilderness and is descriptive of *barrenness*, as **מלחה** saltness also is, Job xxxix. 6. Psal. cvii. 34. comp. Zeph. ii. 9. Hence the antient custom of sowing an enemy's city, when taken, with *salt*, in token of perpetual desolation, Jud.

ix. 45. This was afterwards sometimes practised by the *Romans*.

III. As a N. masc. plur. **מלחים** *Sailors, mariners, seamen*, q. d. *salt-water men*. occ. Ezek. xxvii. 9, 27, 29. Jon. i. 5.

IV. As a N. **מלוח** occ. Job xxx. 4. Some render it, merely, I suppose, from the likeness of sound, in Latin *malva*, in English *mallows*, others the *nettle*, others, some kind of *saltish* herb, but say not what; and it may be justly doubted whether there be any such. The word will, I apprehend be best interpreted by taking **מ** for a *servile*, and **לוח** for a participial Noun from **לח** *green, fresh*, and then the passage may be rendered *cropping off מלוח the green* (either twigs or leaves) *from the shrub*. Symmachus renders it by *φλοιος*, the *bark*, and the Vulg. *Herbas & cortices, herbs and bark*.

V. It denotes *Rottenness* or *dissolution of cohesion*. **בלוי מלחים** and **בלואי מלחים** *old rags of rottenness*, i. e. *old rotten rags*. occ. Jer. xxxviii. 11, 12.

DER. **מולק**, or **Mollock**, Filth. **מלח**

I. As a V. in Kal. *To deliver, rescue*, 2 Sam. xix. 9. Isa. xlvi. 2. Jer. xxxix. 18. Ezek. xxxiii. 5. In Hiph. the same, 1 Sam. xix. 11. Isa. xxxi. 5. In Niph. *To be delivered, escape*, Gen. xix. 17. Jud. iii. 26, 29. In Hith. *To escape*, Job xix. 20. (comp. 13, 14.) Job 41. 10. (or 19.) **יתמלטו** *leap out*. Eng. transf.

II. As a N. **מלט** *A place of refuge, a biding place*. So the Greek versions in the *Hexapla* (except the LXX.) render it by *κρυψω*, and the vulg. by *Crypta* (from *κρυπτω*, *to bide*), a *vault, grot, or the like*.

III. *To bring forth*. In Kal. *to lay eggs*, as a bird. occ. Isa. xxxiv. 15. In Hiph. *to be delivered of*, (or more nearly to the Hebrew, *to deliver*) a child, as a woman. occ. Isa. lxvi. 7.

DER. **מלט**.

מלך

I. *To reign, be a King, or Monarch*, Gen. xxxvi. 31. & al. freq. In Hith. *to cause to reign, make a king*, 1 Sam. xv. 35. 1 Kings i. 43. & al. As a N. **מלך** a King,

King, Gen. xiv. 1. & al. freq. Fem. מלכה *a queen*, Esther i. 9. 1 Kings x. 4, 10. & al. freq. מלכות *a kingdom*, 1 Chron. xii. 23. 2 Chron. xi. 17. Also, *regal power or authority, kingship*, 2 Chron. xxxvi. 20. Psal. cxlv. 13.

II. As a N. מלך *Molech* or *Moloch*. "The Rabbins assure us, that this idol was of brass, sitting upon a throne of the same metal, adorned with a royal crown, having the head of a calf, and his arms extended as if to embrace any one. When they would offer any children to him, they heated the statue within by a great fire, and when it was burning hot they put the miserable victim within his arms, which was soon consumed by the violence of the heat; and that the cries of the children might not be heard, they made a great noise with drums and other instruments about the idol. (v. תפת under תה III.) Others relate that the idol was hollow, and within it were contrived seven partitions, one of which was appointed for meal or flour, in the second there were turtles, in the third an ewe, in the fourth a ram, in the fifth a calf, in the sixth an ox, and in the seventh a child. All these were burned together by heating the statue on the inside." *Calmet*. It appears from the substance of this idol, which was brass, from its having the head of a calf (the animal emblem of fire, v. under כרב) from its being divided into seven partitions, answering to the seven planetary spheres or orbits, and from the horrid rites performed to it, that it was intended as a representative of the solar fire. This is also confirmed by its name מלך *The King*, (the LXX. several times render it, when meaning the idol, ἀρχων, *the ruler*;) for as a King in his political capacity, acteth where he is not, by means of others, so the solar fire in this system doth, in some sense, act where it is not, by means of the light which it is continually sending forth, and putting in motion. Add to this, that the apparent spring of material action is in the fire. It hath been doubted, whether in that shock-

ing rite of making their children pass through the fire to Molech, they were always destroyed or burnt to death, or not. Whoever will attentively consider the following passages in the Hebrew Bible, will be strongly inclined to the affirmative. v. Ezek. xvi. 20, 21. xxiii. 37, 39. comp. Jer. xxxii. 35. with ch. vii. 31. Some savages of Florida still sacrifice their first born, if a male, to the sun. Ceremonies and religious customs, &c. vol. iii. p. 129.

III. Chald. As a V. To consult, deliberate. occ. Neh. v. 7. The Chaldee Targums often use the word in the same sense.

IV. מלכם (from מלך and כמיה *To be hot*) *Milchom*, the abomination of the Ammonites. It is plain from comparing 1 Kings xi. 5. with ver. 7. that this is another name for *Molech*. occ. 1 Kings xi. 5, 33. 2 Kings xxiii. 13.

V. מלך אדרמלך (from אדר *illustrious*, and מלך *King*) *Adrammelech*. The solar fire was worshipped under this name by the Sepharvites, who burnt their children in fire to him. occ. 2 Kings xvii. 31. It was also the name of one of Sennacherib's sons, doubtless in honour of the same idol. occ. 2 Kings xix. 37.

VI. מלך ענמלך *Anammelech*, (from ענה *to return, make reversion*, and מלך *King*.) This is mentioned with *Adrammelech*, 2 Kings xvii. 31. and was worshipped in the same horrid manner. It means, I think, the solar fire, considered as returning in the form of light, that part of the celestial fluid which flows to it in the condition of spirit or gross air. They say the form of the idol or emblem was a horse, which is not improbable. v. under סם I.

DER. Considering how long the Phœnicians frequented the south-western coasts of this island, it is not surprizing to find traces of the god מלך or מלכם in the names of some towns, but it is remarkable that in that of *Melcomb Regis* in *Dorsetshire*, we perceive both the Hebrew or Phœnician and Latin appellation. This town belonged antiently to the King's demesne

elo exadit res lubrica e manu.

liberata fuit. omnes significationes.

hinc -

מלץ

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מלץ—מנה

מלץ

petra
lavis et
lubrica.

puellas
moleis
et lubrica.

gressus
tr
passus
citatus
et gressus
lubricus.

elo
fumi
lubricus.

I. Lubricus

fuit. II. exadit

res me

lubricata.

III. equal

monia. III.

ab ortu

fuit de tunc

quasi

lubricus

V. equal

liberata fuit

To assuage, sooth, to render placid, to sweeten, or the like. It seems to have much the same meaning as the Latin *mukceo* *de-mulceo*, *per-mulceo* derived from it.

I. As a V. in Niph. To be agreeable, delightful, sweet. occ. Psal. cxix. 103. So the LXX. γλυκεα, and Vulg. Dulcia.

II. As a N. מליץ An advocate, intercessor, mediator, whose business it was to present the petitioner's suit, and to soften or render favourable the superior to whom it was presented, Gen. xlii 23. And they (Joseph's Brethren) knew not that Joseph שמע heard, because המליץ The advocate, (the officer appointed for this purpose) was ביתם between them. It is plain the business of this officer was not that of an interpreter in the common sense of that word, for it appears from several passages in this very chapter, and particularly from ver. 24. that Joseph and his brethren understood one another's language, and communed together. Hence.

מליץ The mediator, intercessor is used as a title of Christ, (as Μεσιτης is in the New Testament, 1 Tim. ii. 5. Heb. xii 24. & al.) Job xvi. 19, 20. And now behold my witness (v. Rom. i. 9.) is in Heaven, and יהוה he who giveth testimony to me on high. מליצי רעי My mediator, my friend, Job xxxiii. 23. If there be עלי over him (viz. for protection) an angel, or agent (v. Mal. iii. 1. & al.) מליץ a mediator, one of a thousand, to shew to man his righteousness. (v. Rom. iii. 21, 22. Phil. iii. 9.) ver. 24. Then he will be gracious unto him, and say deliver him from going down to the pit, I have found a propitiation. comp. 1 John ii. 2. iv. 10. See Dr. Hodges's Elibu. p. 119. Quarto Edit. and his Miscellaneous Reflections, &c. p. 203. & seq. 2d Edit.

III. As a N. masc. plur. in Reg. מליצי The typical intercessors betwixt God and the people, that is, the priests, Isa. xliii. 27. also ambassadors, who intercede between two Princes, 2 Chron. xxxii. 31.

IV. As a N. מליצה Prov. i. 6. should not

Lubricus famulus

this word be here translated Sweetness, (viz. of discourse) or its, that is a proverb's, sweetness? Montanus renders it to this purpose, facundiam, eloquence. comp. Psal. cxix. 103. מליצה Hab. ii. 6. v. under לץ.

מלץ

To twist or wring off, or to pinch off with the nail. occ. Lev. i. 15. v. 8. LXX. ἀποκνισει, cut or pluck off.

מנה

To distribute, by number, order, or the like.

I. To distribute by number, to compute, reckon up, or number distinctly and by parts, Gen. xiii. 16. 1 Kings xx. 15. Psal. cxlvii. 4. & al. freq. As a N. masc. plur. מנים numbers, or as we say, times, (Lat. Vices) Gen. xxxi. 7, 41.

II. As a N. מין A particular distribution or class of things, a species or kind. v. Gen. i. 11, 12, 21, 24, 25.

III. As a N. fem. חמונה A delineation, similitude or representation of any thing, or more accurately, such an orderly and regular distribution of parts lineaments, colours, or the like, as raises in the mind the idea of the thing represented, Exod. xx. 4. Deut. xii. 8. Psal. xvii. 15. & al.

IV. As a N. masc. plur. מנים The strings of a musical instrument, so called from their regular disposition and adjustment to each other. Thus the LXX. and Aquila, χορδαις, and another antient Greek version, χορδω, and so the Vulg. Chordis, occ. Pl. cl. 4.

V. To distribute, appoint or assign a particular lot, share, portion, or office to any person or thing, 1 Chron. ix. 29. Job vii. 3. Dan. i. 5, 10, 11. Jon. ii. 1. iv. 6, 7, 8. As a N. fem. מנה a part, portion, share, Exod. xxix. 26. Lev. vii. 33. Psal. xi. 6. lxiii. 11. & al.

VI. As a N. מנה plur. מנים a maneh or mina, a particular weight or sum of money. As a weight, it was equal to an hundred shekels, as appears from comparing 1 Kings x. 17. with 2 Chron. ix. 16. but as a coin it was only equal to sixty shekels, (as appears from Ezek. xlv. 12.) or somewhat more than seven pounds of our money.

VII. As

VII. As a Particle מ From, &c. The uses of this Particle are so nearly, if not altogether the same with those of its abridgment מ, that I may safely refer the reader to what he will find under that Particle, for the senses of this.

VIII. As a N. מ Manna, a portion, Exod. xvi. 15, 31. The children of Israel, I apprehend by giving this name (especially after what Moses saith, ver. 15.) to this miraculous bread from Heaven, meant to attribute the formation and distribution thereof to the supernatural power of Jehovah, causing the material agents, as his servants, to form and distribute, in an extraordinary manner, this bread for the sustenance of his people.

IX. As a N. מני Meni, a name or attribute under which the idolatrous Jews worshipped the material Heavens, and by which they acknowledged them to be the distributors of things into their respective sorts, places, &c. and the dispensers of food, provisions, drink, and the like, for the service of men and animals. This they further owned by the offering libations, or drink-offerings, to them, under this title. occ. Isa. lxxv. 11. This seems a very expressive and antient attribute; and was most probably an * Egyptian one, known to the Israelites while they sojourned in that country, in opposition to which Jehovah miraculously fed his people with the מ manna, or portion from Heaven. v. Exod. xvi. 23, 29. Deut. viii. 3, 16. v. Hutchinson's Trinity of the Gentiles, p. 521. We find traces of this attribute among

* "Est autem in cunctis urbibus, & maxime in Aegypto & Alexandria, idolatriæ vetus consuetudo ut ultimo die anni & mensis eorum, qui extremus est, ponant mensam refertam varii generis Epulis & poculum mulso mixtum. vel præteriti anni vel futuri fertilitatem auspicantes. In all their cities, and chiefly in Egypt and Alexandria, there is an old idolatrous custom, that on the last day of the year, and of the month which is with them the last, they place a table full of various kinds of provision, and a cup of sweet wine mixt with water, either in acknowledgment of the fertility of the past, or to implore the fruitfulness of the approaching year." Jerome on Isa. lxxv. 11. as cited by Martinus Lexicon Etymolog. under Mensa fortunæ.

other idolaters. Festus informs us, that the Salentines, a people of Italy, threw a horse alive into the fire, in honour of Jupiter, Menzan, i. e. Jupiter מני. So the inhabitants of Emissa in Syria, and of Edessa made Monimus, one of the Sun's assessors; by Monimus, meaning, I suppose, the spirit or air considered as distributing things into their several species, and dispensing provisions to men and animals. v. Vossius de Orig. & Prog. Idol. lib. 2. cap. 5, 32, 33.

DER. Many, main, amain, mean (method) moon, (by which time is distributed.) Lat. Manus, whence manual, and (compound-ed with facio) manufacture, &c. Lat. Mens, Eng. Mental, mind, remind, mindful. Man, (either from his understanding or dominion) Mon, the Welsh name for the Isle of Anglesey. "It is proverbially said of it, Môn Mam Gymru, i. e. Môn the nursery of Wales; because when other countries failed, this alone, by the richness of the soil, and the plentiful harvests it produced, was wont to supply all Wales. This is the Mona of the Romans, and was the chief seat of the Druids." Richards's Welsh Dictionary.

מנה

Occurs not as a Verb in Hebrew, but as a N. fem. מנחה An offering, or present to God or Man. v. under נחה III.

מנך

potest esse victimæ.

Chald. Occurs not as a Verb, but as a N. מונכא A chain, collar. So the Vulg. Torques. oce. Dan. v. 7, 16, 29. It is observable, that the LXX. render it by μανιαχης, which word seems a derivative from the Chaldee.

מנע

gio ide

In Kal. To withhold, prohibit, restrain, keep back, Gen. xxx. 2. Num. xxiv. 11. & ah. freq. In Niph. To be with-holden, &c. Joel i. 13. & al.

DER. Lat. and Eng. Minor; whence minority. Lat. Minus, comminuo, diminuo; whence English, Minute, minish, comminute, diminish, &c.

forte est Jio est phur

מנר—מס

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מס—מסר

forte est Jio est phur

מנר *manar* Occurs not as V. in Heb. but as a N. מנור (always joined with ארנים) *A weaver's beam or roller*, "A long and thick wooden cylinder, placed lengthways, on the back part of the loom of those who work with a shuttle. That cylinder on which the stuff is rolled as it is weaved, is also called the beam or roller, and is placed on the fore part of the loom." New and Complete Dictionary of Arts, &c. in BEAM. Some take this to be a word borrowed by the Israelites from the Egyptians, who were famous for the art of weaving. occ. 1 Sam. xvii. 7. 2 Sam. xxi. 19. 1 Chron. xi. 23. xx. 5.

מסה

Denotes the *breaking or dissolution of the texture or consistence* of any thing.

I. In Niph. *To melt or dissolve*, as by heat, Exod. xvi. 21. Psal. lxxviii. 3. comp. Psal. cxlvii. 8. As a N. masc. plur. מסים *mels* melt-ings. occ. Isa. lxiv. 1.

H. *To melt, dissolve*, as by moisture or wet, Isa. xxxiv 3. comp. Psal. vi. 7.

III. *To be loosed or disunited*, as bands, Jud. xv. 14.

IV. In Kal or Hiph. *To cause to waste away or dissolve* insensibly, and by slow degrees, as a moth fretting a garment, Psal. xxxix. 12.

V. It is often both in Niph. and Hiph. applied to the heart, but properly speaking, denotes not its *melting*, (which surely is not philosophically true) but its *losing* through fear or terror that *consistency*, strength and firmness on which the vigour of the animal depends. v. Deut. i. 28. Josh. v. 1. 2 Sam. xvii 10. Ezek. xxi. 7. Nah. ii. 11. & al.

VI. As a N. מס *A draught or levy* of men, taken, or *disunited* (as it were) from the rest of their countrymen to perform some servile work. This I apprehend is always the sense of the word. v. Deut. xx. 11. Josh. xvi. 10. Jud. i. 30. 1 Kings v. 13, 14. 2 Chron. viii. 8. Isa. xxxi. 8. It is not long since the Turks used to raise a tribute of Christian children out of the conquered provinces in Europe, to wait in the

seraglio, and serve as Janizaries.

מסס *To melt through fear, be greatly terrified*. occ. as a Part. act. Isa. x. 18. The Chaldee Targum renders it תביר *broken*, viz. in mind. Vulg. Terrore, *through fear*, or *terror*. DER. Mels, mash, moist, mist. Q?

מסך

I. *To mix, intermix*. Hence as a N. fem. מסכה *the texture or web, in weaving, formed by the intermixture of the threads, or of the warp and woof*. occ. Jud. xvi. 13, 14. In like manner, the woof is called ערב because in weaving it is *intermixed* or *interwoven* with the warp. v. ערב VI.

II. *To mix, mingle*. Psal. cii. 10. It is several times applied to the mixing of wine, namely, with water, because in the hot eastern countries they rarely drank pure wine, Prov. ix. 2, 5. Hence *ערב*

III. *To drink strong liquors when mixt*. Isa. v. 22.

IV. In a metaphorical sense, *To imbue or fill* with a certain temper or disposition, Isa. xix. 14. The Lord מסך hath mingled a spirit of perverseness in the midst thereof, i. e. hath imbued or made them drunk with such a spirit.

DER. Lat. Misceo, commisceo, &c. whence mix, mixture, miscellany, commix, commixtion, &c.

מסר *To deliver*, *give up, supply*. occ. in Niph. Num. xxxi. 5. וימסרו So there were delivered out of the thousands of Israel a thousand of every tribe.

II. *To deliver, teach, instruct*. occ. Num. xxxi. 16. Behold these were to the children of Israel, through the counsel of Balaam, למסר to teach transgression against the Lord, i. e. they did teach the children of Israel to transgress against the Lord.

From this Root the Jews call their pretended tradition of the true reading of the Heb. Scriptures Masorah. This reading long since the time of Christ, and about the same time Mahomet's Koran was forged, they have presumed to fix by their points and accents. Hence the Masorets and all their masoretical trumpery. *

the root is *lao* extend to

מע-מעט

idea [177]

מעך-מען

מע-ה

Occurs not as a V. but
I. As a N. masc. plur. in Regim. **מע** The bowels.
II. As a N. fem. plur. in Reg. **מעוה**. v. both under **עוה**.

מעך

I. To totter, stagger, as the Feet in walking. 2 Sam. xxii. 37. Pl. xviii. 37. xxxvii. 31. comp. Job xii. 5. Psal. xxvi. 1. Prov. xxv. 19. In Hiph. To cause to totter or shake, as the loins in extreme weakness, Psal. lxix. 24.
II. As a N. fem. plur. **מעדנות** Tremblings, shakings. 1 Sam. xv. 32. And Agag came to him **מעדנות** (with) tremblings. So the LXX. and another Greek version *τρεμν*, and Vulg. tremens. As a N. fem. plur. **מעדנות** the active particles of the light, which are perpetually in a tremulous, or vibratory motion. occ. Job xxxviii. 31.

מעט

I. To be diminished, lessened, impaired, Psal. cvii. 39. Prov. xiii. 11. Ecclef. xii. 3. Isa. xxi. 17. Jer. xxix. 6. xxx. 19. with **מ** following, to be too small for some certain purpose, Exod. xii. 4. **ואם ימעט** **הבית** And if the house be too little to be for the lamb, i. e. not sufficient to eat it up at a meal. In Hiph. to diminish, make small or few, Lev. xxv. 10. xxvi. 22. Num. xxvi. 54. xxxiii. 54. Spoken of collecting the manna, to gather little or less than others, Exod. xvi. 17, 18. So of the quails, Num. xi. 32. As a N. **מעט** denotes a small quantity of any thing, a little, a few, Gen. xviii. 4. xliii. 10. & al. **מעט מעט** by little and little, Exod. xxiii. 30. Deut. vii. 22.
II. With **כ** prefixed, **כמעט**
1. As it were a little, spoken of distance in place, Cant. iii. 4. 2 Sam. xix. 37. — of time, Ezra ix. 8. Isa. xxvi. 20.
2. Within a little, almost, well-nigh, Gen. xxvi. 10. Psal. lxxiii. 2.
3. Suddenly, in a little or short time, Psal. lxxxii. 15.
DER. Mote, mite, moth. Q?

מעך

To compress, squeeze, crush, applied to an animal that hath been crushed, Lev. xxii. 4. to a spear, stuck or pressed into the ground, 1 Sam. xxvi. 7. to pressing the breasts of a woman, Ezek. xxiii. 3. non al. occ.

מעל

I. To trespass, transgress, deviate from a rule or law. This I take to be the true meaning of the word. It is joined with walking, Lev. xxvi. 40. comp. 2 Chron. xxix. 6. So the LXX. render it by *παρὰβαινω*, to transgress, Lev. xxvi. 40. as Aquila also doth, Deut. xxxii. 51. and Aquila and Theodotion, Prov. xvi. 10. The Vulg. translates it *inter al.* sometimes by erro, to err, deviate, and sometimes by *prævaricor*, (the word whereby Montanus constantly renders it) which properly signifies, to straddle with the feet too much towards one side, and so to decline that way. "nimium in alteram partem varicor pede." Martinii Lexicon Etymol. in *Prævaricor*.

As a N. **מעל** A transgression, trespass. Lev. v. 15. vi. 2. & al. freq.

II. As a N. **מעיל** A robe. See under **על-ה** XII.

DER. Lat. *malus*, *malitia*, whence Eng. *male* (in composition) evil, malice, malicious, &c.

מען

I. To remain, dwell. It occurs not as a Verb in this sense, but hence as a N. **מען** a mansion, place of residence, or rest, dwelling — of God. Deut. xxvi. 15. Ps. lxviii. 6. or of man, Ps. lxxi. 3. (Plur. in reg. it is once written **מעני** with a Jod 1 Chron. iv. 41.) a den of wild beasts. Jer. ix. 11. x. 22. Nah. ii. 12. As a N. fem. **מעונה** plur. **מעונות** A dwelling, habitation, place of residence or rest of men. Jer. xxi. 13. comp. Deut. xxxiii. 27. where it is written **מענה** without the **ו** Vau. A den for wild beasts. Job xxxvii. 8. xxxviii. 40. Amos iii. 4.

II. **מען** whence **למען** IX.

DER. Gr. *μενω*, *μονη*. Lat. *maneo*, *mansio*, which Eng. mansion, remain, &c.

A a

מעך

occ. and
schmilt
direct

מאלה
אפילו
הוא

didit
habitu

בא
hospitium

the root is no such word

מער

Occurs not as a V. but,

I. As a N. fem. מערה a cave, cavern. Gen. xix. 30. & al. freq.

II. A meadow. v. under ערה. VI.

מצה

I. To squeeze, press. The idea is plain from Jud. vi. 38. וימץ מל מן הדגה and he squeezed or pressed the dew out of the fleece. So as a N. מין a squeezing. Prov. xxx. 33. For מין the squeezing (or churning) of milk bringeth forth butter, and מין the squeezing of the nose bringeth forth blood, and מין the squeezing (forcing) of wrath bringeth forth contention.

II. As a N. מצה in plur. מצות A cake of unleavened bread, which being destitute of any חמץ or fermenting matter (v. Exod. xii. 15, 20.) hath its parts closely compressed together, and becomes what we commonly and with great propriety call heavy. Gen. xix. 3. Exod. xii. 1. The word is used as an adjective, unleavened. Levit. viii. 26. Num. vi. 19.*

III. To express, squeeze, or force out by compression. Levit. i. 15. v. 9. comp. Ps. lxxiii. 10. lxxv. 9. Isa. lxvi. 11.

IV. As a N. מין chaff, the husks of corn, which are forced from it by threshing and winnowing, Ps. i. 4. Hos. xiii. 3. & al.

I. The true meaning of this word from the more simple מצה may I think be properly expressed by the Latin *deprehendo*, and in English denotes, to lay, or take hold of, to catch, seize, light upon, or the like. v. inter al. Gen. iv. 14, 15. Deut. iv. 30. xix. 5. xxxi. 17. The LXX. frequently render it by καταλαμβάνω to catch, or lay hold of, sometimes by ἀλίσκω to take, seize; so Symmachus Job xxxi. 29. by καταλαμβάνω

II. To obtain, acquire, gain. Gen. xxvi. 12.

III. To find, obtain, or discover by searching and seeking or by accident. Gen. xviii. 26, 28, 29, 30. xxvii. 20. & al. freq.

* Our English word *leaven* is formed from the French *levain*, which is derived from the Verb *lever* to raise up, which *leaven* eminently does to dough, and thereby makes the bread light and spongy.

Is not the expression of מצה finding grace in the eyes of a person (Gen. vi. 8. & al. freq.) a beautiful natural description of that pleasing look, which accompanies the love and good-will men bear to any one?

מצה the hand findeth, or hath found, denoteth that the person to whom it is applied hath somewhat in his possession or power. v. Levit. xii. 8. xxv. 26, 28. Jud. ix. 33. comp. יד.

It must be remarked that the Verb מצה without the final א is twice used (in Kal. Num. xi. 11. in Hiph. 2 Sam. iii. 8.) for מצה.

II. צד v. מצד

צד v. מצה

In Niph. To be dissolved, to rot, to pine, or waste away. v. Lev. xxvi. 39. Ps. xxxviii. 6. Isa. xxxiv. 4. Zech. xiv. 12. It is nearly related to מצ, but of more intense signification. As a N. מק rotteness, corruption. Isa. v. 24. or its effect, stench, stink, Isa. iii. 24.

DERAMAK

מקל

As a N. a light rod, or twig from קל to be light, which see. Gen. xxx. 37. & al. freq.

מררה

I. To be bitter, disagreeable to the taste. Isa. xxiv. 9. As a N. מר bitter. Exod. xv. 23. Numb. v. 18. Prov. v. 4. xxvii. 7.

II. As a N. מור and מר myrrh. "A vegetable production of the gum or resin-kind issuing by incision, and sometimes spontaneously from the trunk, and larger branches of a tree growing in Egypt, Arabia, and Abyssinia.—Its taste is bitter and acrid, with a peculiar aromatic flavour, but very nauseous; but its smell, though strong, is not disagreeable. New and complete Dictionary of Arts, &c. v. Exod. xxx. 23. Est. ii. 12. Ps. xlv. 9. Prov. vii. 17. Cant. v. 5, 13.

III. Applied to the mind as a V. in Kal and Niph. To be bitter in spirit, much grieved or displeased. 1 Sam. xxx. 36. Zech. xii. 10. In Hiph. to make bitter, to occasion grief.

Ruth

- Ruth i. 20. Job xxvii. 2. As a N. **מר** *bitterness of mind, grief*. Ruth i. 13. Job vii. 11. Also *bitter* in mind, *grieved, discontented*, 1 Sam. i. 10. xxii. 2. *Angry, of a bitter, malicious, or revengeful spirit*, Jud. xviii. 25. *Grievous, expressive, or effective of grief or bitterness of soul*, Gen. xxvii. 34. Eccles. vii. 27. Jer. ii. 19.
- IV. *To be bitter, or offensive to another, to provoke, offend, or irritate him*, Exod. xxiii. 31. Ps. v. 11. & al. freq. In Hiph. *To make bitter, to embitter, or provoke*, Ps. cvi. 33. As a participial N. **מר** *a provoker, an offender, a rebel*. occ. in plur. Num. xx. 10. מוי *Provocation, rebellion*, Num. xvii. 10. 1 Sam. xv. 23.
- V. As a N. **מר** *a drop*. v. under נמר II.
- מר I. *To be very bitter, offensive to the taste*. It occurs not as a Verb simply in this sense, but as a N. **מר** *very bitter*, Deut. xxxii. 32. As a N. maf. plur. **מררים** *bitter things, bitter ingredients, or (as it is commonly understood) bitter herbs*, Exod. xii. 8. Num. ix. 11.
- II. As a N. fem. in Regim. **מררת** or **מרורת** *the bile or gall of an animal from its extreme bitterness*. Job. xvi. 13. xx. 14, 25.
- III. As a V. *to make very bitter, or grievous, to embitter, exasperate exceedingly*. Gen. xlix. 23. Exod. i. 14. As a N. **מרר** and **מריר** *very bitter, or grievous*. Job. ix. 18. xiii. 26. Deut. xxxii. 24.
- מרר Hence as a V. in Hith. *To be exceedingly embittered, to be most bitterly provoked or irritated*. occ. Dan. viii. 7. xi. 11. So the LXX. translate it by *αγριαυνθισται* and *εξαγριαυνθη*, and the Vulg. by *efferatus*, and *provocatus*.
- מר I. As a N. fem. in Reg. **מראה** *the gall, or gall bladder, from its bitterness*. occ. Levit. i. 16. comp. above מר II.
- II. As a Part. act. fem. **מוראה** *provoking, irritating*. So the Vulg. *Provocatix*. occ. Zeph. iii. 1.
- III. As a N. **מריא** *A species of animal, The buffalo*. This animal abounds in Syria and Palestine. The Hebrew name is from its furious implacable disposition, 2 Sam. vi. 13. & al. "We must not omit to observe, saith Bochart, (Vol. II. p. 284.) that Isaiah

commends these animals for their fat, in these words (ch. i. 11.) *I am full of the fat of מריאים*. Hence it comes to pass that the name **מריא** is by analogy extended to any animals *plump with fat*. So I understand the passage in Ezek. ch. xxxix. 18. *rams, lambs, goats, bullocks all of them מריאי of Basan*, that is animals as *plump and fat*, as the **מריא** usually is."

IV. Chald. in Hiph. or Aph. **המריא** *To rise up, stand up erect*. So the LXX. *ὑψωται* Vulg. *crigit* *Alas, raises up its wings*. occ. Job. xxxix. 18. The Ostrich is ten feet or more in height, when it stands erect. The wings are so short that they do not serve the creature for flying, but they assist it in running, which by its own strength, and length of legs, and by the flapping of those it doth with such rapidity as indeed to scorn the horse and his rider." *Watson's animal World displayed* p. 233. Comp. Bochart, V. III. p. 261. nd root עלם.

V. Chald. As a N. **מרא** *A sovereign, a supreme lord, one elevated to the highest power or dignity*. occ. Dan. ii. 47. iv. 16, 21. v. 23. Hence the Syriac, **מרן** *Lord*, whence the Expression 1 Cor. xvi. 22. *Μαραν αθα* **Maran-atha** (**מרן אתה**) *the Lord cometh*, by which was denoted the most grievous kind of curse, and the man lying under it, and whose crimes were now supposed too great for human punishment, was reserved to the severest judgment of the Lord at his coming, v. Jud. 14, 15.

DER. Myrrh. The Lat. *amarus*; whence Eng. *amaritude* (*bitterness*). The Latin *morosus*, whence *morose*, *moroseness*, &c.

מרנ

Occurs not as a V. in Hebrew, but in Chaldee signifies *to impel, propel, drive forward*. As a N. **מורנ** or **מורג** *A tribula*, a kind of threshing instrument made of wood, but furnished with iron teeth, which being drawn by oxen, and driven over the corn, forced the grains from the ear. A like instrument is called in Lat. *traheta*, or *traha*, from *traho to draw*. occ. 2 Sam. xxiv. 22. 1 Chron. xxi. 23. Isa. xli. 15. from which last passage

sage it is evident that מורג and מרוץ are words descriptive of the same kind of instrument.

DER. Lat. *mergo*, to sink, whence Eng. *emerge*, *immerse*, &c.

מרד

I. To rebel, revolt. It is usually followed by ב, once by על Neh. ii. 19. The LXX. frequently render it by ἀφίσταται to fall of, apostatize. Gen. xiv. 4. Num. xiv. 9. & al. freq. As a N. מרד rebellion. Josh. xxii. 22. מרדות the same nearly. 1 Sam. xx. 30. Chald. מרדא rebellious. Ezra. iv. 15.

II. As a N. מרוד affliction, dejection. Lam. iii. 19. מרד.

I. To compress, crush, occ. as a Part. pass. Levit. xxi. 20.

II. To compress, bind, as with a plaister. So the LXX. καταπλασαι and Vulg. cataplasma-
rent. occ. Isa. xxxviii. 21. comp. 2 Kings xx. 7.

DER. מרד.

מרט

To pluck, or rub off, or away.

I. To pluck off the hair. Ezra ix. 3. Nah. xiii. 25. Isa. l. 6. In a pass. sense, to be pilled, or polled, as the head of its hair, Levit. xiii. 40, 41.

II. To peel, excoriate, as the shoulder by much carrying of burthens. occ. as a Part. pass. fem. Ezek. xxix. 18.

III. To furbish, burnish, or polish metals, v. 1 Kings vii. 45. Ezek. xxi. 9, 10.

מרץ

The modern translations make the meaning of the word to be strong, forcible, or the like; but not so the ancient versions, which render it grievous, troublesome, vile. As a V. in Niph. To be or become grievous, or vile, Job vi. 25. How נמרצו grievous or vile are right words become, where the LXX. φαντα vile, another version λυπηρα grievous, Aquila εμοχθηρωθησαν are become trouble-
some. As a participle in Niph. נמרץ grie-
vous, sore. 1 Kings. ii. 8. (So the LXX. οδυνηραν) Micah ii. 10. In Hiph. To cause

to give trouble to, to be troublesome to, Job xvi. 3. Or what ימריצך will be trouble-
some to you to answer? (what difficulty will you have at this vain rate of talking in answering any thing?) So LXX. and Theo-
dotion, τι παρενοχλησει σοι; Vulg. quid tibi molestum est—?

The Root occurs only in the above passages.

DER. R being softened into L, Latin *molestus*, (Q?) whence Eng. *molest*.

מרק

I. To scour, cleanse, purify. Levit. vi. 28. comp. Prov. xx. 30. As N. תמרוק a cleanser, cos-
metic, abstergent. Esth. ii. 3, 9. מרוק puri-
fication, absterfion. Esth. ii. 12.

II. To furbish metals, 2 Chron. iv. 16. Jer. xlv. 4.

III. As a N. מרק broth. Liquor decocted from meat, or impregnated with the finer parts of the meat washed off in boiling. "Amur-
ca, seu liquor examurcatus h. e. deterfus in
coctione carnis." Av. apud Robertson. occ.
Jud. xvi. 19. 20. Isa. lxxv. 4.

משה

I. In Kal and Hiph. To remove, both in an active and neuter sense. To depart, decline, withdraw, v. inter al. Zech. iii. 9. Num. xiv. 44. Exod. xiii. 22. xxxiii. 11.

II. In Kal. To draw out, or forth. occ. Exod. ii. 10. 2 Sam. xxii. 17. Pl. xviii. 17. Hence the name of Moses, משה. Exod. ii. 10.

III. As a N. משי Silk. A glutinous kind of gum hardened by the air, which the insect called a Silk-worm draws forth from its own bowels, and that to a great degree of fine-
ness, so as to form a very slender thread. occ. Ezek. xvi. 10, 13. The Vulg. hath preserved part of the idea in the former pas-
sage, by rendering it, subtilibus fine, as opposed to coarse.

IV. As a V. To feel. See ימש. ממש To remove repeatedly or again and again. Gen. xxxi. 37. comp. ver. 34.

DER. To miss. Q?

משח

I. To anoint, pour or rub unctuous matter upon. Gen. xxxi. 13. Exod. xxix. 7. 1 Sam. xvi.

13. Pf. xlv. 8. lxxxix. 21. As a N. **משחה** *Anointing, unction.* Exod. xxv. 6. & al freq. **משח** *Anointed*, or rather *instituted* to an office by *unction*. And since this was a ceremony used at the inauguration both of kings and priests, the word **משח** is applied to both (v. inter. al. Levit. iv. 3, 5. 1 Sam. xii. 3, 5. xxiv. 7, 11. Isa. xlv. 1.) but most eminently denotes **THE CHRIST**, the Saviour of mankind, who was *anointed* with the reality of the typical oil, even *with the Holy Ghost and with power*. (Acts x. 38. comp. ch. iv. 27.) Pf. ii. 2. Dan. ix. 25, 26. & al. freq.

II. It is remarkable that, when *Elijah* was commanded (**משח**) to *anoint Elisha* to be Prophet in his room, we read only that he passed by him, and cast his mantle upon him. v. 1 Kings. xix. 16, 19. Hence it may at first sight seem that in this passage **משח** must be understood in a secondary sense, *To appoint or constitute by some outward sign*, but yet from the silence of Scripture, as *to the actual anointing of Elisha* to the prophetic office, we have no more reason to conclude that he was not anointed, than we have to infer from the same silence that *Hazeel* was not anointed to the regal, which unction however *Elijah* was commanded to perform. 1 Kings xix. 15. and no doubt did perform it: and that *anointing with oil*, or some *unctuous* matter was one usual ceremony at the inauguration to the prophetic, as well as to the regal and priestly office, seems evident from Luk. iv. 18. compared with Isa. lxi. 1.

DER. MESSIAH.

משך

To draw, in almost any manner.

I. *To draw out*, Gen. xxxvii. 28. Jer. xxxviii. 13.

II. *To draw*, or *take out of a number*, Exod. xii. 21.

III. *To draw out in length*, *protract*, *prolong*. Exod. xix. 12. Josh. vi. 4. comp. Pf. xxxvi. 11.

IV. *To draw in a yoke*, as a heifer. Deut. xxi. 3.

V. *To draw*, *advance* or *move*, *towards* a place. Jud. iv. 6.

VI. *To draw*, *allure*, *entice*, Jud. iv. 7. comp. Ecclef. ii. 3. As a N. **משך** *a drawing, attraction*. So *Montanus* *tractio*, or rather a *drawing forth*. Job. xxviii. 18. v. פנן under פניה.

VII. *To draw*, or *delineate* literal characters in writing. Jud. v. 14.

VIII. *To draw*, applied to a bow. 1 Kings. xxii. 34. 2 Chron. xviii. 33. Isa. lxvi. 19.

IX. *To stretch out*, the hand. The gesture of persons drinking together, and handing the cup one to another. Hof. vii. 5.

X. *To draw forth* as the sower doth his seed from the basket. Amos ix. 13. As a N. **משך** *the basket or vessel* whence seed is drawn in sowing. So Margin. Eng. Transl. *seed-basket*. Pf. cxxvi. 6.

XI. *To contract*, *draw*, or *be drawn together*. It occurs not as a V. in this sense, but as a N. fem. plur. **משכות** *contractions, contracted particles*. occ. Job xxxviii. 3. v. במיל and כימה.

משל

I. *To rule*, *to have* or *exercise rule*, *authority*, *dominion*, or *power*. v. Gen. i. 18. iii. 16. Exod. xxi. 8. In Hiph. *To cause to rule*, *give power* or *dominion*. Dan. xi. 39. As Nouns **משל** *dominion, power*. Job. xxv. 2. **ממשל** nearly the same. Dan. xi. 3, 5. **ממשלה** *dominion, domination, rule, regulation*. Gen. i. 16. Jer. xxxiv. 1. Mica. iv. 8.

II. When applied to the speech it signifies, *To speak with authority*, *force*, and *weight*, *to utter weighty sentences*, or such as have *authority* and *weight* among men. Num. xxi. 27. As a N. **משל** *an authoritative weighty speech*. Num. xxiii. 7, 18. xxiv. 3, 15. 1 Sam. xxiv. 13. Job xxvii. 1. Prov. i. 1. (v. *Cornelium a lapide* in *Pole Synopf.* in loc.) Prov. xxvi. 7. & al. Also a proverb, a byword, a sentence frequently repeated and commonly received as of authority among men. 1 Sam. x. 12. xxiv. 13. God threatens to make *Israel* **משל** *a proverb*, among the nations, Deut. xxviii. 37. 1 Kings. ix. 7. & al. that is, "their miseries should be used

Look to P. IV.

note p. 45. שש

משל—מת

[182]

מת—מתן

used proverbially to express great calamities." Clark's Not. in Deut. xxviii. 37.

III. Because no sentences are more striking and affecting, than such as are parabolical, or expressive of some similitude or comparison. Hence as a N. משל a parable, comparison, similitude, a relation under which somewhat else is figured. As a V. To parabolize, utter such a parabolical relation. v. Ezek. xvii. 2. xviii. 2, 3. xx. 49. xxiv. 3. hence,

IV. As a V. in Kal. To compare, liken. Isa. xlvi. 5. in Niph. To be compared, like, capable of comparison. Ps. xxviii. 1. xlix. 13, 21. cxliii. 7. Isa. xiv. 10. In Hith. To be, or become like. Job. xxx. 10.

DER. Latin Musculus, (Q?) whence Eng. muscle which regulates the voluntary motions of the animal.

משע

Occurs not as a V. in Heb. but as a N. ממשק

α. λ. Zeph. ii. 9. This word the Targum explains by משמט desert, left uncultivated, the Vulg. by Siccitas, dryness.

מת

I. To die, naturally or spiritually. Gen. ii. 17. v. 5. Ezek. xviii. 26. & al. freq. In Hiph. To cause to die, put to death. Gen. xviii. 25. xxxvii. 18. & al. freq. As a N. מות death. Gen. xxi. 16. Exod. x. 17. Deut. xxx. 15. & al. freq. As a N. masc. plur. מתם and מתים mortals, men. Deut. ii. 34. iii. 6. Job. xxiv. 12. Ps. xvii. 14. מתו מספר men of number; i. e. easily numbered, few in number. Gen. xxxiv. 30. Deut. iv. 27. 1 Chron. xvi. 19. Ps. cv. 12.

The LXX. seem to have given nearly the true ideal meaning of the Verb מת in two passages, Jer. xlii. 17, 22. where they have rendered it by ἐνλειπω to fail, faint, and in this view it is used for the effect that violent fear or terror hath upon the heart, 1 Sam. xxv. 37. וימת לבו and his heart failed or fainted within him, i. e. The force of it was so much diminished, and its strength so far dissolved, that it was no longer capable of its office in regulating the circulation of the blood, but the man (as it fol-

lows in the text) became as a stone. In like manner מות is opposed to עצמות solidity, and so properly denotes dissolution. Job vii.

15. And thus the word when applied to the animal nature, properly signifies a dissolution of its cohesion, and a total failure of all its powers and functions, and when to the spiritual nature or souls of men, it denotes a correspondent disorder therein, a being cut off from the communication of the divine light and spirit, a being spiritually dead, dead in trespasses and sins. comp. Ephes. ii. 1, 3. Col. ii. 13. Rom. viii. 6. Eph. v. 14. John v. 24, 25. Jud. 12. So מתה in sense well as found, hath a near relation to מטת which see.

II. מת A Particle, compounded I apprehend of מה what, what time, and י shall it be. (So Jer. xiii. 27. עתה מתה When shall it yet be?) When, with an Interrogation, Gen. xxx. 30. & al. without an Interrogation, Prov. xxiii. 35. (Q?) למתי At what time, when. Exod. viii. 9. עד מתי To what time, how long, Exod. x. 3. 1 Sam. xvi. 1.

מתן

Occurs not as a V. so the radical idea is uncertain; but as a N. מתן a bit of a bridle which is put into a beast's mouth. occ. 2 Sam. viii. 1. 2 Kings xix. 28. Ps. xxxii. 9. Prov. xxvi. 3. Isa. xxxvii. 29.

מתח

I. To extend, stretch out, as a tent. So the LXX. διατενας and Vulg. expandit, occ. Isa. xl. 22.

II. As a N. fem. in Regim. מתחת A bag or sack, which is capable of distension by filling. Gen. xlii. 27. & al.

מתן

Occurs not as a V. in Heb. but Verbs from this root in Arabic signify, to stand still in a place, to be firm, solid, stable, to corroborate, strengthen. (v. Castell.) As an Heb. N. masc. plur. מתנים The loins, those parts of the body, which are situated between the lowest ribs and the os sacrum, and which comprehend the five vertebrae of the loins, which

which are of all the * *thickest* and *largest*. Hence the loins as every one knows are the seat of *strength*, whence their *Heb.* name. See Deut. xxxiii. 11. Job. xl. 11. Ps. lxix. 24. Prov. xxxi. 17. Isa. xlv. 1. Neh. ii. 2, 11. *line* *עֲבֹב* *line* *עֲבֹב* *line* *עֲבֹב*.

מתק

Kamûs.

In Kal. *To be sweet, agreeable to the taste.* Exod. xv. 25. Prov. ix. 17. In Hiph. *To cause sweetness, or be sweet.* Job xx. 12. Also, *to sweeten, make sweet.* Ps. lv. 15. As a N. מתק and מתוק *sweetness*, Jud. ix. 11. xiv. 14. מתוק *sweet*, Jud. xiv. 18. II. *To be agreeable, pleasing*, Job. xxi. 33. As a N. מתק *Agreeableness*. מתק שפתים *sweetness of the lips*, i. e. *pleasantness of speech, pleasing discourse.* Prov. xvi. 21. comp. ch. xxvii. 9. מתוק *pleasant, delightful*, spoken of sleep. Eccles. v. 11.

PLURILITERALS in מ.

מהמה ו. under מה.

IV. מלך ו. under מלכם.

מדרך

As a N. *Merodach*. A Babylonish idol mentioned Jer. l. 2. I apprehend the word is a derivative from מר or מרר to *descend*, and מרר to *break in pieces*, and that by this name the idolaters intended to express the *material spirit*, or *gross air*, which descending from the extremity of the system to the solar fire, is there *broken* or *ground to atoms*. So the prophet, as he threatens בל *Bel* with *confusion* or *shame*, says of the idol *Merodach*, he is *broken in pieces*.

From this idol we find several kings of Babylon, as *Merodach-Baladan*. Evil *Merodach*, were surnamed. ו. Isa. xxxix. 1. 2 Kings, xxv. 27. Jer. lii. 31.

"Lumborum quinq; (vertebræ scil.) crassissimæ sunt & maximæ." Tho. Bartholin. Anat. p. 509.

נא

The idea of the word seems to be *To fail, faint, be deficient, fall short*, or the like.

I. As a V. in Hiph. *To cause to fail, to annul, disannul, frustrate, vacate* an obligation. Num. xxx. 6, 9, 12. — *Thoughts or Designs.* Ps. xxxiii. 10. where the LXX. ἀθετεῖ, *disannulleth, frustrateth.*

II. As a N. fem. in Regim. תנואת *The causing another to fail, the destroying, or wasting him.* Num. xiv. 34. Job. xxxiii. 10.

III. In Kal. and Hiph. *To discourage, cause to fail or faint*, applied to the heart. Num. xxxii. 7, 9.

IV. As a participial N. נא. It is once applied to flesh that has *failed* of being thoroughly dressed by the fire, to flesh *underdone*, as we say, Exod. xii. 9. The word does not in this passage signify flesh, *absolutely raw*, as Bochart hath well observed. Vol. II. p. 594.

V. נא and אנא Particles expressive of *desire*. ו. under נא. I am not certain however that these particles may not as properly be placed under this root, as *primarily denoting such eagerness of desire* as makes one ready to *faint*. ו. inter al. Gen. xviii. 30. l. 17. tho' afterwards used in a far inferior sense, as Gen. xii. 11. xviii. 21. Jud. xii. 6. & al.

נאר

Occurs not as a V. in *Heb.* but in *Arabic* is applied to the *emitting, or pouring forth* of water. As Nouns נאר, נאר, and נארה a *bottle*, a vessel to hold liquor, as wine, milk; whence is poured. Josh. ix. 4. Jud. iv. 19. 1 Sam. xvi. 20. & al.

נא-ה ו. under נא-ה

נאל

To be foolish, mad. ו. Jer. l. 36. Vulg. stulti erunt, *shall be foolish.*

נאם

To assert, affirm, declare or protest solemnly. Gen. xxii. 16. Jer. xxiii. 31. & al. freq.

DER. Eng. Name. (Q?). Gr. *ἔπος*. Lat. *nomen*.

men, whence *nominate, nomination, denominate, &c.*

נאף

To commit adultery, to commit whoredom with another's wife. Lev. xx. 10. It is plainly distinguished from נאָה which denotes whoredom in general. As a N. masc. plur. נאָפִים adulteries. Ezek. xxiii. 43. Jer. xiii. 27.

II. As the near and affectionate relation betwixt Jehovah in Christ and his Church is often represented in the Scriptures by that of a husband to his wife (v. Ps. xlv. Isa. liv. 5. Jer. iii. 14, 20. xxxi. 32. Hos. ii. 2, 19, 20. 2 Cor. xi. 2. Eph. v. 23.—32.) So the word נאָה is frequently used for spiritual adultery, or being joined to, and worshipping other objects besides Jehovah. Jer. iii. 8, 9. v. 7. ix. 2. Ezek. xvi. 32, 38. xxiii. 37, 43, 45. comp. Hos. ch. iii. and Rev. xiv. 4.

נאָפִי Occurs not as a V. but as a N. masc. plur. in Regim נאָפִי scandalous, and repeated adulteries. occ. Hos. ii. 2.

נאץ

To despise, reject, abhor, Deut. xxxii. 19. 1 Sam. ii. 19. Prov. v. 12. xv. 5. It is used in a Hiph. sense, to cause to despise, or abhor. 2 Sam. xii. 14. Nevertheless, because נאָץ thou hast caused the mias of Jehovah to abhor or reject (viz. Jehovah). In Niph. to be loathed, Eccles. xii. 5. נאָץ השקד the almond (tree or fruit) shall be loathed. This circumstance denotes how the taste for beauty and pleasure fails in old age. For every one knows the great beauty of this tree when in flower, and how agreeable its fruit is to the palate. I am well aware that the LXX. render the word נאָץ by ἀνθός shall flower or blossom, and the Vulg. in like manner by florebit; and it is allowed that this would afford a good sense, if referred to the grey hairs of old men, and in this view the reader may find it beautifully illustrated by the learned Dr. Smith, in King Solomon's Portrait of old age, p. 141. & seq. but yet I can find

no proof that נאָץ ever signifies to blossom, either in Heb. or Chaldee, (though indeed in the latter language it might be so used,) and therefore prefer the former interpretation, which makes a very good sense, and seems exactly parallel to the failing of the אֲבִינָה caper-tree mentioned in the same verse. (See under אֲבִינָה VII.) As a N. fem. נאָצָה contempt, despite. 2 Kings. xix. 3. Neh. ix. 18. & al.

DER. Lat. and Eng. nausea, whence nauseate, nauseous.

נאק

To groan, make a doleful noise as in great distress and anguish. occ. Job xxiv. 12. Ezek. xxx. 24. As a N. fem. in Regim. נאָקָה a groan, groaning. occ. Exod. ii. 24. vi. 5. Jud. ii. 18. Ezek. xxx. 24. non al. occ.

נאך

To cast off or away. occ. Ps. lxxxix. 40. Lam. ii. 7. In the former passage the LXX. render it by καταστρεφας (so the Vulg. by ever-tisti), thou hast overturned; in the latter by ἀπετιναξεν he hath thrown or cast off.

נב-ה

I. To bud, shoot, germinate, bear fruit as a tree or plant. Ps. xcii. 15. So Aquila, and another Greek Version renders it by γεννηματιζω to germinate. As a N. נִיב fruit, produce. Mal. i. 12. As a N. fem. תְּנוּבָה increase, produce, fruit, Deut. xxxii. 13. Jud. ix. 11. Isa. xxvii. 6.

II. To increase, as riches. occ. Ps. lxii. 11.

III. Applied to the speech of a man, to bring forth, utter, produce, Prov. x. 31. the mouth of the just one יְנוּב will bring forth wisdom. Jer. xxvi. 9. Why נְבִיתָ hast thou spoken in the name of the Lord. comp. 1 Sam. x. 6, 13. As a N. נִיב the fruit, produce of the lips, Isa. lvii. 19. comp. Heb. xiii. 15. comp. אמר II.

IV. נְבוֹ Nebo or Nabo, a Babylonish idol mentioned Isa. xlvi. 1. I apprehend it means the fructifying or generative and vegetative power of the heavens, which they worshipped under this name. That this was a very high attribute we may be pretty certain from

3 elatus ad convexum Lunae. hinc mons נבר.

נבה return reddidit gladium. 2. Reg. 3: 24.

בנ—נבה

[185]

נבט—נבל

נבט munit
fremulo moku

from it's entering into the composition of so many great names among the Babylonians, as Nebuchadnezzar, Nebuzaradan, Nebushasban, (Jer. xxxix. 13.) Nabonassar, Nabopalassar, &c. The LXX. according to the Alexandrian M.S. render נבר by Δαγων Dagon, an idolatrous object of the same kind. v. under נג. This confirms the account of the idol here given.

I. In a Hiph. sense, *To cause to germinate, increase, or grow*, occ. Zech. ix. 17. Vulg. germinans.

II. hollow. See נב.

נבא *To prophecy*. It signifies not only to fore-tel future events, but also to speak or utter something in an eminent and extraordinary manner (see above נב-ה III.) Thus it is applied to the musicians appointed by King David. 2 Chron. xxv. 1, 2, 3. Thus Aaron is ordained Moses's נביא prophet. Exod. vii. 1. i. e. appointed to deliver his orders to the people. comp. ch. iv. 16. So in the New Testament, the words προφητεω to prophecy, προφητης a prophet, and προφητεια prophecy are spoken of those, who without foretelling things to come, preached the word of God. v. 1 Cor. xiv. 3, 24. 1 Cor. xii. 28. Eph. iv. 11. 1 Theff. v. 20. Yea, St. Paul calls a heathen poet προφητης a prophet. Tit. i. 12. As Nouns נביא a prophet. Deut. xiii. 1, 3, 5. & al. freq. נביאה A prophetess, a female prophet. Exod. xv. 20. Jud. iv. 4. & al. נבואה a prophecy. occ. 2 Chron. xv. 8. Neh. vi. 12. In Hith. התנבא *To be or become a prophet oneself, to prophecy*. Num. xi. 25, 26, 27. & al.

DER. A Knob or Knop. Q?

נבח

To bark, as a dog. So the LXX. ὑλαντειν and Vulg. latrare. α. λ. Isa. lvi. 10. The word is used in Chaldee, Syriac, and Arabic in the same sense. Hence the Egyptian Anubis, (הנובח) the Barker had his name. Every one almost knows this idol was represented with a dog's head. Virgil (Æn. 8.) and Ovid (Metamorph. lib. 9.) call him latrator Anubis, Anubis the Barker. comp. נבח among the pluriliterals.

נבט

In Kal. *To look, look towards, look at*. occ. Isa. v. 30. In Hiph. the same. Gen. xv. 5. xix. 17. & al. freq. As a N. מבט the object at which one looks, the object of one's hope or expectation. occ. Isa. xx. 5, 6. Zech. ix. 5.

נבל

To flow or fall off, down, or away, defluere, decidere.

I. *To fall off, fade away* as leaves, flowers or the like. Isa. xxxiv. 4. xl. 7. lxiv. 5. Jer. viii. 13. & al. It is also used in a transitive sense, *to cast off, let fall, to shed*. Isa. i. 30.

II. *To wear, waste, or pine away*, as a person, or people. Exod. xviii. 18.

III. *To cast off, reject, condemn, make or esteem vile*, Deut. xxxii. 15. Jer. xiv. 21. Micah vii. 6. Nah. iii. 6. Also, *To act vilely or foolishly*. Prov. xxx. 32. As Ns. נבל Vile, refuse, contemptible. Deut. xxxii. 6, 21. & al. נבלה Vileness, abomination, Gen. xxxiv. 7. Deut. xxii. 21. & al.

IV. As a N. fem. נבלה A carcase (caro caesa, flesh fallen) a dead animal body, now falling or turning to decay and loathsome, Lev. v. 2.

V. As a N. נבל A bottle, a flaggon, a small vessel, whence liquids are poured or flow. v. 1 Sam. i. 24. x. 3. Isa. xxx. 14. Lam. iv. 2.

VI. As a N. נבל A kind of musical instrument with strings, whose belly resembled a bottle or flaggon, whence its name. Ps. xxxiii. 2. cxliv. 9. & al. freq.

VII. As a N. masc. plur. in Regim. נבלי The defluxions, namely of the heavens, or those parts of the celestial fluid that are flowing down to the solar fire at the center. occ. Job xxxviii. 37, 38. Or נבלי שמים the defluxions of the heavens who can cause to lie down, in compressing the dust to a concretion so that clods adhere, &c? * This philosophical question points out to us the natural cause of the adhesion or cohesion of matter.

VIII. As a N. masc. מבוּל A flood, deluge. Gen. vi. 17. Ps. xxix. 10. Some deduce the word from this root נבל *To flow down* as

* V. Hutchinson's Moses's Prin. Pt. 2. p. 141, 142. & Pike's Philosophia sacra, p. 18, 87, 88.

B b

flood,

flood, is derived from *flow* in English, but it seems rather to belong to **בל** *To mix, confound*; under which root the reader will find it already considered.

נבע

To be thrown off or out, to be ejected, emitted.

I. *To be thrown off or down, as the fragment of a wall, Isa. xxx. 13.*

II. *To be emitted, gush out, spring forth, as water. Prov. xviii. 4. LXX. αναπηδει, gusheth out, Vulg. redundans, overflowing. As a N. מבוץ A spring, or fountain, whence water gusheth out. Isa. xxxv. 7. xlix. 10. comp. Eccles. xii. 6.*

III. In Hiph. *To cause to throw forth or emit, spoken of an odour or smell. Eccles. x. 1.*

IV. In a Hiph. sense, spoken of the effect that fire hath on water. *To cause it to throw off, viz. a vapour. To make it hot, or boiling. Isa. lxiv. 2.*

V. In Hiph. *To shed forth, applied to the spirit. Prov. i. 23.*

VI. In Hiph. *To throw forth, belch out, utter abundantly, effutire applied to words. Ps. lix. 8. cxix. 171. Prov. xv. 2. & al.*

נבעב occurs not as a V. in this reduplicate form but as a N. fem. plur. **נבעבות** *Pustules*, like those which are filled with putrid matter *thrown off* from the blood in malignant and pestilential fevers. occ. Exod. ix. 9, 10.

נגה ו. נגיה

נגב

Occurs not as a Verb in Hebrew, but in Chaldee and Syriac, signifies, *To be dry, parched.*

(As a N. **נגב** *The dry, parched country, the desert. Gen. xii. 9. in which, and many other passages, the LXX. render it by ἐρημος, the desert, so the Vulg. Jud. i. 15. by arentem, dry. The word is most usually translated, The south, but as Drusus hath well observed, it doth not signify the whole southern hemisphere of the earth, but a desert tract of land to the south of Judea. This tract consists of the deserts of Shur, Sin and Pharan; the * mountainous country of Edom, or Idumea (v. Mal. i. 3.) and part of Arabia Petraea, or the stony.*

* V. Compleat System of Geography, Vol. 2. p. 122.

נג

I. Occurs not as a V. in Kal. but in Hiph. **נגיד** *To declare, shew, shew forth, by words or otherwise, Gen. iii. 11. ix. 22. Ps. xix. 2. xcvi. 6.*

II. As a particle **נגד** *Before, in the presence of, near, overagainst, towards. Exod. xxxiv. 10. Nehem. iii. 10. Ex. xix. 2. Dan. vi. 11. נגד q. d. To before. It is used much in the same manner as נגד. מנגד From before, from. Isa. i. 16. Jon. ii. 5. also, overagainst, before. Gen. xxi. 16. Deut. xxviii. 66.*

III. As a N. **נגיד** *A leader, prince, or captain, either in civil or ecclesiastical affairs, declared or notified by some external act, as anointing, or &c. or known as such in the presence of the people. 1 Sam. ix. 16. x. 1. 1 Kings i. 35. 1 Chron. ix. 11. 20. As a N. masc. plur. נגידים is once applied to words or discourses, Princely excellent. Prov. viii. 6.*

IV. Chald. *To rush forth, flow with rapidity, as a torrent. occ. Dan. vii. 10. Vulg. rapidus, rapid.*

ננה

In Kal. *To be bright, glitter, shine, as the light. Job xxii. 28. Isa. ix. 2. In Hiph. to cause to shine, to enlighten. Job xiii. 10. 2 Sam. xxii. 29. Ps. xviii. 29. As a N. ננה Splendor, shining, glittering. 2 Sam. xxii. 13. Hab. iii. 3, 11.*

נגח

To push, strike or butt with the horns, as horned animals do. Exod. xxi. 28. Deut. xxxiii. 17. 1 Kings xxii. 11. & al. As a participial N. נגח Butting, apt to butt, given to butting. Exod. xxi. 29, 36.

DER. Knock. (v. under נכה.)

נגנ

I. The radical idea of this word seemeth to be, *to strike or smite. It occurs not however as a V. in this sense, but as a N. fem. plur. נגינות Strokes, afflictions, in which signification, I apprehend with the Rev. and learned Mr. Benwick, it is to be taken in the Hebrew titles of Ps. iv. vi. liv. lv. lxi. lxvii. lxxvi. Hab. iii. xix. and in the singular in Regim. Ps. lxxvii. 7. I will remember*

per נגיתי my affliction in the night. The author of the Syriac version appears from his paraphrase of the title of the 4th Psalm.

מטל הליל רחש Concerning those things which he (David) suffered, to have taken the word נגיות in a sense like to that here assigned it. But see Mr. Fenwick on the Hebrew titles of the Psalms, pag. 12 & seq.

II. To strike, to play on a musical instrument. 1 Sam. xvi. 16. & al. freq. As a N. fem. in Regim. נגינת Musick, a tune. Lam. iii. 14. 63. v. 14. & al.

נגע

I. To touch, meddle with. Gen. iii. 3. xx. 6. xxvi. 11. The Verb is used transitively, and with ב, על and אל following. In Hiph. to cause to touch. Exod. xii. 22.

II. To touch, reach, come unto. Jer. iv. 10. li. 9. & al. In Hiph. To reach, come unto, draw nigh. Gen. xxviii. 12. 1 Sam. xiv. 9. 2 Chron. xxviii. 9. Pf. lxxxviii. 4. Eccles. xii. 1. comp. Levit. v. 7. And if his hand doth not or cannot תגיע reach the sufficiency of a lamb, i. e. If his power or ability doth not extend to procure a lamb. Also, To cause to reach, or come unto. Isa. xxv. 12. Ezek. xiii. 14.

III. In Kal. & Hiph. To come upon, occur, happen. Jud. xx. 41. Eccles. viii. 14.

IV. To touch with force and violence, to smite or strike. Gen. xii. 17. Josh. viii. 15. 2 Kings xv. 5. & al. As a N. נגע A stroke or plague. Gen. xii. 17. Lev. xiii. Deut. xvii. 8. & al. freq.

נגף

I. To strike, or smite with force and violence. It frequently, tho' not always, denotes a mortal or deadly stroke. v. Exod. viii. 2. xii. 23. xxi. 22, 35. Lev. xxvi. 17. Isa. xix. 22. As a N. נגף A violent stroke or plague. Isa. viii. 14. Exod. xii. 13. xxx. 12. As a N. fem. נגפה Nearly the same. Exod. ix. 14. comp. Num. xvi. 47, 48.

II. To strike, smite, or dash, as the foot against an obstacle in walking. Pf. xci. 12. Prov. iii. 23. In Hith To dash itself. Jer. xiii. 16. comp. Isa. viii. 14.

נגר

To spread. I. In Hiph. To diffuse, spread out, or abroad. Mica i. 6.

II. In Kal. To diffuse, or be diffused, to pour out, or be poured out, as liquids. Pf. lxxv. 9. 2 Sam. xiv. 14. Mica i. 4. (comp. Job xx. 28.) Lam. iii. 49. Mine eye נגרה poureth out, namely, tears. So the Chaldee Targum

עני ולנת דמעין Boils like a fountain. III. To spread abroad, stretch out, as the hand. Pf. lxxvii. 3. In the day of my trouble I sought the Lord. נגרה ולא תפוג My hand was stretched out by night, and and ceased not, or without intermission. So Symmachus excellently renders this passage.

ἡ χεὶρ μου συνεχῶς ἐκτετατὸ διηνεκώς, my hand was stretched out by night continually. This was one posture of prayer. v. Hammond in Pole Synops. & comp. יד.

IV. The Lexicons and Concordances range Pf. lxiii. 11. Jer. xviii. 21. Ezek. xxxv. 5. under this root, but is not נגרה Pf. lxiii. 11. plainly from נגרה To remove, impel? Doth not the ה shew this? And should not the passage be construed, Let them be made to move, let them be impelled, or thrust upon the edge of the sword? And doth not this text explain the others in Ezek. and Jer. in which last passage the Vulg. accordingly renders it reduce, remove, bring, bring down? v. נגרה I.

נגש

I. To come near, approach. Gen. xviii. 23. xxxiii. 7. Exod. xx. 21. & al. freq. In Hiph. To cause to approach, or come near. Gen. xxvii. 25. Exod. xxi. 6. & al. freq.

II. In a moral sense. To squeeze, oppress, distress. Deut. xv. 2, 3. In Hiph. To be oppressed, distressed, straitned. 1 Sam. xiii. 6. xiv. 24. Isa. liii. 7.

III. To squeeze out, extort, exact, money or labour. 2 Kings xxiii. 35. Isa. lviii. 3. As a participial N. נגש or נוגש An exacter of labour or money, A task-master (LXX. ἐργαδιωτης) or tax-gatherer. Exod. iii. 7. v. 6, 10, 12. Dan. xi. 20.

נדרה

I. To move, be moved or put in motion, as a reed in the waters. 1 Kings xiv. 15. In Hiph. To move, wag, as the head. Jer. xviii. 16. As Nouns נדר A moving, or motion, as of the lips. Job xvi. 5. מנדר A moving or wagging, as of the head. Psal. xlv. 15.

II. To move or be moved from one place to another. To transmigrate, wander. Job xviii. 18. Ps. xi. 1. Prov. xxvii. 8. Jer. iv. 1. xlix. 30. 1. 3, 8. In Hiph. To cause, to move, or remove. 2 Kings xxi. 8. comp. 2 Sam. xxiii. 6. and Psal. xxxvi. 12. As Nouns נדר A vagabond, a vagrant, a fugitive. Gen. iv. 12, 14, 16. As a N. fem. נדרה A removal or thing removed. Lam. i. 8.

III. As a N. fem. נדרה Removal, separation. It is used for separation, on account of legal uncleanness. Levit. xii. 2, 5. & al. for an unclean thing or act, from whence men should keep themselves separate, or free, Levit. xx. 21. and is also applied to the water of separation, whereby men were separated or cleansed from legal pollution. Num. xix. 9, 13, 20, 21. xxxi. 23.

IV. In a mental sense with ל following. To be moved or affected in mind for or on account of another, to compassionate or condole with him. Jer. xv. 5. xvi. 5. Job xlii. 11. in this last passage the Vulg. renders the words וינדרו לו et moverunt super eum caput, And they shook their heads at him (comp. Ps. xlv. 15.) so making the words express a gesture of grief or condolence. As a V. נדר is once used absolutely, or the person consoled is not expressed being plainly understood. Ps. lxix. 21.

V. As a N. נדר A heap, formed by the co-cervation of parts moved to or upon each other. It is applied to the miraculous heap of waters in the Red Sea and the river Jordan. Exod. xv. 8. Josh. iii. 13. & al.

VI. As a Noun fem. נדרה The prize or reward of a whore, denominated I apprehend from this root, because expressly separated from, or forbidden to be brought into the temple. v. Deut. xxviii. 13.

occ. Ezek. xvi. 33. And hence as a Noun masc. plur. in Regim. נדני The rewards or prices of an adulterer given by his mistress, which doubtless were full as abominable to God. occ. Ezek. xvi. 33. The LXX. renders both words by Μισμματα, and the Vulg. by Mercedes, rewards.

VII. Chald. As a N. מנדרה (from the Heb. מדר To measure) A certain apportioned tax or tribute. occ. Ezra iv. 13. vii. 24. v. מרה.

נדר I. To move or remove swiftly, to flee, hasten away. It occurs both in a neuter or intransitive sense. Ps. xxxi. 12. lxviii. 13. Isa. xxi. 15. and in an active or transitive one. Isa. x. 14. In Hith. To move or remove oneself speedily or swiftly. Ps. lxiv. 9. also, to be removed speedily. Isa. xxiv. 20. Jer. xlviii. 27. As a N. masc. plur. נדרים Motions to and fro, tossings. Job vii. 4.

II. To depart swiftly, as * sleep. Gen. xxxi. 40. Esth. vi. 1. or a vision of the night. Job xx. 8.

III. To wander repeatedly, or hither and thither. Job xx. 8. Isa. xvi. 2, 3.

DER. Nod.

נדרב

I. The radical idea of the word seems to be, To impel, incite, or the like. It appears both in sense and sound nearly related to נדר to impel, drive, accordingly the LXX. have rendered it Exod. xxxv. 27. xxxvi. 3. by φερω, To carry, excite. It occurs not however as a V. simply in this sense but as a N. נדרב A ruler, leader, prince, one who impels or incites others to their proper business or duty, accordingly Theodotion renders it Prov. xvii. 7. by ἡγούμενος, A leader, and the Vulg. Num. xxi. 18. by Duces, Leaders. v. 1 Sam. ii. 8. Job xii. 21. Psal. cvii. 40. cxiii. 8. Prov. viii. 16. xxv. 7. Hence as a N. fem. in Regim. נדרבת seems used for dignity, pre-eminence. Job xxx. 15.

II. As a V. in Kal. In a mental sense, to impel, incite, make willing. occ. Exod. xxv.

* He, like the world, his ready visit pays
Where Fortune smiles, the wretched he forsakes,
Swift on his downy Pinions flies from woe,
And lights on lids unsullied with a Tear

Dr. Young.

Dissect *Gypisium*. Sucard an. *مفت قطي الفهم*
Sigh. 3. Seat nuber plurim am nitem. hac et entic detrae
line p^ro Leo. et Buto

to disturb, (*disquiet*, than from נהם and should it not be accordingly rendered as in our translation, *disquietness*.)

נחם. *Schah.* נהק

- I. To bray, as the wild ass. occ. Job vi. 5. *Will the wild ass bray over the grass?* This passage plainly implies that the wild ass does bray when hungry and in want of food, and almost every one must have observed that our common asses do the same. Hence
- II. To make a doleful crying or noise, as persons distressed with hunger. occ. Job xxx. 7.

נהר

- I. To flow, flow together, as a conflux of waters. It is however as a V. applied only to a confluence of people. Isa. xxii. Jer. xxxi. 12. li. 44. & al. But
- II. As a N. נהר *A river, a large conflux of waters.* Gen. ii. 10. xv. 18. & al. freq. Chald. נהרא The same. Ezra iv. 16.

- III. As a Noun fem. נהרה *A conflux or stream of light, or of atoms of light.* The LXX. *φειγγος, Splendor, Vulg. Lumine, light.* occ. Job iii. 4. Hence as a V. in Niph. *To be enlightened.* So the LXX. *φωτισθητε, and Vulg. illuminamini.* It seems to be used in the same sense. Isa. lx. 5. *ונהרת And thou shalt be enlightened, i. e. rejoiced, so Theodotion ναὶ χαρισ.* Light is often in S. S. expressive of joy. See inter al. Esth. viii. 16. Ps. xcvi. 11. cxii. 4. comp. Eccles. xi. 7. Job xxxiii. 30.

- IV. As a N. fem. plur. מנהרות *Caverns, enlightened by a hole or aperture.* occ. Jud. vi. 2. *So dens are in like manner called*

- V. Chald. As Nouns נהורא *Light.* occ. Dan. ii. 22. נהירו *Light, illumination.* occ. Dan. v. 11, 14.

נורה

To dwell, inhabit, stay. It occurs but twice as a V. once in a neuter sense. Hab. ii. 5. *A proud man ינוה and keepeth not at home, say our translators, meaning, I suppose, that the King of Babylon contenteth not himself with his own dominions; others explain this expression, Hath not a city that hath foundations, hath not a country (v. Heb.*

xi. 14.) *hath no continuing city, but is destitute of it.* In the other passage where נוה occurs as a V. it is used in a Hiph. sense. *To cause to dwell, make or prepare an habitation for.* Exod. xv. 2. comp. v. 13. As a N. נוה *An habitation, a place of residence.* 2 Sam. xv. 25. Job v. 3, 24. xviii. 15. & al. *A fold for sheep, a sheep cote.* 2 Sam. vii. 8. 1 Chron. xvii. 7. Isa. lxxv. 10. *A stable for camels.* Ezek. xxv. 5. *A den or hole of dragons or serpents.* Isa. xxxiv. 13. xxxv. 7. הנוה Jer. vi. 2. *A woman that keepeth at home, not from oeconomy, but delicacy.* comp. Deut. xxviii. 56. v. Pole Synopsi.

נול

Chald. *To defile, make foul, or impure.* It occurs not as a Verb in the Bible, but as Nouns נולו *An unclean place, a dunghill.* occ. Ezra vi. 11. נולי The same occ. Dan. ii. 5. iii. 29.

נום

To slumber, doze, sleep lightly. It is less than *ישן To sleep, and occurs with it.* Ps. cxxi. 14. Isa. v. 27. comp. Ps. lxxvi. 6. As Nouns נומה (occ. Prov. xxiii. 21.) and תנומה *Slumber, slumbering, dozing.* Psal. cxxxii. 4. vi. 10. & al.

DER. Numb, numbness, be-numb. non incl. ut

נוד

To be sprinkled, as liquids. 2 Kings ix. 33. Isa. lxiii. 3. *And their strength (i. e. their blood which supports the human strength. comp. v. 6.) יי was sprinkled upon my garments. To be sprinkled, wet or stained by sprinkling.* Lev. vi. 27. In Hiph. *To sprinkle.* Exod. xxix. 21. Lev. iv. 6. & al. freq. It is remarkable, that this Verb in the Hebrew Bible always drops the נ, which is however retained in the Chaldee language.

נול

To flow, flow down, still, distill. Jud. v. 5. Isa. lxiv. 1, 3. (comp. Psal. xcvi. 5.) Numb. xxiv. 7. Deut. xxxii. 2. Ps. cxlviii. 18. As a participial Noun masc. plur. נולים and נולים *Floods, streams.* Exod. xv. 8. Psal. lxxviii.

- xxviii. 44. & al. In Hiph. *To cause to flow, make to distil, pour forth or down.* Isa. xlviii. 21. comp. Job xxxvi. 28. Isa. xlv. 8.
- II. *To flow forth, as odoriferous particles or effluvia.* Cant. iv. 16.
- III. As a N. fem. plur. מולות *English trans. The planets or fluxes of light reflected from the planets to the earth. Montanus influentiis, the influences.* comp. כסל
- IV. occ. 2 Kings xxiii. 5. where they are joined with בעל *the sun, שמש the solar light* and ירח *the lunar light*, as objects of idolatrous worship, which connection plainly shews that מולות is expressive of some of their celestial gods, *לסאן נז*

Occurs not as a Verb in Heb. nor (so far as I can find) in the dialectical languages. So the ideal meaning is uncertain, but as a N. נז *A pendant for the ear or nose, a nose or ear-jewel.* Gen. xxiv. 47. xxxv. 4. & al. freq.

נז

Chald. *To hurt, injure, damage.* As a participle *Pehil* נז *damaged, injured.* Dan. vi. 2. In Aphel (Hiphil) *To injure, damage.* Ezra iv. 13, 15. As a N. נז *Damage, loss.* Esth. vii. 4.

נזר

- I. In Kal. & Niph. *To be separated, alienated, to separate oneself.* Isa. i. 4. Ezek. xiv. 5, 7. Hof. ix. 10. Zech. vii. 3. In Hiph. *To separate others, Levit. xv. 31. or oneself.* Num. vi. 2, 3. As a N. נזר *Separation. State of separation.* Num. vi. 4, 5, 8. As a N. נזיר *Separate, separated.* Gen. xlix. 26. Deut. xxxiii. 16. So *Aquila* in this last passage renders it ἀφωρισμεν, and the *Chaldee targum* in both. פרישא.
- II. As a N. נזיר *A Nazarite, one who is separated from the use of certain things, and consecrated to the Lord. The particulars of this Nazariteship may be seen, Numb. vi. The Nazarite was,*
- 1st. *To abstain from wine and all other vinous liquors.* v. 3, 4.
- 2dly. *To let his hair grow.* v. 5.

3dly. *Not to defile himself by the dead.* v. 6, 7.

And in each of these particulars he was a lively type of Christ, whose extraordinary endowments as man were not from any natural causes but from above, even from the spirit of God, (v. John iii. 34. Luke iii. 22. iv. 1. Acts x. 37. & al. comp. Eph. v. 18.) who was invested with all power and authority, of which * *hair* was an emblem. (v. Jud. xvi. 17, 20, 22. comp. 1 Cor. xi. 7. in the Greek) and who was entirely separate from dead works, from sin, and sinners. It would be needless and far exceed the bounds of a Lexicon, to quote the prophecies wherein the *Messiah* is described as endowed with these high qualifications. Many of the predictions concerning Christ may be reduced to one of these heads. And in order to turn the attention of men to him as the true *Nazarite* (in whom the type was completely fulfilled) a remarkable circumstance is observed of *Jesus* by St. Matt. ii. 23. *He came and dwelt in a city called Nazareth, that it might be fulfilled which was spoken by the prophets he shall be called, i. e. truly and justly* (v. Luke i. 32, 35.) Ναζωραῖος, a *Nazarite*. (so the Vulg. *Nazaræus*) So that whilst the Jews and Romans were calling him in contempt Ναζωραῖος and Ναζαρηνός, the *Nazaræan* and *Nazarene*, the providence of God was at the same time pointing him out to mankind as the true *Nazarite*, from the circumstance of his dwelling in that city which had been prophetically, with a view no doubt to this important event, called, *Nazareth*, or the city of the *Nazarite*. Even as *Pilate*, by the inscription on our Lord's cross, proclaimed him both to Jews and Gentiles, to be the *Saviour*, the *King*

* As representing the irradiation of the Sun, the source of all material power. *Montesquieu* observes (*Esprit des Loix*, Lev. xviii. ch. xxiii.) "Les Rois des Franks, des Bourguignons des Wisigoths avoient pour *Diademe* leur longue chevelure. The Kings of the Franks, Burgundians, and Visigoths had instead of a *Diadem* their long Hair."

في ريدته من فاع. فيكونا ليه. *Abilola*
 انظر الكبر انخال

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of the Jews; though doubtless he intended by it to ridicule and expose his pretensions. v. John xix. 19, 20.

III. As a N. נזר *separated* from its usual state and condition. It is spoken of the vine in the sabbatical and jubilee years which tho' it naturally requires much culture, was in those years ordered to be left *unpruned*, and *undressed*, and *set apart* from private property to public utility. occ. Levit. xxv. 5, 11.

IV. As a N. נזר *A crown, a diadem, a mark of separation or distinguished dignity*, either priestly or regal. Exod. xxix. 36. 2 Sam. i. 10. & al. The holy oil with which Aaron was anointed is called by this name. Lev. xxi. 12. *Because נזר the separation, (or mark of separation) the anointing oil of his Anem is upon him.* So *Aquila* excellently renders this passage, *οτι αφορισμα, ελαιον αλειμματος θες αυτη επ' αυτω* Jer. vii. 29. נזר נזר *Cut off thine hair*, *tonde nazaræatum tuum.* *Montanus* is said of *Jerusalem* in allusion to the *Nazarites*, to denote that that city was now become profane, and rejected as such by God. comp. Numb. vi. 5, 7. As a part. masc. plur. in Hiph. מנזר *Crowned.* occ. Nah. iii. 17.

נח נח *Radix* נח

I. To rest, cease from motion, labour or toil. V. Gen. viii. 4. Exod. x. 14. xxiii. 12. In Hiph. To cause to rest, or stay, give rest, to settle in some certain state or place, to place, set. v. Gen. ii. 15. xix. 16. xxxix. 16. xlii. 33. Exod. xvi. 33, 34. xxxiii. 14. Ezek. v. 13. Exod. xvii. 11. *And when יניח ידו he let his hand rest. i. e. let it down.*

As Nouns נחת Rest. מנוח *A rest, a resting place.* Gen. viii. 9. מנוחה and מנוחה Nearly the same. Gen. xlix. 15. Num. x. 33. & al.

II. In Kal. & Hiph. To lead gently and gradually without tiring or fatiguing, as a shepherd doth his sheep. v. Gen. xxiv. 27. Ps. xxiii. 3. lxxvii. 21. Isa. lxiii. 14.

III. As a N. fem. מנחה *A means of procuring from another rest, peace, or cessation from anger, an offering or present made with this view, either to God or man.* Gen. iv.

3, 4. xxxii. 13, 18. & al. freq. Comp. Gen. viii. 21. xxix. 18, 25. Ezek. xvi. 19, 42. xxi. 17. & al.

נח Occurs not as a Verb in this reduplicate form, but as a N. נח or נח Absolute, or entire rest, or cessation from anger, total appeasement. Exod. xxix. 18, 41. & al. freq.

נח

I. To inherit, to take, receive or possess by inheritance, or as an heritage. Exod. xxiii. 30. xxxii. 13. xxxiv. 9. Also, To divide, distribute, or divide by inheritance. Num. xxxiv. 17, 18, 29. Josh. xiii. 32. xiv. 1. xix. 51. So the LXX. renders it by *κατακληρονομεω*, *καταμεριζω*, and the Vulg. by *divido*. In Hiph. To cause to inherit. Deut. i. 38. iii. 28. & al. In Hith. To become an inheritor, come to an inheritance, be in possession. Num. xxxii. 28. xxxiii. 54. & al. As a N. fem. נחלה *An inheritance, an hereditary possession.* Gen. xxxi. 14. xlviii. 6. & al. freq. As a N. fem. נחילות Psal. v. 1. *Aquila*, *Symmachus*, *Theodotion*, and the LXX. renders נחילות אל *υπερ της κληρονομιας*, so likewise the Vulg. *pro ea quæ hereditatem consequitur*, concerning her who obtaineth the inheritance, i. e. the church. The Rev. Mr. *Fenwick* takes אל here for a name of God, and renders the whole title, "To him who giveth the victory, the god of the inheritance, i. e. to Christ who gave the Jews possession of the earthly Canaan, and will bring all his faithful servants to his heavenly kingdom, that blessed lot of our inheritance." *Thoughts on the Hebrew titles of the Psalms.* p. 17, 18.

II. As a N. נחל *A valley, a torrent.* See under נחל XVI.

נחם

Denotes a change of mind or affection. The LXX. have frequently rendered it by *μετανοεω*, which, in it's most extensive sense of changing the mind, opinion or purpose, seems nearly to answer it.

I. In Kal. To comfort, console, cheer another, change his mind from a state of grief and for-

row

form. ant. *best picture* and
 a min. *Deu.*
 لا يترك

shut
elegant *cant* *ant*

Behemous propulsio. hanc illi

comp. hanc illi

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to one of ease and rest. Gen.v. 29. xxxviii. 35. 1. 21. & al. In Niph. *To be comforted, receive comfort.* Pf. lxxvii. 3. Jer. xxxi. 15. In Hith. *To comfort one self, be comforted.* Gen. xxvii. 42. xxxvii. 35. As Nouns נחם and נחמה *Comfort, consolation.* Isa. lvii. 18. Job vi. 10. Pf. cxix. 50.

II. In Kal and Niph. *To change one's mind, to repent.* Gen. vi. 6. Exod. xiii. 17. xxxii. 12. & al freq. As a N. נחם *Repentance.* Hof. xiii. 14.

נחץ

To hasten, precipitate. a. l. As a partic. paoul. 1 Sam. xxi. 8. The LXX. renders it κατασπερν in haste, or according to the Alexandrian MS. κατασπευρον, hastening. So the Vulg. urgebat, urged. In Arabic also the Verb signifies *To be instant, urge, be importunate.*

נחירי

I. *To snort, to force the breath with violence thro' the nostrils,* as in anger. occ. Cant. i. 6. As a N. masc. plur. in Regim. נחירי *The nostrils.* occ. Job xli. 11.

II. *To snort as a horse.* Hence as Nouns נחר and נחרה *Snorting,* as of a war horse enraged or exulting. occ. Job xxxix. 20. Jer. viii. 16. consult Bockart. Vol. II. p. 123, 126.

The Heb. נחר, like the Greek, πρυγγω, πρυγγος, πρυγγαζω, the Lat. sterto, and English, snort, words of the same import, seems to be formed by an Onomatopœia, from the sound.

נחש

I. *To view, eye, observe attentively, to use attentive and subtle observation.* 1 Kings xx. 33. Gen. xxx. 27. Where the Vulg. renders it Experimento didici; and the English translation, *I have learned by experience,* much to the same purpose.

II. *To augur, to use Auguries, attentively observe some natural phænomena,* as the flight of birds, the motion of clouds, the bowels of animals, &c. in order to divine futurities: So LXX. οἰωνίζομαι, Vulg. augurari. Gen. xlv. 5. 15. Levit. xix. 26. As a participial N. מנחש *An Augur.* Deut. xviii. 10.

III. As a N. נחש *A serpent.* These animals are so remarkable for *attentively eyeing* of objects, that * *a serpent's eye* became a proverb among the Greeks and Romans, who applied it to those that *view* things *sharply* and *attentively*; and etymological writers derive the Greek, δρακων, a Dragon, (a kind of serpent) from δερναιν, *to view, behold,* and ὄφις, a Serpent, from ὀπτομαι, *to see.* v. Martinii Lexic. Etymol. in Draco. An ingenious writer speaking of the supposed *fascination* in the Rattle-snake's eye, says, "It is, perhaps, more universal among the poisonous serpents than is supposed; for our common viper has it." Watson's Animal World, p. 284 See more on this subject in the Author himself.

IV. As Nouns fem. נחושה נחשה and נחשת *Copper, native brass.* Job xxviii. 2. xl. 13. Deut. viii. 9. & al. freq. נחיש *Brazen, of brass.* Job vi. 12. 2 Sam. xxii. 35. & al. This metal, copper, seems to be thus denominated from its colour resembling the usual one of serpents. So silver is called כסף from its pale colour. (See כסף) And as man, no doubt, was acquainted with animals before he was with minerals, (v. Gen. ii. 19, 20.) it seems highly probable, that the primeval language might in some instances, and where there was a similarity of qualities, describe the latter by names deduced from those which were at first given to the former. And in the present case, it is observable, that copper is not only of a *serpentine colour*, but resembles those noxious animals in its *destructive* properties, being in all its preparations accounted *poisonous*.

It may not be improper to remark here, that what we commonly call *brass*, and the French *cuivre jaune, yellow copper*, is a fictitious metal, composed of *copper* and *lapis calaminaris*.

* "Serpentis oculus. Οφιος ὄμμα.

De his dici consuevit qui acribus & intentis intuerentur oculis. Ab Animante sumpta metaphora."

ERASMI ADAG.

Cc hunc

V.

auspicio conf. venere

V. As a N. fem. נחשת Ezek. xvi. 36. Money of brass. (So כסף is silver money) See ver. 33, 34. or rather, *Poisonous filth*, like *verdegrease*, which is the rust, or more properly, a solution, of copper. Comp. Ezek. xxiv. 11.

VI. As a Noun נחשת (plur. נחשתים) A chain or fetter of brass or copper. Jud. xvi. 21. 2 Chron. xxxvi. 6. In both these passages the LXX. render it by *πεδαίς χαλκαίς*, *Brazen fetters*, as *Theodotion* also doth. Jer. xxxix. 7.

VI. נחשתו. See among the Pluriliterals.

נחת

I. To descend, come down. 2 Kings vi. 9. Ps. xxxviii. 3. lxx. 11. נחת גרורה It (the rain) descends into its furrow. Or, the word in this last passage, may be used in a transitive sense to cause to descend, and the text rendered, Cause it (the rain) to descend into its furrows, so Ps. xxii. 35. And mine arm נחתה causeth to descend a bow of brass, i. e. bendeth it so, that the ends descend towards each other. Comp. Ps. vii. 13. xi. 2. So in the infinitive להחת To cause to descend, bring down. Isa. xxx. 14. In Hiph. To cause to descend or come down. Joel iii. 16. (or 11.) As a Noun נחת A descent, lighting down. Isa. xxx. 30. Comp. Ps. xxxviii. 3.

II. To descend beyond the surface, to penetrate, pierce, as arrows. Ps. xxxviii. 3. So the LXX. *επεπαγγσαν*. and Vulg. *infixæ sunt*. In a metaphorical sense spoken of reproof. To penetrate, affect the mind. Prov. xxx. 30. *Theodotion*, *ἔξει εἰς*, will come into, English transl. entereth into.

III. As a particle תחת denotes being under in situation or substitution, or as an effect.

1. Under. Deut. xxxii. 13. Jud. iv. 5. & al. freq.

2. With מ prefixed מתחת underneath. (q. d. at under) Gen. i. 7. also, from under. Exod. vi. 6.

3. תחת Instead of, in the place of, for. Gen. ii. 21. xxxvi. 33. xxx. 2. l. 19. Ezek. x. 20. & al. freq. תחתיו In the place of him-

self, in his own place. Exod. xvi. 23. Comp. Levit. xiii. 23. Josh. v. 8.

4. For, on account of, because of. 2 Sam. xix. 22. Prov. xxx. 21. with a V. of the infinitive. Isa. lx. 15.

IV. As a N. masc. plur. תחתים Lower, namely, stories, or floors, to this purpose the LXX. *καταγαια*. occ. Gen. vi. 16.

V. As a N. תחתון Lower, nether, inferior. Josh. xviii. 13. 1 Kings vi. 6. & al. As a N. תחתיה and תחתית Lower, lowest. occ. Ps. lxxxvi. 13. Exod. xx. 17. Deut. xxxii. 22. Job xli. 5. Psal. cxxxix. 15. Ezek. xxxi. 14.

DER. Beneath, nether, &c. Caps. LVIII. 21.

נטה To incline, decline, tend, stretch forth, to bear in any particular way or direction.

I. To stretch out, spread, as a tent. Gen. xii. 8. xxxiii. 19. & al. freq. In this view, it is applied to *Jehovah's stretching out or expanding the Heavens*. Ps. civ. 2. Isa. xl. 22. & al. Isa. li. 13. and Zech. xii. 1. stretching out the Heavens, and founding the earth. "Doing the first, did the second," says Mr. Hutchinson. Comp. Gen. i. 6, 7. And it seems a very judicious remark of the same learned writer, "That tho' this word (נטה) be also translated among other things to expand, extend, it is put in distinction to רקע or as a consequence of that motion and the force exerted in it." *Moses's Princ.* Part II. p. 300, &c.

II. In Kal. Intransitively. To incline, incline or bend oneself. Jud. ix. 3. xvi. 30. Also in Kal & Hiph. it is used transitively. To cause to tend, extend, stretch out, incline. Gen. xxiv. 14. xxxix. 21. xlix. 21. Exod. vii. 5. viii. 16. & al. freq. In Niph. To be extended, stretched out. Num. xxiv. 6. Zech. i. 16.

III. In Kal. Intransitively. To decline, turn, turn aside. Gen. xxxviii. 1, 16. Exod. xxiii. 2. Num. xx. 17. & al. In Hiph. Transitively. To cause to decline, or turn aside, to pervert. Exod. xxiii. 6. Num. xxii. 23. Deut. xxvii. 19. As a N. מטה Perverse-

ness, cum vino factus, —

וְעָרַבָה
וְעָרַבָה

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נטל—נטל

nels, or apostacy. Vulg. Averfione. Ezek. ix. 9.

IV. It seems used for the *distension*, and *disruption* of the earth, such as happened at the deluge. Ps. xcix. 1. *Jehovah is King, let the people tremble, he sitteth on the Cherubim, let the earth* נטל *be rent, disrumpatur, let the parts of the shell of earth be distended this way and that way, and disjointed from each other.*

V. As a N. fem. מטה *A bed or couch*, on which men are *reclined*, or *stretched out*. Gen. xlviii. 2. Exod. viii. 3; 1 Sam. xix. 13, 15, 16. & al. freq.

VI. As a N. fem. מטה *A rod, staff, or stick*, which when growing, is *extended* from the tree whence it shoots, and on which afterwards men are *inclined* or *lean*. Gen. xlvii. 31. (comp. Heb. xi. 21.) Exod. iv. 2, 4, 17, 20. & al. freq.

VII. As a N. fem. מטה *A tribe branching* from an original stock, as a *rod* or *shoot* from a tree. freq. occ. See Num. xvii. Comp. Num. xviii. 2.

VIII. As a Particle, מטה *Below, beneath*, whither things naturally and mechanically *incline* or *tend*, by the prevailing compres-
sure of the expansion that way. (See this briefly explained under כבר V.) Deut. xxviii. 43. Prov. xv. 24. למטה q. d. *To below*, i. e. *downwards*. 2 Kings xix. 30. Jer. xxxi. 37. Ezek. i. 27. of time, *Under*. 1 Chron. xxvii. 23. מלמטה *At the lower part, below*. Exod. xxvii. 5. xxxix. 20.

DER. Lat. *Nut*, whence *nutat*ion. Also, a *net*. Q. *Night*, q. d. the *declinatio*n. v. לילה under לל.

נטל נטל

I. *To impose*, or *lay on* as a burden or yoke. Lam. iii. 28. כי נטל עליו *Because he* (the Lord) *layeth it upon him*. As a N. נטל *Burdensome, heavy*. So the LXX. δυσβασαντον & Vulg. onerosa. Prov. xxvii. 3.

II. *To impose*, as a punishment. 2 Sam. xxiv. 12.

III. *To lade* or *load oneself with*, to *bear* or *support* as a burden. Isa. lxiii. 9. LXX. ανελαβεν *He took up*. Vulg. portavit, *he car-*

ried. As a N. masc. plur. in Regim. נטילי *Carriers, bearers*. Zeph. i. 11.

IV. Chald. *To lift up, raise, elevate*. Dan. iv. 31. vii. 4.

The Lexicons and Concordances put several texts under this root, which properly be-
long to נטל or נטל *To cast, cast down*, which see.

נטע

To plant, fix, infix.

I. *To plant*, as trees. Gen. ix. 20. xxi. 33. or gardens, vine-yards or olive-yards. Gen. ii. 8. Deut. vi. 11. Jer. xxix. 5, 28. In Niph. *To be planted*. Isa. xl. 24. As a N. נטע *A plant*. Job. xiv. Isa. v. 7.

II. *To plant* or *settle*, as a nation or people in a particular country. 2 Sam. vii. 10. Psal. xlv. 3. Jer. xlii. 10.

III. *To plant, fix*, a tent. Dan. xi. 24. Hence applied to the Heavens. Isa. li. 16. Comp. נטה I.

IV. *To infix*, as nails. Ecclef. xii. 11. So the LXX. and *Aquila*, πεφυτευμενοι, *planted*, *Theodotion*, πεπηγοτες, *fixed*. and Vulg. in altum defixi, *fixed*, (driven in) *deep*.

V. It is with great propriety applied to the wonderful *structure* of the ear and it's *in-*
sertion into, and *connection* with the head, of which consult the Anatomists. Ps. xciv. 9.

נטף

To distil, drop down.

I. *To distil*, as the Heavens or clouds do rain. Jud. v. 4. Ps. lxviii. 9. comp. Joel iii. 28. As a N. masc. plur. in Regim. נטפי *Drops*. Job xxxvi. 27.

II. *To distil, flow gently and delightfully*, as a refreshing shower. It is applied to pleasing discourse. Job xxix. 22. Comp. Deut. xxxii. 2. Prov. v. 3. Cant. iv. 11. So *Homer* speaking of *Nestor's* eloquence,

Τὸ καὶ ἀπο γλῶσσης μελιτος γλυκίων ρεεν αὐδῆ.
Il. I. 249.

Words sweet as honey from his lips distill'd.
POPE.

III. As a N. נטף *Stacte*, from the Greek σαχυν, *To distil*. So the LXX. σακτην, and Vulg. stacten. It is a species of *myrrh*, *distilling*

C c 2

וְעָרַבָה
וְעָרַבָה

sub scientia et coloris polluit.
exultant nunc in a est. *sub*
substantia.

substantia diligenter explorant. *substantia*
constitutum robur firmum.

נטר—נטר

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נטר—נטר

from the tree of it's own accord without incision. So *Pliny*, speaking of the trees whence *Myrrh* is produced. "*Sudant autem sponte prius quam incidantur, statim distam, cui nulla præfertur. Before any incision is made, they exude of their own accord what is called statim, to which no kind of Myrrh is preferable.*" NAT. HIST. lib. 12. cap. 15. occ. *Exod.* xxx. 34.

IV. As Nouns fem. plur. נטיפות and נטפות Drops, jewels or ornaments in the shape of drops. occ. *Jud.* viii. 26. *Isa.* iii. 19. In this last passage *Theodotion* renders it by *καθεματα* The LXX. by *καθεμα*, which according to the *Greek Lexicons*, signifies A necklace of various jewels hanging down upon the breast.

נטר

I. To watch or observe, in a good or middle sense. Cant. i. 6. As a participial Noun. נטר A keeper, a watch. Cant. i. 6. viii. 11, 12.

II. To watch, in a bad sense, to observe insidiously, to way-lay. *Levit.* xix. 18.

III. When spoken of God we must take our idea from the action of fire, as appears from *Nah.* i. 2. *אל קנא* God is jealous, and *Jehovah* revengeful, *Jehovah* is revengeful and *בעל חמה* full of wrath, *Jehovah* is revengeful to his enemies, and *נטר* watchful against those that hate him. "Where *קנא* and *נטר* are particularly expressive of the effects of *חמה* or the manner of the acting of fire. It first heats inwardly;—increases gradually;—watches or searches, where to break out, and so take vengeance upon what confined or raised it." * *Comp. Psal.* ciii. 9. *Jer.* iii. 5, 12. The LXX. appear to have taken it in nearly the true sense. *Psal.* ciii. 9. *Jer.* iii. 12. Where they render it by *μηνω*, to be angry, so the Vulg. in *Jer.* iii. 5, 12. *Nahum* i, 2. which translates it, by *irascor*, to be angry.

IV. As a N. fem. מטרה A mark or butt aimed and shot at with arrows. 1 *Sam.* xx. 20. *Job* xvi. 12. It occurs in a Chaldean form מטרא *Lam.* iii. 12.

* Enquiry after Philosophy and Theology, p. 322, 3.

V. As a N. fem. מטרה A place of custody or confinement, a prison. So the LXX. φυλακη and Vulg. Carcer. *Jer.* xxxii. 2, 12. & al.

To let go, set free, set loose, let alone, leave, relinquish.

I. To let alone, let, permit. *Gen.* xxxi. 28.

II. To let alone, leave uncultivated, spoken of the land in the sabbatical years. *Exod.* xxiii. 11.

III. To let go, leave. *Num.* xi. 31.

IV. To leave, forsake. *Deut.* xxxii. 15. *Jud.* vi. 13. *Prov.* i. 8. In Niph. To be forsaken. *Amos* v. 2.

V. To set loose, diffuse, spread forth, spread abroad, as an Eagle doth his wings in flight. *Job* ix. 26. *Comp. Jer.* xlviii. 40. xlix. 22. And see *Bochart*, Vol. III. p. 170. In Niph. To be diffused, spread abroad as an army. *Jud.* xv. 9. 1 *Sam.* xxx. 16. 2 *Sam.* v. 18. or a battle. 1 *Sam.* iv. 2.

VI. As a N. fem. plur. נטישות The wide-spreading branches of the vine, diffused from the stem. *Isa.* xviii. 5. *Jer.* xlviii. 32.

VII. As a N. fem. plur. נטישות Some parts of the antient fortifications, raised or extending beyond the others, the battlements of a wall, the elevated parts thereof fenced by a battlement, or perhaps the bastions or bulwarks, Propugnacula. *Jer.* v. 10.

VIII. To loosen the ropes or tacklings of a ship. *Isa.* xxxiii. 23.

IX. To draw a sword, to set it loose or free from the scabbard. occ. as a Part. Paoul. fem. *Isa.* xxi. 15. So the Chaldean targum. *שליפה* drawn.

נ. ו. נין

נכה

I. To smite, strike, beat. In this sense it occurs once plainly in Kal. *Nam.* xxii. 6. and as a partic. act or participial N. masc. plur. נכים Smilers, strikers, so *Symmachus* *πληκται* and *Jerome* *percutientes*. occ. *Pf.* xxxv. 15. *Comp. Jer.* xxviii. 18. But most frequently in Hiph. *Gen.* iv. 15. viii. 21. & al. freq. In Niph. To be smitten, *Exod.* ix. 31, 32. 2 *Sam.* xi. 15. As a N. מכה A stroke,

מטרה videtur aliam habere radicem.
compulit. fidit. fecit. et
supervient. letal.

stroke, a stripe, a plague Deut. xxv. 3. xxviii. 59, 61. & al. freq.

II. As a collective N. fem. נכת Spicery, spices, aromatics, which were beaten or pounded among both believers, and heathen for their sacred fumigations, occ. 2 Kings xx. 13. Isa. xxxix. 2. In both passages the Vulgate renders it by aromatum, and in the latter both Aquila and Symmachus by Αρωματων, aromatics.

I. To smite or strike very much. Job xxx. 8. Isa. xvi. 7. Dan. xi. 30. In Hiph. The same Ezek. xiii. 22. In this last passage the word is applied to the human heart, as it also is Ps. cxix. 16. and to the spirit of man. Prov. xv. 13. xvii. 22. xviii. 14.

II. As a N. fem. נכת Spicery, as above נכת LXX. θυμιαμα, incense. occ. Gen. xxxvii. 5. xliii. 10.

Der. To nick, knock, knock, the Latin noceo to hurt, whence Eng. nocent, noxious, innocent, innoxious.

נכר

Occurs not as a V. in Heb. but as a N.

נכר Posterity, progeny, remote, offspring, occ. Gen. xxi. 23. Job xviii. 19. Isa. xiv. 22. So in the two last passages the Vulg. renders it by progenies, and Aquila in Job εγγοναι descendents. May not this word be a participial noun from נכר To shoot, spring forth, or the like?

נכה

Occurs not as a V. but

I. As a N. Right, straight, direct. occ. in plur. Prov. viii. 9. So Vulg. recti. As a N. from נכה Right, equity, occ. Isa. lix. 14. Amos iii. 10. in plur. Isa. xxvi. 10. xxx. 10.

II. As a particle. Directly opposite to, directly before. Exod. xxvi. 35. Ezek. xiv. 3. With ל prefixed לנכה Over against, directly before, or forwards, directly opposite to. Gen. xxx. 38. Prov. iv. 25. Gen. xxv. 21. in which last text it seems to denote that Isaac's prayer directly respected his wife.

נכל

In Kal. To devise, contrive deceitfully. occ. Num. xxv. 18. As a participle or participial N. נוכל Deceitful, a deceiver, occ.

Mal. i. 14. As a N. masc. plur. in Reg. נכל Wiles, deceitful contrivances. occ. Num. xxv. 18. In Hith. To make himself or be deceitful, to act deceitfully, or insidiously. occ. Gen. xxxvii. 18. Pl. cv. 25.

DER. נכל Q.

נכס IX. under כס-ה

נכר

In Kal. To estrange, alienate, make strange, Jer. xix. 4. 1 Sam. xxiii. 7. God hath estranged (so Montanus excellently alienavit) him into my hand, i. e. hath shut him up in a strange place in my power. In Niph. To be or become strange, or a stranger, to be estranged, alienated, unknown. Deut. xxxii. 27. Lest their enemies ינכרו should be alienated, viz. from me still more than they are. Job xxi. 29. And their tokens לא תנכרו are ye not strangers to. So Theodotion and the LXX. here render it by απαλλοτριω. Job xxxiv. 19. And the rich לא נכר is not a stranger more than the poor. Prov. xxvi. 24. He that bateth ינכר is a stranger (i. e. dissembleth) with his lips, and layeth up deceit within him. Lam. iv. 8. לא נכרו Are they not strangers (unknown) in the streets. Obad. i. 12. ביום נכרו In the day of his becoming a stranger. In Hith. התנכר To make oneself strange, or a stranger. occ. Gen. xlii. 7. 1 Kings xiv. 5, 6. Prov. xx. 11. Even a youth יתנכר will make himself strange, (dissemble) in his doings, that in truth his work is pure, and in truth it is right.

The above cited are all the passages wherein נכר occurs as a Verb, but the Lexicons following the Rabbins have confounded this root with הכר and have perplexed the meaning of both.

As Nouns נכר strange, a stranger, foreigner. Gen. xvii. 12, 27. נכרי (with a י Jod, postfixed like the names of nations עברי &c.) A stranger, foreigner. Deut. xiv. 21. xv. 3. & al.

See under נכ-ה II.

נל-ה

I. To complete, consummate, occ. Isa. xxxiii. 1. As a N. נל or נלה Completion, perfection. occ. Job xv. 29. II. Chald.

qui iuranda
f. m. g. a.

II. Chald. נִל To defile v. נִל.

נִם v. נִם

See מִל־הָ IV.

נִמַּר

Occurs not as a V. in Heb. but in Chaldee and Arabic it signifies, *To variegate, spot with various colours, mark with different coloured spots.*

I. As a N. נִמַּר *A pard, a leopard*, which every one knows is remarkable for its spotted skin. v. Jer. xiii. 23. and consult the learned Bochart on this animal, vol. 2. p. 785, & seq.

II. As a N. נִמַּר *A drop or spot of water hanging on the bucket.* occ. Isa. xl. 15.

נִן

To propagate, be propagated, spread successively. occurs not as a V. in Kal, but in Hiph. occ. Ps. lxxii. 17. *His name יִנִּן shall be propagated before the sun*, i. e. as long as the sun endureth comp. v. 5. and Ps. lxxxix. 36. As a N. נִן *A son, immediate issue or offspring.* occ. Gen. xxi. 23. Job xviii. 19. Isa. xiv. 22. As a participial N. מִנֵּן *Made or become a son*, occ. Prov. xxix. 21.

נִסִּיָּה

I. *To signalize, signify, declare by some token or sign.* Ps. vii. 4. where Symmachus renders it by ἐπισημον ποιησον *signalize, make remarkable*, the LXX. by ἐσημειωθη, and the Vulg. by Signatum est, *is signified.*

II. *To try, tempt, prove by some outward sign or mark.* Gen. xxii. 11. Deut. vi. 16. 2 Chron. ix. 1. Dan. i. 12, 14. As a N. fem. נִסָּה *Trial, temptation.* Exod. xvii. 7. Job ix. 23.

III. As a N. *A sign, a signal.* Num. xxvi. 10. also Num. xxi. 8, 9. עַל הַנֵּם, and עַל הַנִּסִּיָּה both which the Vulg. render pro signo, *for a (or the) signal.* Concerning this use of the particle עַל See under עַל־הָ XIV.

IV. As a N. נִסִּיָּה *An ensign, a banner, a standard.* Isa. xiii. 2. Jer. I. 2. li. 12, 27. And because men resort to the warlike ensign, or banner of a prince for refuge or protection. v. Exod. xvii. 15. Isa. xi. 10, 12. xlix. 22. lxii. 10.

Hence,

V. As a V. in Kal. *To fly, fly for refuge.* Gen. xiv. 10. Exod. xiv. 25. Num. xxxv. 6, 11. Jud. xx. 32. Isa. x. 29. In Hiph. *To cause or force to seek refuge, put to flight.* Exod. ix. 20. Deut. xxxii. 30. Jud. vi. 11. As as N. מְנוּסָה *A refuge, A place of refuge.* 2 Sam. xxii. 3. Pl. cxlii. Also flight. Jer. xlvi. 5. As a N. fem. מְנוּסָה *Flight.* Isa. lii. 12. in Regim. מְנוּסָה Lev. xxvi. 36.

VI. *To fly away, depart.* It is applied metaphorically to viridity. Deut. xxxiv. 7. *to sorrow and sighing.* Isa. xxxv. 10. li. 11.

I. As a V. in Kal. *To erect, raise or lift up a standard.* occ. Isa. lix. 19. (See נִם IV.) In Hith. הִתְנוּסָה *To be raised as a banner.* occ. Pl. lx. 6. And as a Part. fem. plur. Zech. ix. 16. where the Vulg. elevabuntur *shall be raised up.*

II. *To flee away swiftly.* occ. as a Part. masc. sing. Isa. x. 18. So Symmachus and the LXX. φευγων, & Vulg. profugus.

DER. Nice, niciency, &c. a Nest. Q.

נָסַךְ

I. *To lay or take hold.* It hath nearly the same sense as נָשָׂא occ. Mica. ii. 6. vi. 14. So in the the latter passage נָסַךְ is rendered by the Chaldee Targum תְּרַבִּיק and by the Vulg. apprehendes, *thou shalt reach, lay hold of*, by Aquila, καταληψι, *thou shalt be laid hold of*, but in the former perhaps נָסַךְ should rather be taken as the 3d. perf. masc. fut. Hiph. of נָסַךְ *To depart*, and the word נָסַךְ כְּלָמוֹת accordingly rendered, *he shall not remove shame, or ignominy.* comp. v. 4. To this purpose the LXX. οὐδε γὰρ ἀπωσεται ονειδη, *For he shall not cast away reproaches.*

II. *To turn, or go back.* v. נָסַךְ.

נָסַח

Chald. *To pull, or pluck away.* Ith. Ezra. vi. 11. v. נָסַח.

נָסַךְ

The idea of the word plainly is, *To pour, pour out, or upon.*

I. *To pour out*, as a libation. 1 Chron. xi. 18.

וְנָסַךְ לַאֲרוֹנֵי הָאֱלֹהִים
וְנָסַךְ לַאֲרוֹנֵי הָאֱלֹהִים
וְנָסַךְ לַאֲרוֹנֵי הָאֱלֹהִים

& al. freq. as the spirit. Isa. xxix. 10. In Hiph. *To pour out* as a libation. Jer. xlv. 17, 18, 19. & al. freq. As a N. נסך *A libation, a drink-offering.* Gen. xxxv. 14. Exod. xxix. 40. Num. xxviii. 7. As a N. נסך The same, Deut. xxxii. 38. No doubt these libations were among believers, typical of the blood of Christ to be once shed for the sins of the world, and from them were borrowed by the Heathen, who throughout the world practised them in honour of their false gods.

II. *To pour out* as oil upon a person, *To anoint* with oil. Deut. xxviii. 40. 2 Sam. xii. 20. xiv. 2. 2 Chron. xxviii. 15. It is typically applied to Christ. Ps. ii. 6. *And I נסכתי have anointed my king.* Thus Symmachus rightly translates it by ἐχρίσα. So in Niph. Prov. viii. 23. נסכתי *I was anointed.* As a N. masc. plur. נסכים *Princes, anointed sovereigns.* occ. Jos. xiii. 21. Ps. lxxxiii. 12. Ezek. xxxii. 30. Mica. v. 5.

III. As a N. נסך *A little pot, cruse, or vial* whence oil is poured. occ. 2 Kings iv. 2.

IV. *To pour out* melted metals, *To fuse, To found, fundere.* I am not certain it ever occurs as a Verb in this sense, altho', Isa. xl. 19. xlv. 10. are produced in the Lexicons as instances where it doth: But is not נסך in these passages rather the N. and פסל the Verb? The arrangement of the word in Isa. xlv. 10. seems to determine this מי נסך ופסל יצר *who hath formed a God, and graven a molten image?* Besides it is easy to imagine that a molten image might after being cast want some polishing from the graving tool, but impossible I believe to assign any probable reason why a graven image should be melted. However נסך plainly occurs as a N. in the sense of a molten, image. Isa. xlviii. 5. Jer. x. 14. Dan. xi. 8. in which last passage the LXX. render it χωνεύτων, *molten images.* As a N. fem. מסכה *A molten image.* Deut. ix. 12. & al. freq.

V. As a N. fem. מסכת *The web in weaving.*

See נסך I. a נסך *To soak.* Q.

Occurs not as a Verb in Heb. but as a N.

נסך Nisan. occ. Neh. ii. 1. Esth. iii. 7. It is a name of the first month or Abib, (v. אביב) but we never meet with it till after the Babylonish captivity. It is probable that the month Abib was thus denominated by the latter Jews, from the Heb. נס to fly, because this month was the time of the Exodus, retreat or flight from Egypt.

נסך נסך

I. *To remove* from place to place, *to travel, journey.* Gen. xi. 2. xii. 9. In a Hiph. sense, *To remove, cause to move, make to journey.* Exod. xv. 22.

II. *To remove, be removed, or put from its place.* Jud. xvi. 3. Isa. xxxiii. 20. (to the LXX. κινήσω and Vulg. auferentur) Isa. x. xviii. 12. In Hiph. *To remove, place at, or carry to a distance.* 2 Kings iv. 4. Ps. lxxx. 9. As a N. מסע *Journeying, travelling, removing* Num. x. 2. Deut. x. 11. אבן-מסע *Stones that had been removed or brought* — Lapide profectionis. Mont. 1 Kings vi. 7. חנית-מסע *The missive spear.* Job. xli. 17. (or 26.)

III. As a N. סע *Impetus, impetuosity, impulse.* סעסע *A wind of impetuosity, or an impetuous wind that carries every thing before it.* So Aquila and Theodotion πνευματος λαίλαπτος *the stormy wind.* occ. Ps. lv. 9. comp. Num. xi. 31. Ps. lxxviii. 26.

נסך

Chald. In Kal. *To ascend, go up.* occ. Ps. cxxxix. 8. So LXX. Αναβω and Vulg. ascendero. In Hiph. *To cause to ascend, To take or bring up.* occ. Dan. iii. 22. vi. 23. So the LXX. in this last passage ανηνευγαι.

נסך

I. Intransitively. *To move, remove, wander.* Exod. xx. 18. Ps. cix. 10. Amos iv. 8. Transitive. *To move or remove another.* 2 Sam. xv. 20. In Hiph. *To remove, cause to wander.* Ps. lix. 12. As a N. נסך *A wanderer.* Gen. iv. 12. 14.

II. Intransitively. *To move or be moved, to and fro to shake, be agitated.* 1 Sam. i. 13. Ps. cvii. 27. Isa. vi. 4. vii. 2. In Hiph. in a transitive sense, *To move, shake, agitate.* 2 Kings

Kings xvi. 21. Amos ix. 9. Zeph. ii. 15. & al.

נענע Occ. not as a V. in this reduplicate form, but as a N. masc. plur. מנענעים *Sistrums*. So *Aquila* and *Symmachus* * *σειστροίς* and Vulg. *Sistris*. occ. 2 Sam. vi. 5. The *Sistrum* was "an instrument of musick, heretofore very common among the Egyptians. It was of an oval figure, or a dilated semicircle, in the shape of a shoulder-belt with brass wires across, which played in holes wherein they were stopped by their flat heads. They played on it by *shaking* the *sistrum* in cadence, and thereby the brass wires made a shrill and loud noise." *Calmet* from *Apuleius*.

נעל

To fasten, make fast.

I. To fasten as a door with a bolt. occ. Jud. iii. 23, 24. 2 Sam. xiii. 17, 18. Cant. iv. 12. As a N. מנעל *A bolt or lock*. occ. Neh. iii. 3, 6, 13, 14, 15. Cant. v. 5.

II. As a N. נעל *A shoe*, or more properly a *sandal*, which consisted of a *sole fastened* to the foot by strings tied on the upper part of it. Thus the *Chaldee Targums* generally render it by the Greek word סנדל or סנדלא the LXX. by σανδαλιον and υποδημα, the Vulg. by caliga, or calceamentum, all which words primarily denote the kind of shoe or sandal just mentioned. Hence we so frequently read of loosing the shoe. Exod. iii. 5. Deut. xxv. 9. Josh. v. 15. & al. As a N. מנעל *A shoe*, or (as a participle) *shoeing, covering the feet*. occ. Deut. xxxiii. 25. v. Bynæus De Calceis Hebræorum, Lib. 1. cap. 6. As a V. To fasten or bind on a shoe, or sole. To shoe. occ. 2 Chron. xxviii. 15. Ezek. xvi. 10. So the LXX. renders it in Chron. υπεδησαν, and in Ezek. (according to the Alexandrian, M. S.) υπεδησα.

DER. Nail. Q.

נעם

To be pleasant, sweet, agreeable. Gen. xlix. 15. 1 Sam. i. 26. Pf. cxli. 6. & al. As Nouns. נעם *Sweetness, pleasantness*. Prov. iii. 17.

* From נענע, to shake, agitate.

xv. 26. נעים *Pleasant, agreeable*. 2 Sam. i. 23. Pf. lxxxix. 3. cxxxiii. 1. נעמן *Pleasantness*. occ. in plur. Isa. xvii. 10. As a N. masc. plur. מנעמים *Pleasant meats, dainties*. occ. Pf. cxli. 4.

נעץ

Occurs not as a V. in *Heb.* but in *Chaldee* signifies *To fix, infix*. Hence perhaps as a N. נעצין *A kind of thorn-tree*, so called from its *thorns* or *prickles fixing deep* in the flesh. occ. Isa. vii. 19. lv. 13. Comp. עצה.

נער

To agitate, move briskly.

I. To shake, agitate. Neh. v. 13. So the LXX. (here render it by εκτινασσω, and Vulg. by executio) Isa. xxxiii. 15. LXX. αποσειομενος. As a V. Neuter, To shake, to shake oneself. Jud. xvi. 20. Also, To shake off. Exod. xiv. 27. Pf. cxxxvi. 15. In Niph. To be shaken. Isa. xxxiii. 9. Job xxxviii. 13. (Comp. רשע) In Hith. To shake oneself. Isa. lii. 2.

II. In Niph. To be agitated, hither and thither, to be in an unsettled condition. occ. Pf. cix. 33. Comp. Job xxxix 20. and see *Bochart*, vol. 3. p. 457.

III. As a N. נער *Flax*, that is, flax or hemp reduced by agitation, that is, by beating and combing into a filamentous substance. occ. Jud. xvi. 9. Isa. i. 31.

IV. As Nouns נער *A child, a youth, a young man*. Gen. xiv. 24. xviii. 7. 1 Sam. i. 22. also, a young woman. Gen. xxiv. 14, 16, 28. & al. freq. Fem. נערה *A young woman, a girl*. Exod. ii. 5. Jud. xix. 3, 4. & al. Also נער *Youth, state of youth*. Pf. lxxxviii. 16. Prov. xxix. 21. & al. As a N. masc. plur. נעורים *Youth, youthful state, or days of youth* (for ימים days seems to be the word understood, with which the plural נעורים agrees, as with זמנים, זמנים, &c.) Gen. xlvi. 34. Isa. liv. 6. Jer. iii. 25. & al. freq. It is evident that youth is denominated from this root on account of the *sprightliness* and *activity* of that age.

V. To

V. To roar as a young lion. occ. Jer. li. 38.

If this be the true meaning of the word in this passage, it is used thus by an *Onomatopœia*, or formed from the sound, as *roar* in English. The Vulg. renders נער here by excutient Comas, *shall shake their manes*. The former however seems the better sense. נער Zech. ii. 13. is by some referred to this root נער in the sense of *roaring*, and translated accordingly, but both the form of the word, and the version of the LXX. and Vulg. shew that it belongs to the root ער which see.

I. To move to and fro in several directions, To wave this way and that, or backwards and forwards. It occurs once in Kal. and is applied to the bestrewing a bed with perfumes. So the LXX. *Διερραγνῶ* and Vulg. *asperfi, I have besprinkled*. agitavi, i. e. suffivi agitando. Avenarius in Robertson. occ. Prov. vii. 17. In Hiph. To sprinkle as rain. Ps. lxxviii.

10. To move this way and that, as a tool in cutting stones. Exod. xx. 25. Deut. xxvii. 5. Josh. viii. 31. as a sickle in cutting of corn. Deut. xxiii. 25. To wave, move, or shake the hand. 2 Kings v. 11. Job xxxi. 21. Isa. xi. 15. To move, shake as a saw in sawing. Isa. x. 15. To shake, agitate as in a sieve. Isa. xxx. 28. But the most usual sense of the word is, To wave to and fro with the hand, as the priests did certain offerings according to the law of Moses. Exod. xxix. 24, 26, 27. & al. freq. As a N. תנופה A waving or wave offering. freq. occ. Waving or shaking as of the hand. Isa. xix. 6. Also, Shaking, agitation in battles. Isa. xxx. 32.

II. As a N. Fem. in Regim. נפת An agitation or instrument of agitation, a sieve. Isa. xxx. 28.

III. As a N. נוף A waving branch or shoot, a branch playing to and fro with the wind. occ. Ps. xlviii. 3. So Aquila *βλαστηματι*, a shoot, and thus the 5th edit. in the Hexapla renders the words נוף יפה taken together by *εὐκλαδω* having beautiful branches.

IV. נפת Honey. See פתה III.

V. נפת A tract, territory. v. פתה II.

נפף To shake repeatedly. occ. Isa. x. 32.

נפח

I. In Kal. To breathe, blow with a blast of air. Isa. liv. 16. Gen. ii. 7. Cant. ii. 17. iv. 6. ער שיפוח היום, Till the day breathe. So the LXX. *διαπνευσεν* and Vulg. *aspiret*. It is obvious to common observation in almost every country, that in settled weather, there is generally at the time of the sun's approach to the horizon, and a little after it is risen, a pretty brisk easterly gale, which is the breathing of the day here mentioned. As a N. נפח A panting, puffing. Job xi. 20. Also an instrument of blowing, a bellows. Jer. vi. 29. In Hiph. To breathe, blow upon. Cant. iv. 16. Comp. נפח.

II. To blast. Hag. i. 9. Comp. ch. ii. 17.

III. In Kal. To pant for breath, breathe short. Jer. xv. 9. In Hiph. To cause to pant for breath. Job xxxi. 39. also, To puff or pant. Mal. i. 13.

IV. In Kal. To blow, as a stream or blast of fire. Ezek. xxii. 20, 21. In Hiph. To smite, as with such a blast. Ezek. xxi. 31. Comp. Prov. xxix. 8.

V. As a N. פיה Ashes, which are reduced to this form by the agency of the celestial fluid, the gross air rushing in, and the light rushing forth in the act of burning. occ. Exod. ix. 8, 10. plur. פהים Ps. xi. 6. So one of the Gr. versions *αυθρακις* Coals. Comp. נפח.

VI. As a N. תפוח Either the apple tree or fruit, so called from the fruits being of the inflated kind, or rather it seems a general name for all kind of fruit-trees, that are odoriferous, or breathe forth a sweet smell. v. Cant. vii. 8.

VII. It appears from Josh. xv. 53. that the Canaanites had a בית or temple to תפוח or The blower, which "name seems to express the complex act of the expansion, driving the spirit into the sun's orb; melting and dissipating it there; forcing it out again in atoms or light; reforming the same into spirit; making it the instrument to give breath, to move and impel the (planetary) orbs and other bodies: and when made a God to give oracles,

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oracles; to inspire or blow into his Priests or Prophets a power of vaticination, to reveal secrets and foretell things to come." — An apple seems to have been the emblem of these celestial Agents even from the beginning. v. Gen. iii. Hence the very general sacredness of apples among the Heathens. See more in Mr. *Holloway's* Orig. Vol. II. 249.—50. and in *Hutchinson's* Trin. of Gent. p. 307. & seq.

DER. Gr. πνέω whence πνεύμα and Eng. Pneumatick. Also puff, and ש being prefixed, snuff, sniff.

Occurs not as a V. To the ideal meaning is uncertain, but as a N. נפך An emerald or some kind of precious stone. occ. Exod. xxviii. 18. xxxix. 11. Ezek. xxvii. 16. xxviii. 13.

נפל

I. To fall in whatever manner, to fall off, down or upon. v. Gen. iv. 5. xiv. 10. xv. 12. xvii. 3. Num. v. 21. Job i. 15. xxxi. 22. In Hiph. To cause to fall in whatever manner, to cause to fall off, down, upon, &c. v. Gen. ii. 21. Num. v. 22. Deut. xxv. 2. 1 Sam. iii. 19. xiv. 42. xviii. 25. Prov. i. 14. In Hith. To fall down, prostrate oneself. Deut. ix. 18, 25. also to fall upon, attack. Gen. xliii. 17. As a N. מפלה A ruin, heap of building fallen down. Isa. xvii. 1. xxiii. 13. xxv. 2.

II. As a N. נפל An abortion, an abortive birth, which falls from the mother dead, immature, and imperfect. occ. Job iii. 16. Psal. lviii. 9. Ecclef. vi. 3.

III. As a N. מפל Refuse, * Offal of corn. occ. Amos viii. 6.

IV. As a N. masc. plur. in Regim. מפלי Flakes, viz, of flesh, laid over and falling down, as it were, upon each other. occ. Job xli. 14. (or 23.) So Montanus Decidentiae.

V. As a N. fem. מפלה A dead carcase fallen to the ground. occ. Job xiv. 8. so the LXX. render it by the Gr. πτωμα from πτω to fall.

* From off and fall.

SKINNER.

VI. As a N. masc. plur. נפלים Apostates, persons fallen off from the true worship, faith and fear of God. So the Author of Ecclus. xvi. 7. τῶν ἀρχαίων γιγαντῶν οἱ ἀπεσῆσαν, the old giants who fell away. Comp. Job xxii. 16, 17. occ. Gen. vi. 4. It is written with a Jod inserted נפילים Num. xiii. 34. (The Verb is frequently used for revolting or falling away in a civil or political sense.

Jer. ii. 9. xxxvii. 13, 14. xxxviii. 19. & al. נפלל To fall entirely or repeatedly. LXX. πεσνται, Vulg. corruent, shall fall. occ. Ezek. xxviii. 23.

DER. To fall, fell, fail, &c.

נפץ

To dissipate, disperse.

I. In Kal, & Hiph. To disperse, disseminate, scatter abroad. Gen. xi. 8, 9. In Niph. To be dispersed, disseminated. Gen. ix. 19. x. 18. xi. 4. & al. freq. As Ns. נפץ A dispersion, dissipation. occ. Isa. xxx. 30. פוץ nearly the same. occ. Zeph. iii. 10. As a N. fem. plur. תפוצות Dispersions, occ. Jer. xxv. 34.

II. To dissipate the parts of a thing by collision. To break in pieces. Ps. ii. 9. Jer. li. 21, 22, 23. & al. freq. As a participial N. מפץ A breaking in pieces. occ. Ezek. ix. 2. Also a warlike instrument, a mace, club, battle-axe, or the like. occ. Jer. li. 20.

III. To loosen, and separate into distinct pieces, applied to timber before fastened together in flotes. To this purpose the LXX. ἐκτιναῖω. occ. 1 Kings v. 9.

נפצץ To dash or break into many pieces. occ. Jer. xxiii. 29.

נפצפץ To shatter exceedingly or into very small pieces. occ. Job xvi. 12.

נפק

I. In Kal. & Hiph. To go, come, bring or draw forth, to produce, or bring into action, proferre, v. Ps. cxi. 9. cxliv. 13. Isa. lviii. 10. Jer. x. 4. the Vulg. renders it once by effundo, to pour out. Isa. lviii. several times by haurio, to draw out. So Symmachus, Prov. viii. 35. by ἀρπεται.

II. Chald. Ta go forth, issue out. Dan. ii. 13, 14.

נפקו ider

at asserendum est Niphal Retrahem septem esse conjugationes Ambum, quae loque est Pafur

נפש

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נפש—נצ

14. vii. 10. & al. In Hiph. (or Aph.) *To bring forth, bring out.* Ezra v. 14. vi. 5. & al. As a N. fem. **נפקתא** *Expences, disbursements.* Ezra vi. 8.

נפש

To breathe, respire.

I. *To respire, take breath and so be refrigerated or refreshed.* occ. Exod. xxiii. 12. xxxi. 17. 2 Sam. xvi. 14. As a N. **נפש** *Breath.* Job xli. 12. (v. Bochart, Vol. III. p. 782.) Gen. i. 30.

הנפש are mentioned among the ornaments of the women. Isa. iii. 20. The words mean, I apprehend, *perfume boxes, hollow vessels or boxes to snuff or smell at*, so the Vulg. rightly, *Olfactoriola, smelling-boxes.* They are still in use among the *Persian* women, to whose "Necklaces — which fall below the bosom — is fastened a large box of sweets; some of those boxes are as big as one's hand; the common ones are of gold, the others are covered with jewels; they are all bored through, and filled with a black paste very light, made of *musk* and *amber*, but of a very strong smell." *Complete System of Geography*, V. II. p. 175.

II. As a N. **נפש** (plur. **נפשות**) *A breathing frame, the body which by breathing is sustained in life.* v. Gen. ix. 4, 5. Levit. xvii. 11, 14. xxiv. 17, 18. Deut. xii. 23. From the above passages it seems sufficiently evident not only that the *animal body* is called **נפש** but that this name is in a peculiar manner appropriated to that wonderful fluid the *blood*, and therefore we may safely conclude that the blood is that by which the animal doth in some sense *breathe*, that agreeably to the opinion of * some eminent naturalists it requireth a constant *refrigeration* from the external air, and that this is one of the great ends of *respiration*. The word is also used for a *dead body*. Levit. xxi. 1, 11. Num. v. 2. vi. 6.

III. As a N. **נפש** *A living creature, a creature or animal that lives by breathing.* Gen. i. 20, 21, 24. ii. 7. ix. 10, 12, 15.

* V. Tho. Bartholin's *Anatom.* p. 285. and Robault's *Physic.* Part IV. ch. xviii. §. 3.

IV. As a N. **נפש** hath been supposed to signify the *spiritual part* of man or what we commonly call his *soul*, I must for myself confess, that I can find no passage where it hath *undoubtedly* this meaning. Gen. xxxv. 18. Ps. xvi. 10. seem fairest for this signification, but may not **נפש** in the former passage be most properly rendered *breath*, and in the latter a *breathing* or *animal frame*?

St. Paul, 1 Thes. v. 23. plainly distinguishes a *threefold* part in man, *το πνευμα*, his *spiritual part*, *breathed* into him immediately from God. Gen. ii. 7. by which he is distinguished from the brutes†, *ψυχη*, his *animal soul*, or **נפש**, which he hath in common with the brutes, and *το σωμα*, his *body*. comp. Heb. iv. 12. the *animal body* is called *ψυχικον*. 1 Cor. xv. 43, 44, 46. and distinguished from *πνευματικον*, the *spiritual* or *glorified body*. Comp. Jam. iii. 15. Jude 19. in the Greek, in both which passages the word *ψυχικος*, (*animal*) is rendered *sensual* by our Translators, and I apprehend with propriety, since the *animal* or *sensual* appetites and passions are in the Old Testament continually ascribed to the **נפש**. v. inter al. Gen. xxxiv. 3. xlv. 30. Deut. xii. 15, 20. xxiii. 25. Job vi. 7. Prov. xxiii. 2. Isa. lvi. 11.

נצה

To break, burst or rush forth, down or upon.

I. *To rush, flee away.* occ. Lam. iv. 15.
II. As a N. **נץ** *A hawk*, from his remarkable *swift flight and darting* on his prey. occ. Levit. xi. 16. Deut. xiv. 15. Job xxxix. 26.
III. As a N. fem. **נצה** or **נוצה** *The wings, feathers or plumage of birds* which assist them in *flight*. v. *Nature displayed*, Vol. I. p. 172. small ed. occ. Lev. i. 16. Job xxxix. 13. Ezek. xvii. 3, 7.

IV. In Kal, & Hiph. *To rush upon, attack, assault*, (in Hiph. with **על** following) Num. xxvi. 9. When spoken of two persons, *to*

† This is the very word by which the LXX. generally render **נפש** and it is (conformably to the Heb.) a plain derivative from *ψυχω* *to refrigerate, breathe*, (so in Lat. *anima*, the *animal*, & *animus*, the *rational soul*, from the Gr. *ανemos*, *Wind*.)

D d 2

assault

assault each other, contend, strive, quarrel. Exod. ii. 13. xxi. 22. & al. As a N. נצה Strife, contention. Prov. xiii. 10. xvii. 19. & al.

V. In a Niph. sense, applied to cities, To be broken down, destroyed. occ. 2 Kings xix. 25. Isa. xxxvii. 26. Jer. ii. 15. iv. 7.

VI. To flower, emit or cause to break forth, as a flower or flower bud. Cant. vi. 10. vii. 12. As a N. נצה A flower. occ. Gen. xl. 10. Job xv. 33. Isa. xviii. 5. As a N. masc. plur. נצנים Flowers. Cant. ii. 12.

נצ To emit sparks, to sparkle. As a Particip. act. masc. plur. occ. Ezek. i. 7. As a N. נצ A spark. occ. Isa. i. 31. See Job v. 7.

נצה To fly, or flee away. occ. Jer. xlviii. 9.

נצב

נצה

To urge or press forward continually.

I. To urge or press forward others in their work. occ. 1 Chron. xxiii. 4. 2 Chron. xxxiv. 12. Ezra iii. 8, 9. Thus in the first of these texts the LXX. render it by ἐργαδιωντων, and in the three last the Vulg. by urgeo, to urge. As a participial N. masc. plur. נצבים Persons that urge or press forward others to their work. Task-masters, overseers. 2 Chron. ii. 2, 18. (where the LXX. ἐργαδιωντας) xxxiv. 13. comp. Dan. vi. 3. or 4.

II. As a N. נצה A title of Christ. 1 Sam. xv. 29. He that presses forward to victory. Vulg. Triumphator. The Triumpher. So as a N. נצה occurs in the titles of many of the Psalms as an attribute of Christ. Aquila renders it by νικησιος, the victor, or giver of victory — A name highly proper to Him who not only himself overcame all temptations and sufferings, and even death itself, but who also giveth his followers the victory, yea, maketh them more than conquerors, and enableth them to press forward toward the mark for the prize of the high calling. comp. Rev. iii. 21. Rom. viii. 37. 1 Cor. xv. 57. Phil. iii. 14. and see Mr. Fenwick on the Hebrew titles of the Psalms. pag. 10. & seq.

III. As a N. נצה Time onward, perpetuity. Prov. xxi. 28. לנצה to perpetuity, i. e. perpetually, continually. Pf. xlix. 10. As a Partic. act. נצה Persevering, continuing, perpetual. occ. Jer. viii. 5. also eternity to come, or a parte post, duration to all futurity. Job xiv. 20. xxiii. 7. Isa. lvii. 16. & al. נצה is sometimes used adverbially, For ever, eternally. Pf. xiii. 2. xvi. 11. Jer. xv. 18. Amos i. 11.

נצל

To take away, eripere, either in a good or bad sense.

I. To take, pluck away, eruere, eripere. It occurs as a Partic. in Hiph. or Huph. Amos iv. 11. Zech. iii. 2. In an intransitive sense, in Niph. To take oneself away, get away, escape. Deut. xxiii. 15. Prov. vi. 3, 5. Isa. xx. 6. In Hiph. the same. 2 Sam. xx. 6.

II. In a transitive sense, in Kal. To deliver. Ezek. xiv. 14. In Hiph. the same. Gen. xxxii. 11. xxxvii. 22. & al. freq.

III. To take from, plunder, spoil, applied to the persons spoiled. Exod. iii. 22. xii. 36. In Hiph. To take away — spoken of things. Gen. xxxi. 16. In Hith. To spoil, strip oneself. Exod. xxxiii. 6.

נצר

I. To keep, observe, preserve, reserve. Psal. xxxiv. 14. Prov. xiii. 3. xvi. 17. xxvii. 18. & al.

II. As a N. נצר A scion, a sprig or shoot, which, when the tree is cut down, is preserved or reserved. occ. Isa. xi. 1. xiv. 19. lx. 21. Dan. xi. 7.

III. As a N. masc. plur. נצורים Inclosures. occ. Isa. lxv. 4. It seems to mean places inclosed and reserved or set apart in honour of their idols. Thus the Vulg. renders it, In delubris Idolorum, In the temples of the Idols, the LXX. somewhat differently εν τοις σπηλαιος, in the caverns, those supposed sacred no doubt; they also add the reason of the idolaters frequenting such places, namely, δια ενυπνια, for the sake of dreams, which were hence doubtless imagined sacred and prophetic.

Kau.

— Kai γὰρ τ' οὐρανὸν ἐκ Διὸς ἐστίν.

HOMER IL. I. lin. 63.

— For dreams descend from Jove.

POPE.

נקיה

- I. To be empty, void. It occurs not as a V. in this sense, but as a N. fem. plur. מנקיות Vessels having a large vacuity or capacity, large cups, bowls or goblets. occ. Exod. xxv. 29. xxxvii. 16. Numb. iv. 7. Jer. lii. 19. (v. below נקק).
- II. To be empty of good, to be desolate, waste. Isa. iii. 26.
- III. To make empty, free, void, to cleanse, spoken of blood. Joel iii. 26. As a N. נקיון Cleanse. Amos iv. 6. also, clean or pure water. Ps. xxvi. 6. lxxiii. 13. comp. Exod. xxx. 18, 21.
- IV. To empty, or free from guilt, obligation or punishment, to cleanse, or in a Niph. sense, to be thus empty, free or cleansed, v. Gen. xxiv. 8, 41. Exod. xx. 7. Num. v. 19. Deut. xxiv. 5. Jer. xxv. 29. As a N. נקי Clean, pure, innocent. Gen. xxiv. 41. Exod. xxi. 28. xxiii. 7. As a N. נקיון Cleanse, innocence. Gen. xx. 5. נקי
- V. Chald. As a N. נקא Pure, clean. Dan. vii. 9.

נק Occurs not as a Verb, but hence,

- I. As a N. נקיק A hole, a hollow place, a cavern, empty or void of gross matter. occ. Isa. vii. 19. Jer. xiii. 4. xvi. 16.
- II. As a N. קיקיון A kind of gourd according to some, so called from the hollowness both of the fruit and plant. Being furnished with very large ducts or vacuities, † these plants grow wonderfully fast, and spread to a prodigious extent. occ. Jon. iv. 6, 7, 9, 10. LXX. κολοκυνθη, a gourd. But see under קיק.

נקא I. Occurs not as a V. but as a N. נקא nearly the same as נקי Void or free of guilt, innocent. occ. Joel iii. 24. Jon. i. 14.

II. Chald. נקא v. above נק V.

DER. A keck; kek or kecksey, a hollow jointed plant.

† V. MILLER'S Gardener's Dictionary in Cucurbita.

נקב

To make hollow, form cavities, bore, pierce, or the like.

- I. To pierce, penetrate, perforate. 2 Kings xviii. 21. Job xl. 19. (or 24.) Will any one take him in his sight, i. e. with open force, and נקב bore his nose with gins or snares. v. Margin of the English translation, and Bochart, Vol. III. p. 768.
- II. As a N. masc. plur. in Reg. נקבי Pipes, fistular instruments of musick. occ. Ezek. xxviii. 13.
- III. As a N. fem. in Reg. נקבת A hole or cavity. occ. Isa. li. 1.
- IV. As a N. fem. נקבת A kind of hammer, the head of which is on one side sharp to pierce, cut or hew, on the other blunt to beat iron, brass, &c. occ. Jud. iv. 21. 1 Kings vi. 7. Isa. xlv. 12. Jer. x. 4. As the name of an instrument the Vulg. always renders it by malleus, a hammer, the LXX. likewise in three of the passages just cited by σφρα, but in Isa. xlv. 12. both the LXX. and Symmachus translate it by τερετρω, a piercer or graver, so Montanus, Jud. iv. 21. by terebellum, but in both these passages a hammer seems to be the true signification of the word.
- V. As a N. fem. נקבה A female from her sex. Gen. i. 27. vi. 19. & al. freq. comp. Isa. li. 1.
- VI. As a N. masc. נקב A vessel of a large capacity, in which the ancients trod their grapes, a wine-press, or rather a wine-fat or vat. Job xxiv. 11. Isa. v. 2. & al. freq.
- VII. As a N. נקב A Cab, a measure of capacity; they say it contained the 6th part of a seah, or about three pints: the opinion of the Rabbins is quoted for this, but I know not how it can be solidly proved. occ. 2 Kings vi. 25. Josephus who seems much better authority as to the quantity of the Hebrew measures than the modern Talmudists, in relating this piece of history explains נקב by ξεσην, or the Roman Sextarius, which falls considerably short of a pint and half. v. JOSEPHI Antiq. Jud. Edit. HUDSON lib. 9. cap. iv. sect. 4.

נקב—נקד

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נקד—נקד

VIII. As a N. fem. קבה *A vaulted chamber* or *tent*, (such as whores dwelt in. To this purpose the LXX. *καμινον*, *Aquila τεγος*, *Symmachus πορνειον*, and Vulg. *lupanar*. occ. Num. xxv. 8. comp. II.

IX. As a N. fem. קבה *The belly* of a woman. occ. Num. xxv. 8. *the paunch* or *marw* of a beast. occ. Deut. xviii. 3. *the* Vulg. *ventriculum*.

X. *To pierce, wound*, in a metaphorical sense, as with the tongue, *to blaspheme, curse*. Levit. xxiv. 11, 16. comp. קבה.

XI. Because the ancients used to impress some mark or stigma on what was their own for a token of distinction and claim of possession, (v. Exod. xxi. 6.) as is still customary with us in land marks, and sometimes in marking of animals, &c. hence as a V. נקב *To mark, distinguish, define*. Gen. xxx. 28. where the LXX. *διασειλον*, *distinguish*, *Symmachus ορισον*, *define*; and to the same sense the Chaldee targum פריש. comp. Isa. lxii. 2. *shall define it*. The Verb has no other relation to naming than as names are marks of distinction: Hence when joined with שמות *Names* (as Num. i. 17. 1 Chron. xii. 31. xvi. 41. & al.) it might most strictly and properly be rendered, *to distinguish, or be distinguished by names*. As a part. act. masc. plur. in Regim. נקבי *Defined, denominated*. occ. Amos vi. 1.

נקד

Occurs not as a V. in Heb. but the idea is evident, *To mark with spots, to spot*. Hence,

I. As a participial N. נקד *Spotted, marked with spots*, spoken of cattle. Gen. xxx. 32, 33.

II. As a N. masc. plur. נקדים *Mouldy spots, or specks*, spoken of bread. occ. Josh. ix. 5, 12. *And behold now it (the bread) is dry* והיה נקדים *and there are specks, namely upon it, or it is spots, i. e. full of spots or specks*.

III. As a N. masc. plur. נקדים *Cakes*, pinked or marked with small holes, as still usual among us. occ. 1 Kings xiv. 3.

|| *Tenuis Placentula punctis respersa, quemadmodum hodie fieri videmus in bellariis nostris.*

LEIGH'S Critica Sacra.

IV. As a N. fem. plur. נקדות *Studs or spots* of silver. occ. Cant. i. 11. נקדות.

V. As a N. נקד *A shepherd*, one that taketh care of cattle, so called, I apprehend with Mercer, Drusus, Leigh, and others, from his marking or branding his own cattle to distinguish them from others. occ. 2 Kings iii. 4. Amos i. 1.

נקם

To avenge. 1 Sam. xxiv. 13. 2 Kings ix. 7. In Niph. *To be avenged, take vengeance*. 1 Sam. xviii. 25. Jer. xlvi. 10. & al. also *to have vengeance taken on oneself, to be avenged, punished*. Gen. iv. 15. Exod. xxi. 20, 21. & al. In Hith. *to avenge oneself*. X Pf. viii. 3. Jer. v. 9, 29 & al. As Nouns נקם and נקמה *Revenge, the art of revenging*. Deut. xxxii. 35, 41. Pf. cxlix. 7. & al. freq. נקם.

יקע. ו. נקע

נקף

To go round, surround, encompass.

I. In Kal, applied to time, *to go round, come about*, in the sense of continually returning periods. occ. Isa. xxix. 1. *Add year to year, let the feasts come round*. In like manner the Vulg. *Solennitates evolutæ sunt, the solemn feasts are rolled (passed) by*. In Hiph. the same. occ. Job i. 5. *And it came to pass the days of the feasting were gone about*, LXX. *συντελεσθῆσαν*, *were ended*. Vulg. *in orbem transissent, had passed round*, *Montanus, circuierunt, had gone about*. As a N. fem. תקופה *Revolution of time*. 1 Sam. i. 20. תקופת הימים *Revolutions of days*. Exod. xxxiv. 22. תקופת השנה *Revolution or end of the year*. By comparing this passage with Levit. xxiii. 39. it is plain, that the תקופת השנה (called Exod. xxiii. 16. *The going out of the year*) fell on the 15th day of the 7th month, or on the autumnal equinoctial day, which is therefore called the *revolution, end, or going out of the year*, because this, i. e. the autumnal equinoctial point, or first point of *Libra*, was the point of the sun's position on the fourth day of the hexameron when

when the *first solar year* began, as the Rev. and learned Mr. Kennedy hath proved in his *Scripture Chronology*.

II. In Kal. *To surround, encompass, enclose*. occ. Job xix. 25, 26. *I know my Redeemer liveth, and hereafter he shall stand upon the dust, and hereafter עורי my skin (i. e. || a skin such as mine) נקפר * shall enclose him זאת even such an one as this.* (comp. Job vii. 5. xxx.

30, and as to the signification here given to זאת see זה used in much the same manner twice in one verse. Dan. x. 17.) The Vulg. rendering נקפו in this passage by circumdabor, *I shall be encompassed*, gives the true sense of the word, but evidently alters both the person and voice. As a N. fem. נקפה *A girding, encompassing*. occ. Isa. iii. 24. † to this purpose the LXX. *χοινω ζωσθι thou shalt be girded with a rope*, and Vulg. *funiculus, a rope*.

III. In Hiph. of local motion or position, *To encompass, surround, go round*. Josh. vi. 2, 10. 1 Kings vii. 24. xi. 8. Job xix. 6. & al. As a N. נקה *A compass, circuit*. Isa. x. 34. *The compass of his thick wood shall fall by iron*. Also, *a going over, a going round about*, in order to glean, or gather some fruit remaining after harvest, *a gleaning*. occ. Isa. xvii. 6. xxiv. 13. As a N. fem. in Regim. תקופת *Revolution, point of return*. Ps. xix. 17. v. PIKE'S *Philos. Sacra*, p. 53.

IV. In Hiph. *To round, cut round*. occ. Levit. xix. 27. *Aquila, & περικυλῶσεις, thou shalt not round*, Symmachus, & περιζυρήσετε κυκλῶ, *ye shall not shave round in a circular manner*, Vulg. *neque in rotundum attondebitis, neither shall ye cut round*. comp. פאה.

V. As a N. masc. plur. קופים or קפים *Apes*, so called from their *antick gestures* and *frequent circumgyrations*. Bochart seems to hint it was rather a foreign, that is, an *Ethiopic*, than an *Hebrew* name; and says, that it denoted a particular kind of *ape*, namely, such as were brought from the country of

|| In this sense מן עורי *Of my flesh*, is used in this very verse. and Gen. ii. 23.

* See Remarks on Mr. Warburton's Remarks, &c. by Mr. Bate, pag. 57. † V. Id. p. 56.

the *Troglodytes* on the *Ethiopian* coast. However this be, it seems certain, that from this name קפim sing. קף is derived the Greek *κηπος*, and Roman *cephus*, which animal we are expressly informed, both by *Pliny* and *Solinus*, was brought from *Ethiopia*, v. Bochart, Vol. II. pag. 992, 3. occ. 1 Kings x. 22. 2 Chron. ix. 21.

נקר

To excavate, perforate.

I. *To bore out, put out by boring or perforation*, spoken of the eyes. occ. Num. xvi. 14. Jud. xvi. 21. 1 Sam. xi. 2. Prov. xxx. 17.

II. *To dig out, cut out*, spoken of offspring. occ. Isa. li. 1.

III. In a Niph. sense. *to be perforated, to rot*, as the body with sore boils. occ. Job xxx. 17. *By night my substance נקר is hollowed or rotteth from off me.*

IV. As a N. fem. in Regim. נקרת *A hole and hollow cavity*. occ. Exod. xxxiii. 22. (in plur.) Isa. ii. 21.

V. As a N. מקור *A spring or fountain of water forming a hole or opening in the earth and issuing from it*. Jer. li. 36. It is also applied to blood. Levit. xii. 7. xx. 18. to tears. Jer. ix. 1. and metaphorically to life or lives. Ps. xxxvi. 10. & al. comp. Jer. ii. 13.

נקש

I. It hath the same meaning as יקש. In Kal. *To lay snares*. occ. Ps. xxxviii. 13. also *to ensnare, catch in a snare*. occ. Ps. cix. 11. In Hith. *to make oneself a snare*. 1 Sam. xxviii. 9.

II. Chald. *To dash, clash together or one against another*, so LXX. *συνειροτάντο*, and Vulg. *collidebantur*. It seems to be formed from the Heb. נקש *To clash*, by transposing ש and ק occ. Dan. v. 6.)

נר

The radical idea of this word seems to be *To split, separate or divide* particles of matter which before cohered.

I. As a V. with י jod inserted ניר *To † plough*,

* So the Saxon word *ploḡ* and English, *plough*, seem derivatives from the Heb. פלר *To divide* or פלה *To cleave*, cut in pieces. v. DER. under פלה

divide,

divide ground by the plough. occ. Jer. iv. 3. Hosea x. 12. **נִרְדוּ לָכֶם נִרְד** Plough to yourselves a ploughing. So Montanus in Hosea, Arate vobis Arationem. As a N. **נִרְד** A ploughing. occ. Prov. xiii. 23. Jer. iv. 3. Hof. x. 12.

II. It is applied to the action of light or fire, splitting or dividing the masses of gross air, according to that of Job xxxvii. 11. Also the pure ether **יִטְרִיה** wearieth, dissolveth the density or gross air. It occurs not however as a V. in this sense, but as a N. **נִרְד** plur. **נִרְדִּים** and **נִרְדִּים** Somewhat capable of giving light, or which is the same thing, of dividing the masses of gross air, A lamp. Exod. xxvii. 20. xxx. 7. Levit. xxiv. 4. & al. freq. a lamp in a metaphorical sense, an instrument giving spiritual light, knowledge or joy. See 2 Sam. xxi. 17. Job xxix. 3. Ps. xviii. 29. cxix. 105. cxxxii. 17. As a N. **נִרְד** A lamp, actually giving light. It is used only in a metaphorical sense. occ. 2 Sam. xxii. 29. 1 Kings xi. 36. xv. 4. 2 Kings viii. 19. 2 Chron. xxi. 7. As a N. fem. **נִרְדָּה** or **נִרְדָּה** The place of, or instrument of holding lamps to give light, a candlestick or chandelier. Exod. xxv. 31, 32. & al. freq.

III. As a N. **נִרְדָּה** A furnace or oven, from its burning, melting and dissolving heat. Gen. xv. 7. Exod. viii. 3. Lam. v. 10. Mal. iv. 1. & al.

IV. Chald. As a N. **נִרְדָּה** and **נִרְדָּה** fire. Dan. iii. 6, 24. vii. 9, 10. & al.

נרד

Occurs not as a V. but as a N. **נִרְדָּה** Spikenard. So the LXX. **Νάρδος**, and Vulg. **Nardus**. It seems to be not an Hebrew but a foreign, i. e. an Indian word. occ. Cant. i. 12. iv. 13, 14. "Spikenard or Nard, a plant that grows in the Indies, whose root is very small and slender: it puts forth a long, small stalk, and has several ears or spikes even with the ground, which has given it the name of Spikenard." CALMET.

נשׂה

To bear, carry, carry away, remove.

I. To bear. Ezek. xxxix. 26. Ps. xxxii. 1.

Born (i. e. forgiven) as to his transgressions. v. below **נשׂה** II. **נשׂה**

II. As a N. plur. **נשׂים** The female sex, women, wives, from bearing children in their wombs, so in English, woman is a derivative of womb and man, q. d. womb'd man. Gen. iv. 19. vi. 2. Num. xxxi. 18. Zech. v. 9. xiv. 2.

It is really surprizing, to see most of the Lexicon Writers pay such a deference to those blind guides the Rabbins, as to place this word, some under the root **נשׂה** and others under **נשׂה**.

III. To carry away, remove. Numb. xxi. 30. Jer. xxiii. 39. **וְנִשְׂתִּי אֶתְכֶם נִשׂה** And removing I will remove you. To this purpose the Vulg. tollam vos portans. LXX. **λαμβάνω**, I take, take up.

IV. To remove, withdraw, shrink, contract as a nerve. occ. as a Participle. Gen. xxxii. 32.

V. In Kal. To remove out of the mind or from the remembrance. To forget. occ. Deut. xxxii. 18. Job xi. 6. Isa. xlv. 24. Lam. iii. 17. also, To remove out of the mind or remembrance of another, to cause him to forget. occ. Gen. xli. 51. In Hiph. To cause to forget. occ. Job xxxix. 17. As a N. fem. **נִשְׂה** Forgetfulness, oblivion, or perhaps removal, separation. (See above III.) occ. Psal. lxxxviii. 13.

VI. To remove, convey money or goods from oneself to another. In Kal. To lend, and with **ב** following, to lend to. Jer. xv. 10. **לֹא נִשְׂתִּי וְלֹא נִשְׂה בִּי** I have not lent, neither have they lent to me.

The Lexicons and Translations render the word, to lend upon usury; but it seems evident from Deut. xv. 2. xxiv. 10, 11. that simple lending is the true import of the word; because in these passages directions are given as to **נִשְׂה** lending to their brethren, whereas lending to their brethren on usury was absolutely forbidden. Levit. xxv. 36, 37. Deut. xxiii. 19. Indeed it is said. Exod. xxii. 25. If thou shalt lend money to any of my people, that is poor by thee, thou shalt not be to him **נִשְׂה** as a lender. Ye shall not lay upon him usury: but here the word **נִשְׂה** may be very well understood to refer to the usual custom

custom

custom of lenders, when *Moses* wrote, and not in itself, properly to signify any thing of *usury*. *Thou shalt not be to him* as lenders generally are. It is evident that the words, נשים Neh. v. 10, 11. may very well be rendered, by *lending to them*. So the Vulg. in the former passage, commodavimus eis, and *Montan.* commodantes in eis, On Isa. xxiv. 2. see נשא I.

נשא This verb is plainly, both in sense and sound, nearly related to the preceding נסה but is of more *intense* signification, and of much more extensive application: However, it hath in all its uses, evident connection with its primary notion of *bearing, carrying or lifting up*.

I. To bear, support, carry, lift, or take up. Gen. vii. 17. xxi. 18. Exod. xxv. 14. Pl. xci. 12. & al. freq. As a N. נשא A carrying, bearing. Num. iv. 47. In a passive sense, somewhat born, a burden. 2 Kings v. 17. viii. 9. & al. freq. A burden, a heavy doom, or prophecy. 2 Kings ix. 25. Isa. xiii. 1. xv. 1. xvii. 1. & al. freq. As a V. נשא To lift up a burden upon another, to lay or impose it upon him. v. 2 Kings ix. 25. Hence as a N. נשא An oppressive creditor, an usurer. 1 Sam. xxii. 2. Also the person burdened or oppressed by such an one, Isa. xxiv. 2. As the lender, so נשא בו the person oppressed by him.

II. To bear sin, be regarded as a sinner, and punished accordingly. Lev. v. 1, 17. xxiv. 15. & al. freq. To bear sin, in a vicarious manner, or instead of the sinner, and that whether typically. Exod. xxviii. 38. Levit. x. 27. (comp. Lev. xvi. 21.) or really. Isa. liii. 4, 12. And to this use of the word, I apprehend must be referred those expressions where the bearing (נשא) of sin, is attributed to *Jehovah*, and which are generally rendered by his *forgiving* it, though in strict propriety of speech, they relate to the great sacrifice for sin, once offered upon the cross, or to *Christ God-man himself, bearing our sins in his own body on the tree*. Exod. xxxii. 32. xxxiv. 7. Num. xiv. 8. Pl. lxxxiii. 5. & al. comp. 1 Pet. ii. 24. In this sense

נשא is followed with a ל prefixed to the persons to be forgiven, q. d. *To bear sin for them, or on their account*. Exod. xviii. 24, 26. Num. xiv. 19. Isa. ii. 9. Sometimes the ל is prefixed to the word, denoting the sin or offence, and then it seems that the word *punishment*, or the like, is understood; and that the expression signifies *bearing the punishment due to or for sin*. v. Exod. xxiii. 21. Pl. xxv. 18. *To bear sin*, or, *for sin* is sometimes spoken of men; but these expressions are, I think, *typical*, and only applied to those, who as priests or prophets, were *Types* of *Christ*. v. Gen. i. 17. Exod. x. 17. 1 Sam. xv. 25, xxv. 28.

III. To receive or obtain. Esth. ii. 15. Pl. xxiv. 5.

IV. To raise, lift up. Gen. xxix. 1. xxxiii. 1. Pl. xxviii. 2. Isa. lii. 8. נשא ראש To lift up the head of another, is to shew him honour and respect, and so give him confidence and encouragement, Gen. xl. 13. So נשא פנים To lift up the face of another, is, *To encourage him by acceptance, favour, or kindness*. v. Gen. xix. 21. xxxii. 20. Lev. xix. 15. 2 Kings v. 1. As a N. fem. נשאת Elevation, exaltation. Gen. iv. 7. xlix. 3. Also a tumour, swelling. Levit. xiii. 2, 10. & al. As a N. נשא Nearly the same, occ. Job xx. 6.

V. As a N. נשיא A prince, a person of elevated dignity. Gen. xvii. 20. xxiii. 6. Num. i. 16. & al. freq.

VI. In a Niph sense. To be lifted up, as it were, in smoke or vapour. Nahum i. 5. As a N. masc. plur. נשאים Vapours which are raised from the earth into the air. v. Pl. cxxxv. 7. Jer. x. 13. li. 16. נשיאים The same Prov. xxv. 14. As a N. fem. נשאת Elevation, rising column, as of smoke. Jud. xx. 38, 40.

VII. In Kal and Hiph. To elate, puff up, deceive, or seduce by elation. Gen. iii. 13. 2 Kings xviii. 29. xix. 20. Jer. xlix. 16. Obad. i. 3. In Niph. To be elated, deceived by elation. Isa. xix. 13.

VIII. To receive, take, take to oneself. 2 Chron. xi. 21. Pl. cxxxix. 9.

IX. *To carry, bring, take up*, spoken of words, discourses or the like. Exod. xxiii. 1. Pl. xv. 3. Job xxvii. 1. & al.

X. *To bear, bring forth*, as fruit, spoken of a tree. Ezek. xvii. 8, 23.

XI. *To bring, fetch* from another place. Gen. xliii. 34. Exod. x. 13. Deut. xxviii. 49. 1 Kings x. 11.

XII. *To take away, carry off*. Num. xvi. 15. 2 Sam. v. 21. Mal. ii. 3.

XIII. *To take*, spoken of numbering or enumeration. Num. iii. 40. 1 Chron. xxvii. 23. נשא ראש is used in much the same sense. See ראש V.

XIV. *To bring, give, present*. As a N. fem. נשאת A gift, present. 2 Sam. xix. 42. אם נשאת נשא לנו Hatb be given us a gift. As a N. fem. נשאת Nearly the same. Gen. xliii. 34. Esth. ii. 18. Jer. xl. 5.

נשב

This verb is both in sense and sound, nearly related to נשך.

I. *To breathe, blow*, as wind or air in motion, occ. Pl. cxlvii. 18. Isa. xl. 7.

II. The authors of some versions and lexicons, have from Gen. xv. 11. supposed this word to signify, *to blow away, drive away with the breath, or voice*, accordingly נשב is in that passage rendered by the Chaldee Targum אפרה He made to fly away, by Aquila απεσπησεν, and by the Vulg. abigebat, he drove away, but the LXX. seem to have given the true translation of the words ישב אתם namely συνεκαθισεν αυτοις he sat down with or by them, denoting, saith Grotius, the stay of his descendants in Egypt. So that ישב in this text is not of the root, נשב but of ישב which see.

נשא

In Kal. and Hiph. *To overtake, reach, attain to*. Gen. xxxi. 25. xlv. 4. xlvii. 9. Levit. xxvi. 5. & al. freq. Levit. v. 11. ואם לא תשיג ידו And if his hand (power, ability) cannot attain to. As a N. שג An overtaking, namely of enemies, or the like. occ. 1 Kings xviii. 27. Comp. נסג

It seems to be a word formed from the sound, as gnash in English.

I. *To bite, cut or pierce* with the teeth. Gen. xlix. 17. Num. xxvi. 6, 8, 9. Mica. iii. 5. Hab. ii. 7. It is most commonly used for the biting of a serpent.

II. *To bite*, i. e. hurt or damage, as usury. Deut. xxiii. 19. In Hiph. *To cause to bite*, in this sense, i. e. *To lend upon usury*. Deut. xxiii. 19. 20. As a N. נשך Biting usury. So the Latins call it, usura vorax. Exod. xxii. 25. Deut. xxiii. 19. & al. To this purpose, Mercer and Cev. in Robertson, explain the word; and Rivetus in Leigh's Critica sacra, says, "The increase of usury is called נשך, Because it resembles the biting of a serpent, for as this is so small as scarcely to be perceptible at first, but the venom soon spreads and diffuses itself, till it reaches the vitals, so the increase of usury, which at first is not perceived nor felt, at length grows so much, as by degrees, to devour another's substance." It is evident that what is here said, must be understood of accumulated usury, or what we call compound interest only. But, Quere, after all that these learned men have written, whether it will not afford a more natural interpretation of the word to consider נשך as meaning *to lend upon usury*, and as a verb formed from the sound, *to bite*, in a different sense? Comp. צליה I. IV.

III. As a N. fem. נשכה A chamber, the same as לשכה (Comp. Neh. xiii. 7, 8.) ל being changed into נ by a Chaldaism. occ. Neh. iii. 30. xii. 44. xiii. 7.

נשל

I. *To cast, or drive out, to remove by force*, spoken of people or nations. occ. Deut. vii. 1, 22. 2 Kings xvi. 6. of the soul or animal frame. occ. Job xxvii. 8.

II. In an intransitive sense. *To be cast or fly off with violence*. occ. Deut. xix. 5.

III. *To cast its fruit*, as the olive tree. So the LXX. ἐκχυσεται and Vulg. defluent, occ. Deut. xxviii. 40.

IV. *To cast its feathers*, as a bird. occ. Job xlv. 12. as a bird.

Termin egessit e pter. Sagittam
hic belli ubi erat

والتجسس على العدو
في الجبلين

IV. To pull or pluck off, as a shoe. occ. Exod. iii. 5. Josh. v. 15. But tho' the lexicons and concordances range these texts under this root, yet they seem more properly to belong to **נשל** which see.

נשם

I. To breathe, breathe out. occ. Isa. xlii. 14. I will cry out like a travailing woman **אשם ואשאה יחד** I will at the same time breathe out, and fetch my breath. Every one knows the strong respiration of persons labouring with pain or toil. They both emit and draw in their breath with violence. This is what the prophet here expresses. **ישם** 1 Kings ix. 8. doth I apprehend more properly belong to the root **שם** to be desolate, astonished, as **ישים** Jer. xlix. 20. also plainly doth, tho' some of the lexicons place both these passages under **נשם** The dialectical languages often use the V. **נשם** In the sense of breathing.

II. As a N. fem. **נשמה** and in Regim. **נשמת** Breath, Halitus. Gen. vii. 22. Deut. xx. 16. Job xxxvii. 10. Isa. ii. 22. xxx. 33.

III. As a N. fem. in Reg. **נשמת** The soul or spirit of man breathed into him at first, by *Jehovah Aleim*, and supported by communication with the divine light and spirit, as his natural breath by communication with the material light and spirit. Gen. ii. 7. Isa. lvii. 16. Prov. xx. 27. Comp. John i. 4. viii. 12. 1 John v. 11. Rom. viii. 2, 10. 1 Cor. xv. 45. Gal. v. 24.

IV. As a N. fem. in Reg. **נשמת** The breath or inspiration, of the Almighty. Job xxxii. 8. xxxiii. 4.

V. As a N. fem. **נשמת** A species of animals enumerated among the *Lizards*. occ. Lev. xi. 30. The learned *Bochart* hath plainly proved that it was no other than the *Chameleon*, an animal of the *Lizard* kind, furnished with lungs remarkably large, and so observable for its manner of breathing, or perpetually gasping, as it were, for breath, that the antients feigned it to live only from the air. So *Ovid Metamorph. Lib. 15.*

Id quoque quod ventis animal nutritur & aura.
The creature nourish'd by the wind and air.

See *Bochart. Vol. 2. 1078.*

VI. As a N. fem. **נשמת** A species of owl, so called from their breathing in a strong and audible manner, as if snoring. occ. Levit. xi. 18. Deut. xiv. 16.

נשף

I. To blow, move or impel with a blast, or current of air. occ. Exod. xv. 10. Isa. xl. 24.

II. As a N. **נשף** The twilight. It expresses the impulse of the spirit or air, on the evening edge of the earth, and so is used for the time, when that impulse is on any particular part, or in other words, when that part is in the evening or western edge of the earth. Prov. vii. 9. **בנשף בערב יום** In the twilight, in the mixing of the day, i.e. when the day, or, which is the same thing, the light which constitutes the day, mixeth with the darkness or dark air. See *Hutchinson's Moses's princip. pt. 2. p. 170-1. 256. Catcott's Principia veræ & veteris Philosoph. p. 9. 40. Pike's Philosophia sacra. p. 123. freq. occ. נשף is also used. Job. vii. 4. for the morning dawn, or twilight, the reason of which, see under **נפח** I.*

III. As a N. masc. **נשוף** A species of owl, so called from his appearing and flying about in the twilight. Thus the *Chaldee targum*, and *Syriac version*, constantly render it **קפופא** An owl. *Montanus* excellently translates it by the latin *Noctivaga*. occ. Levit. xi. 17. Deut. xiv. 16. Isa. xxxiv. 11.

IV. As a N. masc. plur. **נשפים** A kind of conjurers, so called from their pretended divine inspirations and impulses. v. **נשף** II.

נשק

It is a word formed from the sound, as *kiss, clasp, smack, snap, &c.* in English.

I. In Kal. To kiss, smack with the lips. Gen. xxix. 13. 1 Kings xix. 18. Prov. xxiv. 26, & al. freq. As a N. fem. plur. **נשיקות** Kisses. occ. Cant. 1. 2.

II. To kiss, touch gently, or lightly. occ. Job xxxi. 27. **ותשק ידי לפי** And my hand hath kissed, (touched) my mouth, and as a part. fem. plur. Hiph. **משיקות** Kissing, touching. occ. Ezek. iii. 13.

III. To clasp, as armour. It occurs not as a verb in this sense, but as a partic. act. masc. plur.

He drew the signifier of his wrath, & emptied the quiver of his violence

plur. נשקי *Clashing* with armour. Pf. lxxviii. 9. Thus נשקי קשת *Clashing*, rattling or clattering with their bow. 1 Chron. xii. 2. 2 Chron. xvii. 17. Comp. Job xxxix. 23. So *Homer*, in his Description of *Apollo*,

Τὸ δ' ὠμοῖσιν ἔχων, ἀμφιγυρεῖα τε φαρτρὴν
ἔκλαγγεν δ' ἄρ' οἱσὶ ἐπ' ὤμων χρομένοιο,
Αὐτὰς κινηθέντος. — IL. I. lin. & seq.

His bow and quiver o'er his shoulder slung,
"Fierce as he moved the silver shafts resound."
"Breathing revenge"—

And *Virgil*, describing *Camilla*.

Aureus ex humero sonat Arcus. Æn. xi. 652.
Hung on her shoulder sounds the golden bow.

As a N. נשק *The clashing or noisy collision* of arms. Job xx. 24. Pf. cxl. 8. Also armour, armory. 1 Kings x. 25. 2 Kings x. 2.

IV. In Kal. To snap, crackle as fire doth. occ. Pf. lxxviii. 21. In Hiph. To cause fire to snap or crackle, make it burn fiercely. occ. Isa. xlv. 15. Ezek. xxxix. 9. והשיקו בנשק
And they shall cause (the fire) to crackle among the arms. In this passage, it is observable, that the word נשק is used for arms, and also applied to the noise fire makes in burning.

נשר

I. To lacerate, tear to pieces. occ. 1 Chron. xx. 3. LXX. διεπρίσε *sawed in pieces*. The Vulg. fully (tho' not literally) expresses the sense of this passage; Et fecit super eos tribulas, & trahas, & ferrata carpenta transire, ita ut dissecarentur & contererentur*.

As a N. נשור *A saw* from the manner of its cutting, occ. Isa. x. 15. It must here be observed that the *Chaldee*, *Syriac* and *Arabic* נסר denote, To cut, tear or saw in pieces, or the like. The *Arabic* V. in particular is used for a bird's tearing in pieces its prey with its beak.

II. As a N. נשר *An eagle*, Exod. xix. 4. Lev. xi. 13 & al. freq. a species of birds*, eminent for rapacity and tearing their prey in pieces. For this purpose they are furnished with beaks and talons remarkably strong and crooked. Hence *Homer* calls the eagle

* "Rostrum quidem vellicant etiam aliæ rapaces Aves; Tamen rapacium principi, id speciali jure tribuitur, quia rostro est magis adunco, & eo carpit fortius." *Bochart*.

αγκυλοχέλης, *crooked-beaked* or (according to others) *crooked-clawed*. v. *Bochart*. Vol. 3. 164.5. *Virgil*

Qualis tibi aut Leporem, aut candenti corpore
Cycnum
Sustulit alta petens pedibus Jovis armiger uncis.
Æn. ix. 563,4.

Thus on some silver swan or tim'rous hare,
Jove's Bird comes fousing down from upper air;
Her crooked talons trusts the fearful prey,
Then out of fight she soars, and wings her way.
DRYDEN.

Again. Utque volans albe raptum cum fulva draconem
Fert Aquila, implicuitque Pedes atque unguibus
hæsit. Æn. xi. 751, 2.

So swoops the yellow eagle from on high,
And bears a speckled serpent thro' the sky,
Fast'ning his crooked talons on the prey.—
DRYDEN.

נשת

I. To dry, dry up or away, to be dry or dried. occ. Isa. xix. 5. xli. 17. Jer. li. 30. So the Vulg. in the two former passages render the word arefcet & aruit; and the LXX. in Isa. xli. 17. by ἐξηράνθη.

II. Chald. occurs not as a Verb, but as a N. נשתון and נשתונה *A letter, an epistle*. Some, faith *Marius de Calasio*, refer this word to the *Persians*, among whom נושת signifies to write. Ezra iv. 7, 18. & al.

נתב

Occurs not as a Verb, for the ideal meaning is uncertain; but as a N. נתיב And (tem.) נתיבה *A path, pathway, or track worn by the feet*, faith *Avenarius*. The LXX. and other greek versions, almost constantly render it by τριβος *a path*, from τριβω to wear, or ἀτραπος from α intens. and τραπεω to tread. I am inclined therefore to think that treading or rather wearing a track with the feet, is the radical meaning of the word: We meet with it several times joined with the Verb ררך v. Pf. cxix. 35. Isa. xlii. 16. freq. occ.

נתח

To cut in pieces. As a N. נתח *A piece cut off*. Exod. xxix. 27. Jud. xix. 29. Ezek. xxiv. 4. & al. freq.

DER. Notch. Q?

נתן

- I. In Kal or Niph. *To be poured out, to distil, as liquids.* Exod. ix. 33. 2 Sam. xxi. 10. In Hiph. *To pour out.* Job x. 10.
- II. In Niph. *To be fused, melted as metals.* Ezek. xxii. 21, 22. In Hiph. *To fuse, melt, as metals.* 2 Kings xxii. 9. Ezek. xxii. 20.
- III. In Niph. *To be poured forth, be in a high state of fusion, or dissolution, as fire in the act of furious burning.* It is applied to wrath. Jer. xlii. 18. & al. comp. Nah. i. 6.

are. 6. *נתן* *sub finem.*
To give, "that is, To make a thing be any where, or with any one, or belong to any one," faith Cocceius.

- I. *To give, grant, bestow.* Gen. i. 29. iii. 6, 12. & al. freq. *מי יתן* *Who will give or grant?* is an expression of *desiring* or *wishing*. *O that!* Exod. xvi. 3. Num. xi. 9. Job. xix. 23. Comp. Jud. ix. 29. Jer. ix. 1. As Ns. *מתן* And (fem.) *מתנה* *A gift.* Gen. xxxiv. 12. Num. xviii. 6, 7, 11. & al. freq. *אתנן* *A gift, reward, present.* Deut. xxiii. 18. Mica. i. 7. & al. fem. *אתנה* nearly the same. occ. Hos. ii. 12.
- II. With *ב, על, לפני* and the like following, *To put, place, set, appoint.* Gen. i. 17. ix. 13. xv. 10. xviii. 8. xxx. 40. xl. 11. xli. 41, 42. & al. freq.
- III. *To make, to effect.* Gen. xvii. 5, 6. Levit. xxvi. 19. Ps. xxxix. 6. Ezek. iii. 9. vi. 14.
- IV. *To give, grant, permit.* Gen. xx. 6. Exod. xii. 23. Jud. iii. 28. Ps. xvi. 10.
- V. *To give, give forth, utter, as a sound or voice.* 2 Sam. xxii. 14. Ps. lxxvii. 18. Jer. xlviii. 34. & al.
- VI. *To give, yield, bring forth plentifully, as the earth.* Levit. xxvi. 4. Ps. lxvii. 7.
- VII. *To give, send forth, or emit as an odour.* Cant. i. 12. ii. 13. & al.
- VIII. As a N. masc. plur. *נתנים* *Nethinims.* Persons given to the Priests and Levites, for performing the servile offices of the tabernacle or temple. So the LXX. in 1 Chron. ix. 2. *δεδομένοι* *persons given.* The Gibeonites of whom we read Josh. ix. 21, 27. that

Joshua נתנם gave them for hewers of wood, and drawers of water, for the congregation and for the altar of *Jehovah*, were the first of this kind. We next read of the *Nethinims*, which David and the princes נתן gave for the service of the Levites. Ezra. viii. 20. It is likely that these were taken from some of the people conquered by David, and it is highly probable, that of the remaining Canaanites, also conquered by Solomon, some were devoted to this service. Comp. Ezra ii. 58. with 1 Kings xix. 20, 21. And see Calmet's Dictionary in *Nethinims*.

נתס

To demolish, destroy, spoil. LXX. *ἐξερύσσαν* are broken to pieces. Vulg. *dissipaverunt* have demolished. α. λ. Job xxx. 13. No doubt it is nearly related to the following נתץ and נתש

לתע. ט. נתע

נתץ

To break to pieces, break down, destroy, demolish. It is applied to altars. Exod. xxxiv. 13. & al.—to an oven, &c. Levit. xi. 35. to houses, towers, cities, statues, walls. Levit. xiv. 45. Jud. viii. 9. ix. 45. 2 Kings x. 27. 2 Chron. xxxvi. 19. to teeth. Ps. lviii. 7. to rocks. Nah. i. 6.

נתק

To pull, pluck in pieces, draw, lift, up, off or away.

- I. In Niph. *To be drawn, or lifted up.* Jud. iv. 18.
- II. In Kal *To pluck up or off.* Ezek. xvii. 9. xxiii. 34. Jer. xxii. 24.
- III. In Kal & Niph. *To draw off, withdraw, or entice away.* Josh. viii. 6. Jud. xx. 32. In Niph. *To be thus drawn or enticed.* Josh. viii. 16. Jud. xx. 32.
- IV. In Kal. *To pluck, or pull in two, or in pieces.* Jud. xvi. 9, 12.
- V. As a N. נתק *A kind of leprosy, a scall which brings or draws off the hair.* Levit. xiii. 30, 31.
- VI. As a N. נתק and נתוק *An outer cloister* or

עָרַלְסִית שְׁפִיכָא. עָרַלְסִית. פְּרִיפְּסִית
hinc instrumentum

נתק—נתר

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נתר—נבה

or gallery withdrawn, as it were, from the rest of the building. occ. Ezek. xli. 15, 16. xlii. 3, 5. But I apprehend this application of the root, as well as the form of the word אֶתְקִיחָא Ezek. xli. 15. for אֶתְקִיחָא is Chaldee.

fract. m. p. u. l. d. u. t. נתר

I. In Hiph. To loose, loosen, set free. occ. Pl. cv. 20. cxlvi. 7. Isa. lviii. 6. For 2 Sam. xxii. 33. see נתר.

II. In Kal. To move, or be moved loosely, irregularly, or nimbly. Levit. xi. 21. Job xxxvii. 1. Where the Chaldee Targum יטפו leaped forth. Vulg. emotum est, was moved. In Hiph. To move, i. e. cause another to move thus, To shake out or off. occ. Hab. iii. 6. (Chald.) Dan. iv. 11.

III. As a N. נתר The natrum or nitre of the antients. "It is a genuine, pure and native salt, extremely different from our nitre, and indeed from all the other native salts—Natrum, whether native or purified, dissolves in a very small quantity of water; and this solution is in many parts of Asia, used for washing; where it is also made into soap, by mixing it with oil. It is found in great abundance in many parts of Asia, where the natives sweep it from the surface of the ground, and call it Soap-Earth. The earliest account we have of it, is in the scriptures, where we find that the salt called Nitre, in those times would ferment with vinegar, and had an absterfive quality, so that it was used in baths, and in washing things. Solomon compares the singing of songs with (to) a heavy heart, to the contrariety of vinegar and nitre; and Jeremiah says, that, if the sinner wash himself with nitre, his sin is not cleansed off. These are properties that perfectly agree with this salt, but not at all with our salt-petre." New and complete Dictionary of Arts, &c." From the above account of the נתר or Natrum, it is plain that it hath its Heb. name from its ready dissolution in liquids, and from its loosening and absterging spots, filth, &c. occ. Prov. xxv. 20. Jer. ii. 22.

IV. Chald. In Aph. To cause to fall off, to

shake off, as leaves. So LXX. ἐκτιναῖετε, Vulg. excutite. Dan. iv. 11, 14.

נתש

I. To pluck up, pluck up by the roots, to extirpate. Jer. xxiv. 6. xlii. 10. xlv. 4. & al. Comp. Mica. v. 13.

II. Spoken of cities, To root up, raze, destroy from the foundations. Pl. ix. 7.

III. Of waters, in Niph. To be drawn out, exhausted. Jer. xviii. 14.

IV. Of people or kingdoms, To extirpate, root up, eradicate. Deut. xxix. 28. 1 Kings xiv. 15. & al. freq. In Niph. To be rooted up. Amos ix. 15. Dan. xi. 4.

PLURILITERALS in נ

נבובה

Chald. As a N. A gift or reward. occ. Dan. ii. 6. v. 17. So LXX. δωρεαι. & Vulg. dona נבובן Plur. is used in the same sense in the Chaldee Targum. on Jer. xl. 5.

נבהז

As a N. Nibbaz. From נבה To bark, and חזה To see. The Aleim or idol of the Avites, mentioned 2 Kings xvii. 31. "The Rabbins say it had the shape of a dog, much like Anubis of the Egyptians." CALMET. In this instance I am inclined to think they tell us nearly the truth. In Pierius's Hieroglyphics (pag. 53. fol. edit.) is the figure of a * Cynocephalus, a kind of ape, with a head like a dog, standing upon his hinder feet, and looking earnestly, at the moon. Pierius there teaches us that the Cynocephalus, was an animal eminently sacred among the Egyptians, hieroglyphical of the moon, and kept in their temples to inform them of the moon's conjunction with the sun, at which time this animal is strangely affected, being deprived of sight, refusing food; and lying sick on the ground, but on the moon's re-appearance, seems to return thanks, and † congratulate the return of light to both himself and her. This being observed, the name נבהז gives us reason to conclude

* Κυνοκεφαλῶν from κυν a dog's and κεφαλή a head.

† So Johnston, Nat. Hist. de quadruped. p. 100. Luna exorienti congratulari dicuntur.

that

Arab.
دور
Beatrath.
نظرون
quid a grand
formam
victor
victor

that this idol was in the shape of a *cynocephalus*, or perhaps of a *dog* (for it does not appear that the *cynocephalus* was known to the *Avites*) looking, barking, or howling at the moon. It is obvious to common observation, that *dogs* in general have the property, and an idol of the form just mentioned, seems to have been originally designed to represent the power or influence of the moon, on all sublunary bodies, with which the *cynocephalus*'s and *dogs* are so eminently affected; so the influence of the returning solar light, was represented by a cock, see below נרגל, the generative power of the heavens, by a fishy idol. See נגן

נברש

Occurs not as a V. in *Heb.* nor so far as I can find in *Chaldee*, but in *Syriac* signifies in Hith. To be inflamed, or set on fire, to shine, As a N. fem. *Chald.* נברשתא A candlestick or chandelier, which holds the burning candles or lamps. occ. Dan. v. 5. The *Chaldee* targum also uses it. Zeph. i. 12. for נרות

נסרך

As a N. *Nisroc*. An *Assyrian* idol, mentioned 2 Kings xix. 37. Isa. xxxvii. 38. סרכין plur. is used in *Daniel* for presidents or overseers over other governors. נסרך therefore seems, like בעל a general name, by which they intended to attribute dominion and perhaps wisdom to their arch-idol the heavens*.

Others take the name נסרך to be a compound of the *Chald.* נסר To tear in pieces, and רך (a dialectical corruption of רק) to attenuate, and so to express that power of the airs, "which, after the forms have attained their maturity, frets, wears them out, devours and destroys them." Mr. Holloway's Primævity of sacred Heb. p. 38.

It is observable, that the LXX. in 2 King xix. call this idol Μεσεραχ M. S. Alexand. Εσοραχ, and in Isa. Νασαραχ, and M. S. Alex. Ασαραχ. These various readings seem to shew that they regarded the נ in נסרך as servile, and by consequence, in some measure, confirm the former exposi-

* See Hutchinson, Trin. of the Gent. p. 402, 3.

tion above given; and perhaps the idol was in fact, called by these several names.

נרגל

As a N. *Nergal*, from נר A light, and גל to revolve, The *Aleim* of the men of *Cuth*, mentioned 2 Kings xvii. 30. It seems to denote the solar fire or light, considered as causing the revolution of the earth, and so the return of the morning light upon it. The *Rabbins* say the idol was represented in the shape of a cock, and probably they tell us the truth, for this seems a very proper emblem. Among the latter heathen, we find the cock was sacred to *Apollo*, or the sun; because, saith *Proclus*, he doth, as it were, invite his influence, and with songs, congratulate his rising; (v. Pierii Hieroglyph. p. 223. fol. edit.) Or as *Pausanias*, in the first book of his *Eliacs*, they say this bird is sacred to the sun, because he proclaims his approaching return. So *Heliodorus*, speaking of the time when cocks crow, comes still nearer to the literal meaning of the *Heb.* נרגל, for says that writer, αισθησει φυσικη της τς ΗΛΙΟΥ καθ' ημας ΠΕΡΙΣΤΡΟΦΗΣ ΕΠΙ ΤΗΝ Τς ΘΕΩ προσησιν κινεμενας, by a natural sensation of the sun's revolution. to us they are incited to salute the God." *Æthiop.* lib. 1.*

And perhaps under this name *Nergal*, they meant to worship the sun, not only for the diurnal return of his light upon the earth, but also for its annual return or revolution, to our northern hemisphere. We may observe that the emblem, a cock, is affected with the latter as well as with the former, and is frequently crowing both day and night, at the time of the year, when the days begin to lengthen.—This, that great painter of nature *Shakespeare* has remarked.

Some say, that ever 'gainst that season comes,
Wherein our Saviour's birth is celebrated,
The bird of dawning singeth all night long.

HAMLET

* Is not the Greek name for a cock Αλεκταρ, which hath no probable origin in that language, a compound of the *Heb.* הלכה אור The coming of the light, of which that bird gives such remarkable notice?

And here it may not be amiss to take notice of the beautiful propriety with which a *cock* was made use of, to awaken St. *Peter* from his guilt, after he had denied our Lord, and to remind him in a most striking manner, that Christ the divine light, must, as his material type, the natural light, be glorified thro' opposition and sufferings. Comp. John xii. 23. xiii. 31. xvii. 1. v. the Rev. Mr. *Lee's* excellent work, entitled, *Sophron*. Vol. 2. p. 428. not.

Steph. Morinus, in his dissertation concerning the terrestrial paradise, prefixed to *Leusden's* edit. of *Bochart's* works, observes from *Josephus*, *Antiq. lib. 9. cap. xiv.* That the *Cuthites* were of *Cutha*, which is a country of *Persia*, and that this may be confirmed by the idol they worshipped, namely נרגל; "For, says he, that word seems compounded of ניר *Fire, a luminary*, and גל *to roll, roll round*, to denote the sun illuminating the world by his circular motion. This is the opinion of *Selden*, de *Diis Syris Syntag. 2. cap. 8.* Now no one is ignorant that the sun was the principal God of the *Persians*, and that his symbol, *fire*, was religiously worshipped by them, whence their priests were called πυραιοι, their temples πυραιεια, in which the unextinguished fire was preserved, &c." It is therefore the opinion of *Morinus*, that the *Cuthites* worshipped immediately the sun or the fire, as an emblem, but does not the phrase עשו את נרגל—they made *Nergal*, rather incline one to think they made some graven or molten image, as an emblem of their God? However, if the *Cuthites* were really of *Persia*, it must be observed on the other hand, that *Magiism*, or the worshipping of *fire*, and not *Zabism* or *image* worship, was at this time the national religion of that country. v. *Prideaux's* connect. Pt. 1. Book iv. Year 486. Of these two opinions concerning נרגל let the reader chuse. The difference seems of no great importance.

We find the name of this idol נרגל, made a part of the appellation of two of the king of *Babylon's* princes. Jer. xxxix. 3.

27-11

To measure, mete. It occurs not in this sense as a Verb in the simple form, (see below **סָאָה**) but as N. **סֹאֵה** A *seah*, a *measure* of *capacity* for things dry, equal to about two gallons and a half. occ. 2 Kings vii. 1, 16, 18. **סֹאֵהִים** *Two seahs*. occ. 1 Kings xviii. 32. 2 Kings vii. 1, 16, 18. **סֹאֵהִים** Plur. *Seahs, several seahs*. occ. Gen. xviii. 6. 1 Sam. xxv. 18.

NONO *To measure thoroughly or exactly.* occ. Isa. xxvii. 8. **בסאה** *In measuring it (the vineyard) thoroughly, (i. e. when thou exactly estimatest it's wickedness) in sending it away, thou shalt contend with it. He removeth it with his strong wind in the day of the east wind.* Comp. Jer. xviii. 17. Ezek. xix. 12. Hosea xiii. 15.

סדן

To *conflict, fight, strive*. As a Participle or Participial N. **וִּיחַד** *A warrior, fighter* occ. Isa. ix. 5. As a N. **וִּיחָד** *A conflict, combat, battle*, *ibid*. The words **כָּל וִּיחָד וִּיחַד** are rendered by *Symmachus* *πᾶσα βία ἐβιάσθη*. *all violence is exerted*,—by the Vulg. *omnis violenta prædatio, all violent spoiling*.—Hence perhaps the Gr. *σείω*, *to disturb, shake, put into commotion*.

סב

To move, or ~~have~~ have local motion, but not in a straight line. Comp. שב.

I. Intransitively, *To turn, turn aside.* Gen. xlii. 24. 1 Sam. xviii. 11. xxii. 18. 2 Sam. xiv. 24. xviii. 30. & al. freq. In Niph. *To turn, or be turned.* Num. xxxiv. 4, 5. Ezek. xxvi. 2. In Hiph. In a transitive sense. *To turn, cause to turn.* 1 Kings xviii. 37. 2 Kings xvi. 18. Ezek. vii. 22. & al.

II. In a transitive sense. In Kal and Niph.
To go about, go round, compass, encompass.
 Deut. ii. 1, 3. Josh. vi. 2, 3, 6, 10, 13, 14.
 Gen. xix. 14, 19, 22. & al freq. In Hiph.
To cause to go about, carry about. Exod.
 xiii. 18. 1 Sam. v. 8, 9, 10. As a N. masc.
 plur

[illegible]

plur. in Reg. מסבי Environs, places round about. So LXX. τοις περιουκλω, Vulg. circuitu. occ. 2 Kings xxiii. 5. As a N. fem. plur. מסבות Circuits, circulations. occ. Job xxxvii. 12.

III. To bring about, bring to pass. occ. 1 Sam. xxii. 22. I סבתי have brought about, occasioned (to wit destruction) בכל נפש to every person. In Niph. To be brought about, brought to pass. In this sense it occurs according to some as a Particip. Niph. 2 Chron. x. 15. For the thing נסבה was brought about by God. As a N. fem. סבה A cause, an occasion, by which a thing is brought about. So Avenarius in Robertson, Reductio, circumvolutio, pro causa, scil. Et Occasione quâ res circumvolvitur. occ. 1 Kings xii. 15. But it must be observed, that the LXX. render both this and the preceding word נסבה, as Nouns, by μεταστροφή, A turn, a turning, or turning away; and the Vulg. translates the passage in Kings, quoniam aversatus, fuerat eum Dominus, because the Lord had turned from him.

† סב I. To turn about, turn round. Ecclef. i. 6. Ezek. xlii. 19.

II. To go round, surround, or encompass entirely. Gen. ii. 11, 13. Josh. vi. 15. Ps. xvii. 11. & al. freq. סביב The environs, circumference, around. It is properly a Noun, as appears from 1 Chron. xxi. 14. but is often used adverbially as Exod. xvi. 13. xix. 12. xxv. 24. & al. freq. As a N. fem. plur. סביבות and סביבת Environs, places around. Num. xxii. 4. Jer. xvii. 26. In this form also the word is often used as an Adverb, Exod. vii. 24. Num. xi. 24. & al. freq.

סבא I. To turn this way and that, to reel, stagger, as thro' drunkenness. occ. Isa. lvi. 12. Comp. Ps. cvii. 27. Isa. xxix. 9. The Lexicons render the word To drink, drink excessively, be drunk, but the interpretation here given seems the proper and literal one, and hence perhaps the Gr. σαβαζω in the sense of frisking, dancing indecently, or the like. As a participial N. סבא A staggerer, a reeler, a drunkard. occ. Deut. xxi. 20. Prov. xxiii. 20, 21. Also inebriating, in-

toxicating liquor. occ. Isa. i. 22. Hof. iv. 18.

II. To encompass, enclose in twine, as the branches of some kinds of trees. As a N. סבא Some kind of tree, whose branches thus encompass or intertwine each other, A yew tree or the like. occ. Nah. i. 10. For while they be folden together as thorns, ונסבאם סבואים and like yew trees intertwined, they are devoured as stubble fully dry. So the LXX. render the words סבאם סבואים ως Σμιλαξ περιπλεκόμενη, as a yew tree twisted together. I cannot help thinking this a more natural interpretation than that usually given; for who would expect to see drunkards in such a connection, betwixt thorns and stubble?

סבך *note, pap. b. d. sp. nam*

I. To interweave, interweave, intertwine, as a part. pass. occ. Nah. i. 10. In Niph. Job viii. 17. As a N. סבך The intertexture of bushes or branches of trees crossing and intertwined with each other, A thicket. Gen. xxii. 13. Ps. lxxiv. 5. Jer. iv. 7. & al.

II. Chald. As a N. סבכא A kind of harp, so called because thick strung with chords. occ. Dan. iii. 5. See Martinii Lex. Etymolog. in Sambuca, and Bishop Chandler's Vindication of the Defence of Christianity. Pag. 52. Comp. שבר >X

DER. A spoke. Q.

סבל *note, v. d. sp. nam*

To support, bear, carry as a burden, bajulare. It implies more labour than נשא, so is sometimes placed after it. See Isa. xlvi. 4, 7. In Hith. יסתבל To be or become burdensome or a burden. occ. Ecclef. xii. 5. As a N. סבל A burden. 1 Kings v. 15. Ps. lxxxix. 7. & al. freq.

DER. Lat. Sabulum, sand, from its weight. (v. Prov. xxvii. 3.) hence Eng. Sabulous, Sabulosity.

סג

I. To recede, go or turn back. Ps. liii. 4. Prov. xiv. 14. In Niph. To be turned back. Ps. xlv. 19. Isa. xlii. 17. l. 5. lix. 13. & al. In Hiph. To cause to recede. To remove, F F withdraw.

withdraw. Deut. xix. 14. In Huph. *To be turned back, withdrawn*. Isa. lix. 14.

II. As a N. סגן plur. סגנים and סגנים *The dross or scoria of metals, which is withdrawn and separated from them in refining*. v. Prov. xxv. 4. Ezek. xxii. 18, 19.

III. Chald. *To inclose, fence, or hedge round*; hence, according to some, as a Particip. fem. סגנה *Set about, fenced round*. Cant. vii. 2. So the LXX. περιφραγμένη and Vulg. Vallatus. But might not the words סגנה בשושים be rendered, removed or retired *among the lillies*?

סגן

I. *To bow, bow down, prostrate oneself*. occ. Isa. xlv. 15, 17, 19. xlv. 6. In almost all the oriental languages it signifies, not only to fall upon the knees as a mark of respect, but also *to touch the ground with the forehead*, as is commonly practised by the eastern nations in their acts of adoration to this day. It doth not however mean so great an act of worship as what is expressed by השתחוה, (which denotes the *prostration* of the whole body on the ground) as is evident from Isa. xlv. 17. xlv. 5.

II. Chald. סגר The same. Dan. ii. 46. iii. 5, 6, 11. & al. freq.

סגל

Occurs not as a V. in Heb. but in Chaldean signifies, *To gain, or acquire to oneself, make ones own, to appropriate*. As a N. fem. סגלה *A peculium, a peculiar treasure or property*. Exod. xix. 5. 1 Chron. xxix. 3. Eccles. ii. 8. Mal. iii. 17.

DER. The Latin, *Angulus, Angularis*, whence Eng. *single, singular*, &c.

סגן

Occurs not as a V. but as a N. masc. plur. סגנים *Great men, princes, nobles*. It seems a foreign word, for it is not met with in scripture 'till the time of Isaiah and Jeremiah, and in the books written before the captivity, always means a *prince or noble* among the *Affyrians or Chaldeans*. v. inter al. Isa. xli. 25. Jer. li. 23, 28, 57. Ezek. xxiii. 6, 12, 23. Dan. ii. 48. iii. 2, 3. I suspect

the word to be a derivative from the Chaldean Verb סגני or סגא *To be great*. Comp. שגה IV. and שגא II.

סגר

I. In Kal. *To shut, shut up, shut in, to close, inclose*. Gen. ii. 21. xix. 6. Exod. xiv. 3. In Niph. *To be shut, shut out*. Num. xii. 14, 15. Isa. xlv. 1. In Hiph. *To cause to be shut up*. Levit. xiii. 4. Lam. ii. 7. & al. freq. As Nouns סגור *An inclosure*. occ. Hof. xiii. 8. סגור לבם. *The inclosure or integument of their heart, Their pericardium*. מסגר *A place of confinement, a prison*. Isa. xxiv. 22. Ps. cxlii. 8. fem. plur. מסגרות *Prisons*. Ps. xviii. 46. As a N. fem. מסגרת *An inclosure, a border*. Exod. xxvi. 25. 1 Kings vii. 28. & al. freq.

II. As a N. מסגר *A smith, a lock-smith, or the like*, so Buxt. Lex. "*Claustrarius, Faber ferrarius*." occ. 2 Kings xxiv. 14, 16. Jer. xxiv. 1. xxix. 2. The LXX. render it. 2 Kings xxiv. 14. by συγκλειοντα, *an incloser*. The Vulg. in all the passages above cited by clufor, or inclufor, by which is rather meant a *setter* of precious stones, seals, or the like, than a coarser workman, and perhaps this is the more preferable interpretation.

III. In the form of a participle סגור, joined with ~~Gold~~ is certainly used for *fine, pure* ~~Gold~~ is called 1 Kings vi. 20. סגור expressed, 2 Chron. iii. 8. by סגור טוב, *fine gold*. I apprehend the proper and literal meaning of סגור זהב is *gold that hath been shut up or inclosed in a crucible on the fire*. Which is even to this day one of the last processes in *purifying* and separating it from foreign mixtures, and makes a necessary part of what is called *refining* it. v. Nat. displayed. v. 3. p. 273, small edit. סגור Is once used by itself without זהב, for *pure gold*. Job xxviii. 15.

סגריר Occurs not as a V. but as a N. סגריר *A violent shower*, say the Lexicons, which makes men *shut* themselves up in their houses. occ. Prov. xxvii. 15. But might not the words סגריר ביום be better and more

continens
ag. am. vii
liber alii &c.
fui. om. al.

more literally rendered, *in a day of shutting up*, i. e. *when men shut themselves up*? The LXX. translate them *ἐν ἡμέρᾳ χειμερινῇ* in a winter's day, the Vulg. in die frigoris, in a day of cold.

DER. See under סכר.

יסד ו. סד

סדן

Occurs not as a V. in Heb. but in Arabic signifies, *To loosen, let loose*, and is particularly applied to a garment or robe. As a N. סדין *A loose kind of garment, a shirt, a wrapper.* occ. Jud. xiv. 12, 13. Prov. xxxi. 24. Isa. iii. 23. So the LXX. renders the word in Judges by Σινδωνας and οθονια, and the Vulg. throughout by Sindonem and Sindonas.

DER. *Satin. Q.*

סדר

Occurs not as a V. in the Heb. Bible, but in the Chaldee Targums frequently, and signifies, *To order, dispose, arrange, &c.*

I. As a N. masc. plur. סדרים *Rows.* occ. Job x. 22. From the connection, it seems plainly to mean the *rays, beams or columns of light*, intermixed with, and penetrating the stagnating torpid air, or darkness; the LXX. accordingly explain the word by *πηγγος, light, splendor.*

II. As a N. מסדרון *amb, or portico, consisting of several ranges of pillars, A colonnade.* occ. 23. Comp. שדר.

סחר

Occurs not as a V. but

I. As a N. סחר *Round, of a round form.* occ. Cant. vii. 2.

II. בית הסחר *A prison, from the round form of the building, A round-house.* Gen. xxxix. 20. & al.

סויה

Occurs not as a Verb in Heb. but the idea is evidently, *To cover, cloath, inwrap, envelop.*

I. As a N. fem. in regim. סויה *A garment, vesture.* So the LXX. περιβολην, Vulg. Pallium. occ. Gen. xlix. 11.

II. As a N. מסויה *A covering, a veil.* So LXX. καλυμμα and Vulg. Velamen. occ. Exod. xxxiv. 33, 34, 35.

סחה

I. In Kal, *To sweep, scrape or scur off.* occ. Ezek. xxvi. 4. As a N. סחי *Offscouring, refuse,* (περιψημα v. 1 Cor. iv. 13.) occ. Lam. iii. 45. fem. סוחה the same. occ. Isa. v. 25.

II. In Kal, *To sweep off, remove entirely*, spoken of a person. occ. Pl. lii. 7. In Niph. *To be thus swept off or away*, spoken of persons or nations. occ. Deut. xxviii. 63. Prov. ii. 22.

III. Of a house, *To demolish or raze it to the ground.* occ. Prov. xv. 25. (LXX. κατασπα plucketh down) 2 Kings xi. 6. מסח from demolishing, i. e. that it be not demolished. Comp. נסח.

DER. *To sack.*

סחב

I. *To drag, draw by force or violence.* occ. 2 Sam. xvii. 13. Jer. xxii. 19. xlix. 20.

II. *To tear by drawing, pull in pieces*, as dogs do a carcase. occ. Jer. xv. 3. So the LXX. εις διασπασμον for *pulling in pieces*, Vulg. ad lacerandum, *to tear, lacerate.*

III. As a N. fem. plur. סחבות *Rags*, pieces of cloth torn from the rest.* occ. Jer. xxxviii. 11, 12. So the LXX. ρακη, *Tatters, rags* from *ρυσσω, To tear.*

DER. *To move. Q.*

סחף *To sweep, drive, as a violent shower of rain doth.* occ. as a Participle act. Prov. xxviii. 3. In Niph. *To be swept, driven away.* occ. Jer. xli. 15.

DER. *To sweep, swoop, sweep, swift, scoop. Q.*

סחר

I. *To go about, go round.* occ. Jer. xiv. 18.

II. *To go about, as merchants do in trading, To trade, traffick, negotiate.* occ. Gen. xxxiv. 10, 21. xlii. 34. Montanus renders the word in these passages by circueo, *to go about.* As a Participle, or participial N.

* From the Saxon hƿacoe torn. Johnson.

illustrat Locum Prov.

סחר

Sch.

platea lata. palmam
admirabilem ferens

סחר—סך

סך

סחר and סוחר *A merchant, a trader.* Gen. xxiii. 16. Prov. xxxi. 14. & al. סחר *A mart, a place of traffick.* Isa. xxiii. 3. Also *merchandise, wares, traffick.* Isa. xlv. 14. Prov. iii. 14. & al. The Greek *Εμπορος* *εμπορια*, and *εμπορευομαι* nearly express the idea of the Heb. סחר when used in this sense, and the LXX. usually render it by one of those words.

III. As a N. fem. סחרה *A round shield, or rather perhaps a coat of mail, or the like, surrounding the whole body.* occ. Pf. xci. 4. The LXX. and Vulg. render it as a Verb, the former by *κυκλωσει* *shall encircle*, the latter by *circumdabit* *shall surround*; but both excellently preserve the idea of the word.

IV. As a N. fem. סחרת *Some kind of precious stone.* Several sorts of these are found only in a round or pebble form, may it not therefore be a general name for all of that kind? occ. Esth. i. 6.

סחרח *To pant, palpitate, flutter as the heart.* occ. Pf. xxxviii. 11. LXX. *εταραχθη*, and Vulg. *conturbatum est*, *is disturbed.*

סחש

Occurs not as a V. in Heb. nor, so far as I can find, in the dialectical languages, but from the LXX. and Vulg. Translation of the ensuing N. the idea seems to be, *To spring, sprout, germinate, grow.* As a N. סחש "Corn growing of its own accord, without a new ploughing and sowing, in the third year after a seed time, for what growth in the second year is called ספיה." Cocceius. The LXX. render the word by *ανατελλοντα*, *what springs up.* Vulg. *quæ sponte nascuntur*, *what groweth of its own accord.* α. λ. 2 Kings xix. 29. Comp. סחש.

סטה

This word is nearly related to שטה *To decline, go out of the way.* As a Participle or participial N. masc. plur. סטים *Decliners. Those that turn aside.* α. λ. Pf. ci. 3. LXX. *παρὰβασεις*, *transgressions.*

סך

I. *To cover, hide, overspread, as with a veil, &c. To veil, overshadow.* Exod. xl. 3.

1 Kings viii. 7. Pf. cxxxix. 13. (Comp. Job x. 11.) Job xl. 17. As a N. סך and סוך *A tabernacle.* Pf. xxvii. 5. xlii. 5. lxxvi. 3. סך *A covert or den, as of a lion.* Pf. x. 9. As a N. fem. סכה *A pavillion, booth, bower, tabernacle, or the like.* Pf. xviii. 12. Isa. i. 8. Jon. iv. 5. Levit. xxiii. 42, 43. As a N. מסך *A covering, a veil.* Exod. xxvi. 36, 37, & al. *A covering of a well.* 2 Sam. xvii. 19. *A covering as of a cloud.* Pf. cv. 39. As a N. fem. in Regim. מסכת *A covering.* Ezek. xxviii. 13. As a N. מיסך *A covering, shelter.* 2 Kings xvi. 18.

II. In Hiph. הסך *To cover*, joined with *את רגליו* his feet. occ. Jud. iii. 24. 1 Sam. xxiv. 3. (or 4.) It is according to some, a decent phrase, denoting *to ease nature*, at which time the long and loose garments worn by the ancients, would *cover their feet*; but considering the contexts of the two above cited passages, the expression evidently seems rather to signify, *To be laid down to sleep*, at which time they usually covered their feet. Comp. Ruth. iii. 7.

III. *To cover, protect, defend.* Pf. v. 12. IV. *To cover, over-cloud with misery and woe.* Job iii. 23. Vulg. *circumedit tenebris, hath surrounded, compassed with darkness.* Comp. Job xix. 8.

V. Chald. From the Heb. נסך *To anoint, anoint oneself.* Ruth. iii. 3. It is not at all extraordinary that Naomi, who had sojourned in the land of Moab, should have somewhat of a foreign dialect.

VI. סכות בנות Succoth Benoth. The sacred historian, in recounting the idolatrous worship of the heathen people, whom the King of Assyria transplanted into the cities of Samaria, 2 Kings xvii. observes ver. 30, that the men of Babylon made סכות בנות. The words may be literally rendered, *The tabernacles of the daughters or young women*, or if סכות be taken as the name of a female idol from בנות *to build up, procreate children*, then the words will express *the tabernacles sacred to the productive powers feminine*, and agreeably to this latter exposition, the Rabbins say

سكان البناات

Platea puellorum.

Platea edificiorum.

Platea latior. Platea latior. Palmarum series. Schah.

Let one from the family observe posture. Sicot Barot. Damsels. or the street the palm-groves of the building.

say the emblem was a *hen and chickens*. But however this be, there is no room to doubt, but these סכות were *tabernacles*, wherein young women exposed themselves to *prostitution* in honour of the *Babylonish* goddess *Mylitta*. *Herodotus* (lib. 1. cap. 199.) gives a particular account of this detestable service.

“Every young woman of the country, (of *Babylon*, says he) must once in her life sit at the temple of *Venus* (whom he afterwards tells us the *Affyrians* call *Mylitta*) and prostitute herself to some stranger. Those that are rich, and so disdain to mingle with the croud, present themselves before the temple in covered chariots, attended by a great retinue. But the generality of the women sit near the temple, having crowns upon their heads, and holding * a cord, some continually coming, others going. The cords are held by them in such a manner as to afford a free passage among the women, that the strangers may choose whom they like. A woman that has once seated herself in this place, must not return home till some stranger has cast money into her lap, and led her from the temple, and defiled her. The stranger who throws the money must say, *I invoke the goddess Mylitta for thee*. The money, however small a sum it be, must not be refused,† because it is appointed to sacred uses. The woman must follow the first man that offers, and not reject him, and after prostitution, having now duly honoured the goddess, she is dismissed to her own house.—In *Cyprus*, adds the historian, they have the same custom.” And this abomination implied by סכות בנות the men of *Babylon* brought with them into the country of *Samaria*. The *Babylonish Mylitta*, (ΜΟΥΛΙΤΤΑ) may be deduced either from the *Heb.* מולדה *The procreatrix*, or rather from מליטה *The deliverer*, (v. מלט III.) and both the name of the idol and the execrable service performed to her honour, shew that by *Mylitta*, was originally intended the

* See *Baruch* vi. 43.

† A like defecration among the *Egyptians* or *Canaanites* was probably one reason of the Law. *Deut.* xxiii. 18.

procreative or *productive* power of nature, or of the heavens, the *Venus* of the *Romans*†; and || *Αφροδιτη* of the *Greeks*.

“A very learned † author of our own nation, (say the writers of the *Universal Hist.* vol. 17. p. 295) imagines that some traces of the *Succoth Benoth*—may be found in *Sicca vene-rea*, the name of a city in *Numidia*, not far from the borders of *Africa propria*. The name itself bears a near allusion to the obscene custom above taken notice of, (viz. *prostitution*) and seems to have been transported from *Phœnicia*. Nor can this well be disputed, when we consider that here was a temple, where women were obliged to purchase their marriage money by the prostitution of their bodies.”

See also *Vossii de Orig. & Progr. Idol.* lib. 2. cap. 22.

סכך To cover, overshadow completely. *Exod.* xxv. 20. & al.

סכסך I. To spread one before another, arrange or join together in great multitudes, or the like. *occ.* *Isa.* ix. 11.

II. To set one upon, or before another, in the sense of hostile opposition, To confuse. To this purpose the *Vulg.* concurrere faciam, I will cause to engage. *occ.* *Isa.* xix. 2.

Symmachus συμβαλω, *Aquila* στασιασω.

DER. *Saxon* ycaua, ycaue, ycauo, whence *Eng.* shade, shadow, &c. Q.

סכל

To pervert, turn away from its true end or purpose. 2 *Sam.* xv. 31. In *Niph.* and *Hiph.* To be perverse, act perversely, foolishly. *Gen.* xxxi. 28. 1 *Sam.* xiii. 31. xxvi. 21. & al. As a N. סכל A fool, perverse. *Eccles.* x. 3. As a N. fem. סכלות Perverseness, folly. *Eccles.* ii. 3, 12. Hence no doubt the *Gr.* σκολιος, and σκαληνός, oblique, distorted, which words may serve to confirm the true meaning of the *Heb.* סכל.

† See the beginning of *Lucretius's* first book, de *Rerum Natura*.

|| Is not this word a derivative from פֶּרֶה the fructifier, and *Chald.* or *Syr.* פֶּרֶה substance or nature? so means the fructifier of nature.

† *Selden de Diis Syr.* Syntag. 2. c. 6.

סכך

שָׁלַל *quali sporta canistrum*. Schah.
 שָׁלַל *Sall* שָׁלַל

סכן—סל

[222]

סכן

- I. In Hiph. *To foresee, see before hand.* occ. Pf. cxxxix. 3. (So the LXX. προειδης, and Vulg. prævidisti.) Num. xxii. 30. **ההסכן הסכנתי לעשות לך כה**. Num. prævidendo prævidi facere tibi sic? i. e. *Have I designedly or with fore-sight done so to thee?* Vers. Sam. *Have I knowingly, &c.*
- II. *To provide, procure before-hand.* It occurs not as a V. in Kal. in this sense but in Niph. *To be provided.* Job xxii. 21. **הסכן נא עמו** be provided with him, i. e. *procure his favour, get him on your side, and be at peace.* As a N. **סכן** *A provider, purveyor, steward.* Isa. xxii. 15. As a N. fem. **סכנת** *A female purveyor, steward, attendant, nurse.* occ. 1 Kings i. 2, 4. As a N. **מסכן** *Provident, frugal, indigent.* Eccles. iv. 13. ix. 15. Isa. xl. 20. As a N. fem. **מסכנה** *Frugality, penury, scarceness.* So LXX. πτωχειας, Vulg. Penuria. Deut. viii. 9. As a N. fem. plur. **מסכנות** *Magazines, stores, repositories.* 1 Kings ix. 19. 2 Chron. xvi. 4. & al.
- III. *To provide for, to profit, advantage, be of use or profit.* occ. Job xv. 3. xxii. 2. xxxiv. 9. xxxv. 3.
- IV. Chald. In Niph. *To be endangered,* so LXX. κινδυνεύσει. occ. Eccles. x. 9. The *Chaldee Targum* uses the word several times in this sense. See Targum, on Pf. xviii. 5. cxix. 109.
- DER. Scan, scant, scanty. Skink, (wait) skinker. Q.

סכר

- To close, shut, shut up.* occ. Gen. viii. 2. Pf. lxiii. 12. Isa. xix. 4.
- DER. Scar. Gr. Σχυρος, whence *schirus*, *schirrosity*. Secure, security Q. Lat. sacer (Q.) whence *sacred, consecrate, &c.*

סכת

- To attend, harken, listen.* LXX. σιωπα, *be silent.* Vulg. attende, attend. α. λ. Deut. xxvii. 9.
- DER. old French *escouter*. Eng. *scout*.

סל-ה

- I. *To strew, strow, spread out, or abroad.* It

occurs not as a Verb simply in this sense, but as a N. **סל** *A basket*, whence things are *strewed*, q. d. *a strewer*. Gen. xl. 16, 17. & al.

- II. *To strew*, i. e. *to level or make plain, a way or road*, Sternere viam. Isa. lvii. 14. (LXX. καθαρῖσθε οδους, *clear the ways.*) lxii. 10. (Vulg. planum facite, *make plain*) Pf. lxviii. 5. (Symmachus καταστρωσατε οδον *strow, level the way*, LXX. οδοποιησατε, and Vulg. iter facite, *make a way*) Comp. Job xix. 12. xxx. 12. As a N. fem. **מסלה** *A level road, a high-way.* Num. xx. 19. & al. freq. Hence.

- III. As a N. fem. plur. **מסלות** is once used Jud. v. 20. for the *paths or courses of the stellar fluxes of light.* LXX. τριβων *paths*. M. S. Alexand. ταξεως *order*. Vulg. manentes in ordine & cursu suo, *remaining in their order and course*. Observe they are not the *bodies of the stars*, but the **נוכבים** *fluxes of light* from them, that are here mentioned, and these may with as strict philosophical propriety, be said to have their *courses*, as the **שמש** *solar light*, is said **זרח** *to spring*, **יצא** *to come forth*, or **בוא** *to go off*.

- IV. *To strew, beat down, prostrate, lay prostrate, or even with the ground.* Pf. cxix. 118. Jer. l. 26. Lam. i. 15. (Montanus prostravit.)
- V. *To strew or spread out*, so compare with somewhat else. This manner of expression is strictly proper and natural, being taken from the custom of the antient merchants, *strewing out* their commodities to be bartered or exchanged for others: A practice prevailing among some* nations to this day. occ. Job xxviii. 16, 19. the Vulg. renders it by conferetur & componetur, *shall be conferred, compared*. The LXX. in both verses by συμβασταχθῆσεται (properly) *shall be*

* Les caravanes de Maures qui vont à Tombouctou dans le fond de l'Afrique n'ont pas besoin de Monnoie. Le Maure met son sel dans un Monceau, le Negre sa poudre dans un autre; s'il n'y a pas assez d'or, le Maure retranche de son sel, ou le Negre ajoute de son or, jusqu'à ce que les Parties conviennent. *Esprit des Loix*. Liv. xxii. chap. 1.

carried

carried to the same place, and so compared.

VI. סלה Selah. This word occurs above seventy times in the Psalms, and thrice in Habbakuk, always at the end of a sentence. I would interpret it after many learned men, as a *Note*, requiring our particular attention. N. B. Mind, attend to or mind this, Literally strew or spread it out, i. e. before the eyes of your mind, that you may thoroughly consider it. This interpretation is confirmed by Ps. ix. 17. where the word הגיון is before סלה at the end of the verse. Now הגיון certainly signifies meditation, or a fit subject for meditation, and so shews סלה to be really a *nota bene*. v. Mr. Fenwick's Heb. titles of the Psalms. p. 112. and seq.

סל I. To make a road or way very plain or level. occ. as a Part. pass. Jer. xviii. 15. Prov. xv. 19. Montan. Strata. Eng. transl. made plain. As a N. מסלול A high way or road exactly levelled. occ. Isa. xxxv. 8. LXX. οδος καθαρά, a clear way. Montan. Semita strata, a level way.

II. As a N. fem. סללה A ballista, a battering engine, antiently made use of to shoot stones against the wall of a besieged city, in order to beat them down. That this is the true meaning of the word, rather than a bank heaped up of stones or earth, seems evident from 2 Sam. xx. 15. Jer. vi. 6. xxxii. 24. xxxiii. 4. One of the Gr. versions in the Hexapla, renders it Ezek. xxvi. 8, by Βελοστασεις Ballistas. (v. סל III.) But if any one should in some places prefer the other meaning, which it must be owned the antient versions generally favour, it will be best to render it a battery, which will preserve the idea of the word.

III. In Hith. הסתולל. The Lexicons deduce מסתולל Exod. ix. 17. from this form of the word, and render it to exalt himself, to raise himself as a bank or battery, if it could be proved that סללה signified a bank or battery, this last interpretation might be admitted, but v. סתל.

סלסל To consider thoroughly and intensely, To

spread before the mental eyes again and again. (v. סל-ה VI.) occ. Prov. iv. 8.

סל To compare, (nearly the same as סלה V.) Hence as a Participle masc. plur. in Hiph. מסלאים compared, comparable. occ. Lam. iv. 2.

סלד Sald vel סלד Sild. Sum. To strengthen, barden, be hardened, consolidate. a. λ. Job vi. 10. DER. Latin, Solidus, whence solid, solidity, consolidate, &c. Salada.

סלה To spare, pardon, forgive, remit. Exod. xxxiv. 9. Num. xiv. 19. The LXX. frequently render it by ἀφίημι to remit, which seems exactly to answer the idea of the Heb. word. In Niph. To be pardoned, forgiven, remitted. Levit. iv. 20, 26. & al. Montanus dimittetur. As a N. fem. סליחה Forgiveness, pardon. Ps. cxxx. 4. & al. DER. Slack, slacken.

סלם Occurs not as a V. so the ideal meaning is uncertain, but as a N. סלם A ladder. So the LXX. κλίμαξ, and Vulg. scala. a. λ. Gen. xxviii. 12.

סלן Occurs not as a V. so the ideal meaning is uncertain, but as a N. סלן A kind of thorn. occ. Ezek. ii. 6. xxviii. 24. LXX. σπυροψ a thorn, a prickle. May not סלן be a derivative from סלה To strew, spread abroad, and denote some kind of thorn, speedily overspreading a large quantity of ground, perhaps not unlike the dew-briar.

DER. A flax or stone, a name used in some parts of England, for the slow tree or its fruit. Q?

סלע Occurs not as a V. in Heb. but Verbs from this root in Arabic signify, To cut, break, &c. v. Castell's Heptaglot. Lexicon. Hence as a N. סלע A rock from its cragginess. v. inter. al. Cant. ii. 14. Isa. ii. 21. vii. 19. Amos vi. 12. DER. 2000

DER. *Sling*. Q. Saxon *ylean*, whence Eng. *slay*, *slain*.

סלף

I. To pervert, turn aside. Exod. xxiii. 8. Prov. xix. 3. & al. As a N. סלף Perversion, perverseness. Prov. xi. 3. xv. 4.

II. To subvert, overthrow, turn upside down. Job xii. 9. So LXX. κατεστρεψε *bath* overthrown, and Vulg. supplantat, supplants.

DER. Slip, slippery, &c. slope.

سلق

confecit humum

סלק

Chald. To ascend, go or come up. Ezra iv. 12. Dan. ii. 29. & al.

DER. Lat. *Scala*, (a ladder) whence Eng. *scale*. French, *escalade*.

סלת

Occurs not as a V. in Heb. but *Castell* gives us several Verbs in Arabic under this root, which signify, To cast off or away, to cleanse, &c. as a N. fem. סלת Fine flour, or meal of corn, cleared from the coarser bran. Gen. xviii. 6. Exod. xxix. 2. Num. vi. 15. & al. freq. Perhaps this N. might more properly have been placed as a derivative under סלף as denoting meal that hath been bolted or strewed thro' a sieve. Let the reader judge for himself.

סס

Occurs not as a V. in Heb. but in Chaldee and Syriac, is to put, place, &c. It is related to שום and by its derivatives, seems to have nearly the same sense, and particularly to denote putting together, composing, or compounding.

I. As a N. masc. plur. סס Sweet spices, or aromatics put together, or a composition made of such. Accordingly the LXX. generally render the word by συνθεσις, a composition. Exod. xxx. 7. by συνθετον λεπτον, a fine compound. So Theodotion Exod. xxxv. 7. (or 8.) by συνθεσεως.

II. As a N. masc. plur. in Reg. סס Barns, magazines, or store-houses, where provisions are put or laid up together. occ. Deut. xxviii. 8. Prov. iii. 10. In this last passage, *Aquila*

translates it απο θηκαι, store houses, Symmachus θησαυροι, treasure-houses.

DER. Sum, summary. Q.

exhibit *capitulum*. *Deus*. *alta* x *clara*

סמך

I. In Kal, transitively, or with ל following. To support, sustain, uphold. Gen. xxvii. 37. Ps. iii. 6. xxxvii. 24. cxlv. 14. (So LXX. υποστηριζει) Ezek. xxx. 6. & al.

II. With על following, To support upon or by, to lean or lay upon, as the hands. Exod. xxix. 10, 19. Deut. xxxiv. 9. & al. freq. In Niph. To lean, be supported, rest upon. Jud. xvi. 29. 2 Kings xviii. 21. 2 Chron. xxxii. 8. Ps. lxxi. 6. Isa. xlvi. 2.

III. With על or אל following, To lay hard upon, press, oppress, distress. Ps. lxxxviii. 8. Symmachus επεβρισεν pressed hard. Ezek. xxiv. 2. LXX. απηρεισάτο επι incubuit, pressed sore upon.

סמל

compositum rem *pace* *facit* *into* *alio*

To be like, resemble. It occurs not as a V. in the Heb. bible, but the idea is evident for hence, As a N. סמל A similitude, image, idol. So the LXX. εικων, and Vulg. similitudinem, conflatile signum (a molten figure) idolum. occ. Deut. iv. 16. 2 Chron. xxxiii. 7, 15. Ezek. viii. 3, 8.

DER. Latin. *Similis*, whence *similar*, *similitude*, *assimilate*, Lat. *simulo*, whence *simulation*, *disimulation*. French, *sembler*, whence *semblable*, *semblance*, *assemble*, *resemble*, *resemblance*, *dissemble*.

סמן

Occurs not as a V. in Heb. but in Chaldee, like the Gr. σημανω, which is plainly derived from it, signifies, To mark, appoint. Hence as a Participle. Niph. סמן Marked, appointed. α. λ. Isa. xxviii. 25. The marginal version of the Eng. Bible, seems the best in this place, which probably alludes to some marks stuck up in the fields to shew how far the different kinds of grain, and the barley in particular, were to be sown. So the Chaldee targum סמן על סומנין Barley at (or by) the marks. It is remarkable that the LXX. *Aquila* and *Theodotion* render

סמן

as a N. by *κεγχρον* Millet, so the Vulg. milium.

סמן *sp. h. belu*

I. To stand upright, or an end, as the hair in terror. occ. Job iv. 15. So the LXX. *επιξαν*, and Vulg. *inhorrerunt*.

II. To be rough, and shiver as the flesh in fear. occ. Ps. cxix. 120. So Symmachus *ορ-δοτριχει*.

III. The word is applied to a species of locust. Jer. li. 27. and Bochart shews (v. 3. 454-7.) that the words *סמן כילק* may either be rendered like the rough locust, or like the horrible locust. Comp. Joel ii. 1. (or 2.)

IV. As a N. plur. masc. *מסמרים*, or fem. *מסמרות* Nails, small spikes of metal, used by carpenters. occ. 1 Chron. xxii. 3. 2 Chron. iii. 9. Isa. xli. 7. Jer. x. 4. The word is once written with a *ש* Eccles. xii.

II. *משמרות*.

DER. *Simmer*, Q.

סנה

Occurs not as a Verb, but the idea of it I apprehend is like that of the Gr. *συνω* derived from it, To hurt, wound, or &c.

I. As a N. *סנה* A kind of thorn or bush. It is used only for that in which the angel of *Jehovah*, appeared to Moses. occ. Exod. iii. 2, 3, 4. Deut. xxxiii. 16.

II. As a N. *סיני* Mount Sinai, which adjoins to Horeb, where Moses had his vision. (v. Wells's Sacred Geogr. V. ii. p. 105, 7.) so called from it's abounding in this kind of thorn. (v. Martini's Lexicon Etymol. in Sina.) Exod. xix. 18. & al.

III. As a N. *אסון* Hurt, damage, mischief. occ. Gen. xlii. 4, 38. xlii. 29. Exod. xxi. 22, 23.

סנסן Occurs not as a V. but as a N. masc. plur. in Reg. *סנסני*—of the palm tree, &c. Cant. vii. 8. The palm-tree is thus described by Mr. Miller. "It hath a single unbranched stalk; the leaves are disposed in a circular form on the top, which when they wither or fall off with age, new ones always arise out of the middle of the remaining ones; among which, certain sheaths or spikes break forth, opening from

the bottom to the top, very full of flowers and clusters of embryos." These sheaths or spikes are I apprehend expressed by the Heb. *סנסנים*, and agreeably to the above description, Pliny tells us. Nat. Hist. lib. 13. cap. 4. "*Pomum est, non inter folia, ut in ceteris, sed suis inter ramos palmitibus racemosum*—The fruit grows in clusters, not among the leaves as in other trees, but on it's own proper branches." Accordingly the Vulg. paraphrases the words *סנסני* *אחזה בסנסני* by *apprehendam fructus ejus, I will lay hold of it's fruit*; and because these fruit-bearing spikes or branches of the palm tree shoot out from the top, the LXX. renders *סנסני* by *τῶν ὑψέων αὐτῆς it's tops*.

DER. *Sin*, &c. Q.

סנר

Occurs not as a V. in Heb. but in Chaldee signifies, To blind, make blind. (v. Targ. Jonath. Ben Uzziel, on Num. xvi. 14.) As a N. masc. plur. *סנורים* Blindness, dazlings. occ. Gen. xix. 11. 2 Kings vi. 18. The Chaldee targum paraphrases it by *שבריריא* which, as Mercer in Robertson observes, signifies irradiations, and it is probable that the blindness mentioned in both the above passages, was owing to an intolerable brightness or splendor. (Comp. Mat. xxviii. 3. Luke xxiv. 4. Acts xxii. 6, 11.) If so, may not the word *סנור* be very properly derived from *סנה* To hurt, and *נור* light, as denoting the injury or hurt done to the eye by excess of light? The Lexicons in general make *סנור* a quadriliteral word.

סס

Occurs not as a Verb in Heb. but in sense as well as sound, seems nearly related to *שש*, To exult, leap for joy.

I. As a N. *סוס* A horse, from the active alacrity, or sprightliness of that species of animals, according to that of Job. ch. xxxix. 21. *ישש* He exulteth in his strength. v. *שש*. Every one knows how eminent this quality is in horses, even in our part of the world, and it is much more so in the warm eastern countries. And this no doubt was the reason why the idolaters of those

G g

nations

nations in general, consecrated horses to the sun or solar light. Thus *Strabo* tells us (lib. 11.) of the *Massagetes*, that they esteem the sun as the only God, and to him they sacrifice horses. *Herodotus*, at the end of his first book, relates the same fact, and explains the reason of it. "They sacrifice, says he, the swiftest (or most active) of animals to the swiftest of the Gods." To the same purpose *Heliodorus* speaks of the *Ethiopians*, (lib. 10.) and *Xenophon* of the *Armenians*. (lib. 4. *Αναβάς*.) The last quoted Author makes mention of the *Persians* offering horses for a burnt-sacrifice to the sun, as an usual custom; and *Justin* (lib. 1.) says much the same thing of the *Persians*, as *Strabo* and *Herodotus* do of the *Massagetes*, that they regard the sun as the only God, and to him sacrifice horses*. To the passages above cited, we may add that of *Ovid*.

"Placat Equo Persis radiis Hyperiona cinctum,
"Ne detur celeri Victima tarda Deo."

FASTOR. Lib. 1.

"The *Persians* sacrifice horses to the sun, that a sluggish victim might not be offered to a swift Deity." This species of idolatry had infected *Judea*, for we read, 2 Kings xxiii. 11. of the horses, which the Kings of *Judah* had given to the sun, לשמש to the solar light.

Horses in so remarkable a manner partake of that *liveliness* and *sprightly vigour*, which is one of the most eminent and glorious effects of the sun or solar light on animals, on men and even on universal nature, that there is no room to question, but idolaters by consecrating horses to the sun, meant to attribute to him as independent on *Jehovah*, that alacrity and activity, of which his influence is indeed the natural cause to the whole material system. The heathen writers just cited aim at the true reason of this consecration, but from a false philosophy, stop short at the imaginary, tho' apparent, motion of the solar orb. v. *Vossii* de Orig. & Progr. Idol. lib. 2. ch. 9. *Bochart*. v. 2. 175-7.

* The former part of this testimony of *Justin*, probably is not strictly true, the latter certainly is.

freq. occ. As a collective N. רעסס A number of horses, like our Eng. word cavalry. occ. Cant. i. 9.

It may be worth observing that the Etymologists derive the Gr. ἵππος a horse, from ἵπτασθαι ποδὶ, flying with his feet, the Latin *Equus* from *equus* swift, and perhaps our Eng. horse is related to the Gr. ὀρῶ, fut. ὀρεῖ, which in the passive signifies, To rush with violence or impetuosity.

II. As a N. רעסס A swallow. So the LXX. *Symmachus* and *Vulg.* See *Bochart*, vol. 2. 59, &c. who there assigns the note of this bird for the reason of its name, and ingeniously observes, that the *Italians* about *Venice*, call a swallow *Zifilla*, and its twittering, *zifillare*. I shall not oppose this learned writer's opinion, but observe with *Cocceius*, that the swallow might have the name of רעסס from its swift motion. In English, we call a bird of this species a swift, "from the quickness of their flight." *Johnson*. occ. Isa. xxxviii. 14. Jer. viii. 7.

III. As a N. רעסס A moth, a papilio of the night. So LXX. σῦρος, *Vulg.* *Tinea*. The ingenious *Abbé Pluche*, comparing the papilio's in general, with the caterpillars, whence they spring, remarks, "The caterpillar, who is changed into a nymph, and the papilio that proceeds from it, are two animals entirely different: The first was altogether terrestrial, and crawled along the ground: The second is agility itself."—*Nat. displayed*. vol. 1. p. 34. small edit. This joined with our own observation may suffice, to shew the reason of the moth's Heb. Name רעסס, and it may be remarked that the Gr. name for a papilio is in like manner φοῦξ, doubtless from its spirit and activity. occ. Isa. li. 8.

DER. To souse, (as a bird on its prey.)

רעסס ו. רעסס

רעסס

I. To prop, sustain, uphold from falling. Pf. xviii. 36. Prov. xx. 28. As a N. רעסס A prop, supporter. occ. 1 Kings x. 12. So LXX. ὑποστηρικτὰ.

II. To

- II. *To comfort, support from failing or fainting.* Gen. xviii. 5. Pf. xli. 4. Also, in an intransitive sense, *To comfort or refresh oneself.* 1 Kings xiii. 7.

סער

The idea seems, *To project, be extreme, extant, prominent*, it occurs not however as a V. simply in this sense, but

- I. As a N. סעף *The extremity, or top of a rock.* occ. Jud. xv. 8, 11. סעפי (masc. plur. in Regim.) The same. occ. Isa. ii. 21. lvii. 5.
- II. As a N. masc. plur. in Regim. סעפי *The large projecting branches of a tree.* occ. Isa. xvii. 6. xxvii. 10. Ezek. xxxi. 6, 8. Hence in the form as a participle Hiph. מסער *Lopping or cutting off such branches.* occ. Isa. x. 33.
- III. As a N. masc. plur. סעפים *Extremes, extremities.* occ. 1 Kings xviii. 21. *How long leap ye by intervals על שתי הסעפים to the two extremes.* To this purpose the Chaldee targum לתרין פלגין, so the Vulg. in duas partes. v. Pole Synops. in Loc. Comp. פסח I.
- IV. As a N. masc. plur. סעפים *Lofty, haughty, proud.* occ. Pf. cxix. 113. *I have hated סעפים* haughty persons, self-exalters, or rather, high vain thoughts. Comp. 2 Cor. x. 5. and see Pole Synops. in Loc.

סער

- I. In an intransitive sense, *To be turbulent, tumultuous, violently agitated.* occ. Hab. iii. 14. Jonah i. 11, 13.
- II. As Nouns סער, and fem. סערה *A violent or turbulent wind, a whirlwind, tempest,* Turbo. 2 Kings ii. 1, 11. Pf. lv. 9. lxxxiii. 16. Jonah i. 4.
- III. Applied to the heart, *To be violently disturbed or agitated.* occ. 2 Kings vi. 11.
- IV. In a transitive sense, *To disturb, agitate, drive away, disperse, scatter.* occ. Isa. liv. 11. Zec. vii. 14. So Vulg. disperi, and Montanus, excellently, exturbavi. In Niph. *To be driven away.* occ. Hof. xiii. 3.
- DER. Sore (old Eng.) vehemently, sore, pain, Sorrow, sorry, &c. Q.

ספ-ה

The LXX. I apprehend, have given nearly the true idea of the Heb. word. Pf. xl. 14. where they render it by εἰσέρω, *To take out or away.*

- I. In a transitive sense, in Kal. *To take away, take off, destroy, E medio tollere.* Gen. xviii. 23, 24. xix. 17. (LXX. συμπαραληφθης, *thou be taken together*) Isa. vii. 20. Zeph. i. 2, 3. In Niph. *To be destroyed.* 1 Sam. xxvi. 10. 1 Chron. xxi. 22. & al.

- II. As a N. fem. סופה *A violent wind, storm or tempest, carrying off and destroying what it meets with.* Job xxi. 18. xxxvii. 9. Isa. xvii. 13. xxi. 1. & al. The LXX. render the word ideally. Hof. viii. 7. by καταστροφή, *an overthrowing*, and the Vulg. Amos i. 14. by commotionis, *commotion*. So Aquila Job xxxvii. 9. & al. by συσσεισμός.

- III. In an intransitive sense, in Kal. *To be taken out, or away, to fail, perish, come to an end.* Esth. ix. 28. Pf. lxxiii. 19. Amos iii. 15. In the two former passages the LXX. render it by ἐκλείπω, *to fail*. As a N. סוף *Failing, end, finishing, conclusion.* Ecclef. iii. 11. vii. 3. xii. 13.

- IV. Chald. As Ns. סוף *End, extremity.* Dan. iv. 8, 19. סופא *End, conclusion.* Dan. vi. 26. vii. 26, 28.

- V. *To take out, in the sense of excavating, hollowing out, or making hollow.* It occurs not as a V. in this sense, but as a N. סם (plur. ספות) *A hollow vessel to hold liquids, a basin, a bowl.* Exod. xii. 22. 1 Kings vii. 50. 2 Kings xii. 13. & al.

- VI. As a N. סך (plur. ספים) *A porch over a door, a vestibule from its concavity.* Ezek. xl. 6, 7. So Aquila and Theodotion Προθυρον. Isa. vi. 4. ספים *The pillars or supporters of the porches.* comp. Ezek. xliii. 8. Jud. xix. 27. *Her hands were על הסך* towards the porch, or covering over the door. The LXX. frequently render the word by Προθυρον and πυλῶν, *a porch vestibule.*

- VII. As a N. סוף *A kind of bulrush, so called from it's hollow stalk, The Egyptian papyrus,*

of which their paper was made. LXX. *Παπυρὸς Papyrus*, Vulg. *Juncus*. occ. Isa. xix. 6. Also a place where this kind of bull-rush grows. So Aquila, *Παπυρεωνι*. occ. Exod. ii. 3, 5. Pliny informs us that this plant grows in the marshes of Egypt, or where the waters of the Nile stagnate. v. Plin. Nat. Hist. lib. 13. cap. 11.

VIII. A kind of sea-weed, from it's hollow structure, or resemblance to a bull-rush. The *Alga* or *Oar-weed*. occ. Jona ii. 6. *הַיָּם הַסָּדֵה* The weedy sea, the name of what we call the red sea, from it's abounding in sea weed, of which Diodorus Siculus, cited by Bochart, vol. i. p. 282, 3, takes particular notice. Ps. cvi. 7. & al. For the reason of the Greeks, naming it *ερυθρα θαλασσα* and our calling it from them the red sea, v. Prideaux's Connect. vol. i. p. 10, 11. 8vo. edit.

ספח In Hith. *הַסְתוּפָה* To be in the porch or at the door. v. above *ספ* VI. occ. Pl. lxxxiv. 11. Comp. *ספח* I.

ספח Occurs not as a V. but the meaning seems to be, to spend, consume as by eating. As a N. *מספוא* Provender, which cattle consume by eating. Gen. xxiv. 25. & al. v. above *ספח* I.

DER. To sap, undermine, syphon, ship, skiff Latin, *sapo*, and Eng. *soap*, (from taking out filth) Q.

ספח

In Kal. To moan, lament, bewail, utter a mournful sound. v. 1 Kings xiii. 30. Jer. xxii. 18. In Niph. To be lamented. Jer. xvi. 4. xxv. 33. As a N. *מספח* A moan, wailing, lamentation. Mica i. 8. For this I will make *מספח* a moaning *כתנים* like the dragons. This passage determines *ספח* to signify a mournful noise, and not as the Lexicons in general make it a gesture of grief. Comp. Job xxx. 28, 29. and *ספח* II.

ספח

I. In Kal. To join, unite. occ. 1 Sam. ii. 36. In Hiph. To put near, or close. So Montanus, *adjungenti*. occ. Hab. ii. 15. In Niph. To be joined, united, collected, cleave

to or together. occ. 1 Sam. xxvi. 9. Job xxx. 7. Isa. xiv. 1.

II. As a N. *ספח* A kind of plague, a fixt scab, a set-fast Levit. xiii. 2. & al.

III. As a N. *ספח* Corn which adheres to the ground, when the harvest is gathered in, and in consequence springs up the next year. Levit. xxv. 5, 11. Symmachus renders it Job xiv. 19. *τὰ παραλειμένα*, What was left.

IV. As a N. fem. plur. *ספחות* Some ornaments worn close upon the head. Tiaras, Turbans, Kerchiefs. (Eng. Transl.) LXX. *ἐπιβολαὶα Veils*, coverings. occ. Ezek. xiii. 18, 21.

DER. *Speck*, spike.

ספל

Occurs not as a V. but as a N. *ספל* A bowl or dish. occ. Jud. v. 25. vi. 38.

DER. *Spill*, and the *פ* being struck off the Gr. *φιάλη*, whence Eng. *phial*, or vial.

ספן

I. To cover, cover in, ciel. 1 Kings vi. 9. Jer. xxii. 14. Hag. i. 4. As a N. *ספן* A ceiling. 1 Kings vi. 15. & al. Comp. *ספן* and *שפן* X *שפן* *שפן* *שפן*

II. As a N. *ספנה* A ship, a covered vessel, in opposition to an open one. occ. Jon. i. 5.

ספח To smite, strike, or clap, as with the hands. To spack. Num. xxiv. 10. Job xxxiv. 26. Jer. xxxi. 19. xlviii. 26. which latter passage the LXX. render *ἐπιχρᾶσει—ἐν χειρὶ αὐτῆς*, and so the Vulg. *allidet manum*, shall clap his hand. As a N. *ספח* The palm, the inner part of the hand. occ. Job xx. 22. In the fullness *ספח* of his hand he shall have trouble, that is in our language, he shall have his hands full of trouble.

This like the Eng. words *spack*, *smack*, &c. seems to be formed from the sound. Comp. *שפח*.

ספר

I. To count, number, enumerate. Gen. xv. 5. xli. 49. & al. freq. In Niph. To be numbered. Gen. xvi. 10. xxxii. 12. As Nouns

ספר

ספר *A numbering enumeration.* 2 Chron. ii. 17. מספר *A number.* Gen. xli. 49. Exod. xvi. 16. Num. i. 2. & al freq.

II. As a N. ספיר *A kind of precious stone: a sapphire, so called from the number of gold coloured spots, with which it is beautified.* So LXX. Σαπφειρος. Vulg. Sapphirus. Pliny informs us, that * the Sapphire glisters "with golden spots, that they are of an "azure or sky colour, but rarely inter- "mixed with purple. Those of Media are "the best, but none are transparent." "The Sapphire of the antients, says the "New and Complete Dictionary of Arts and "Sciences, was a semi-opake stone of a "deep blue, veined with white, and spotted "with small gold coloured spangles in the "form of Stars." v. Exod. xxiv. 10. Comp. Ezek. i. 26. x. 1.

III. To recount, relate in detail, particularly or minutely. Gen. xxiv. 66. In Niph. To be thus recounted related. Job xxxvii. 20. As a N. ספר *A particular relation, recital or account in writing, a book, register, catalogue, epistle, letter.* Gen. v. 1. Exod. xxiv. 7. 2 Sam. xi. 14, 15. & al freq. סופר or ספר *A notary, scribe, secretary, recorder.* Jud. v. 14. 2 Sam. viii. 17. & al freq.

DER. Cipher, Sapphire, Perhaps the lat. suffragium, whence suffrage, suffragan, suffragane.

ספיר ספיר ספיר

To stone, cast stones in a double sense.

I. To cast stones upon, overwhelm with stones. Exod. viii. 26. xix. 13. & al freq.

II. To cast stones from a place, free from stones. occ. Isa. v. 2. lxii. 10. In the former passage the Vulg. renders it, lapides elegit ex ea, he gathered the stones out of it, in the latter the LXX. translate the words סקלו סקלו

σκλινεσθαι cast out the stones, Vulg. eligit lapides, gather out the stones.

סרה

I. Intransitively, in Kal. To decline, turn aside, turn out of the way, depart. Gen. xix.

* Sapphirus aureis punctis collucet. Cerulea & Sapphiri, raroque cum purpura. Optima apud Medos, nusquam tamen perlucida. Nat. Hist. lib. 37. cap. 9.

2, 3. xlix. 10. Exod. xxxiii. 3. & al freq. In Hiph. Transitivity. To remove, turn aside or away. Gen. viii. 13. xxxv. 2. xlviii. 17. & al freq.

II. As a participial N. סר *displeased, fastidious, turning himself away as persons in fullen grief usually do.* occ. 1 Kings xx. 43. xxi. 4. And Abab came into his house, סר displeased and angry—and turned away his face.—

III. As a N. fem. סרה *A turning aside, revolt, apostacy.* Deut. xiii. 5. Isa. i. 5. & al. Comp. Deut. xi. 16. xvii. 11. xvii. 20. & al.

IV. As a N. Masc. plur in Regim. סורי *The lateral, dangling shoots of the vine, which bear none or bad grapes.* occ. Jer. ii. 21.

V. As a N. סיר plur סירות *A pot, a kettle, to remove meat to and from the fire.* Ex. xvi. 3. 2 Chron. xxxv. 13. & al. Also a pan to remove ashes from the altar. Exod. xxvii. 3. & al.

VI. As a N. masc plur. סירים *Thorns, which by their prickles keep off animals and men, or cause them to turn aside.* v. Hof. ii. 6. It occurs also, Ecclef. vii. 7. Isa. xxxiv. 13. Nah. i. 10.

VII. As a N. סריוך *A coat of mail which wards off or turns aside offensive weapons from the body.* occ. Jer. xlvi. 4. lvii. 3.

VIII. Chald. from the Heb. שר *To direct, regulate.* 1 Chron. xv. 22.

סר *To turn aside, or away again and again, or repeatedly.* It is used both in a transitive and intransitive sense. Lam. iii. 11.

Hof. iv. 16. As a participle סורר *Turning aside, withdrawing, revolting, rebelling, refractory.* Deut. xxi. 18. Nehem. ix. 29. Zech. vii. 11.

DER. Sour, surty. Q?

סרב

Occurs not as a V. in Heb. but seems nearly related to סרף to burn and to צרב and שרב to scorch. As a N. masc. plur. סרבים *Nettles, from the pungent burning sensation they cause.* So in Lat. a nettle is called * urtica from uro, to burn. α. λ. Ezek. ii. 6.

* Nec immerito nomen sumpsisse videtur, Tacla quod exurat digitos urtica tenentis.

Macer, in Martinii Lex. Etym.

סרה

סרם

- I. To stretch or spread out, beyond or abroad. Exod. xxvi. 12, 13. Ezek. xvii. 6. Amos vi. 4, 7.
- II. It denotes superfluity. In Niph. To become superfluous. Jer. xlix. 7. As a partic. paoul masc. plur. in Reg. סרם exceeding טבולים exceeding in dyed attire. The LXX. (M. S. Alex.) translates סרם in this passage by *τιαρα*, and Vulg. by *tia-ras*, *Turbands*; but it seems plainly of the same form with סרם at the beginning of the verse, and ought to be rendered accordingly, as it is by our translation. occ. Ezek. xxiii. 15.

DER. Stretch, streak.

סרם

Chald occurs not as a V. in the Bible, but as a N. masc. plur. סרם and סרם *prefi-dents* over other governors. Dan. vi.

DER. A sergeant. Q.

סרם

Occurs not as a V. in Heb. so the ideal meaning is uncertain, but I. As a N. masc. plur. in reg. סרם *Plates*, or rather *Axle-trees*, so the Vulg. axes, but the LXX. *τα προσεχοντα*, the appendages.

II. As a N. masc. plur. סרם *Princes, chiefs, rulers*. The word is only used for the five princes of the *Philistines* who are enumerated. 1 Sam. vi. 16. & seq. and probably they are so called by a dialectic variation from the Heb. סרם.

סרם

Occurs not as a V. in Heb. but in Chaldee signifies *to serve, minister, attend*. The word is of a less servile signification than עבד.

I. As a N. סרם *An attendant or officer* in a king's court. Gen. xxxvii. 36. xxxix. 1. xl. 2.

II. A lord chamberlain, a lord of the bed-chamber. Esth. ii. 3, 14. And hence.

III. An eunuch, a man castrated. Isa. lvi. 3, 4. so called because such were usually advanced to the highest offices in the palaces of the eastern princes, and particularly had the care of their women, (See Esth. ii.

Dan. i.) as is still the custom among the oriental nations to this day: not that the word סרם doth in it's primary meaning imply *castration* * for Potiphar סרם of Pharaoh had a wife. v. Gen. xxxix. 1, 7, &c.

In like manner the Gr. *Ευνουχος* (whence the Latin *eunuchus*, and Eng. *eunuch*) doth according to it's etymological sense signify a *chamberlain*, or *bed-chamber-man*, from *Ευν* a bed and *εχω* to have, or keep.

It is nearly related to סרם *to burn*. As a participle or participial N. סרם *A burner, one that burneth*. Vulg. *comburet, shall burn*. a. l. Amos vi. 10. The Jews sometimes used to burn the bodies of their dead, when from putrefaction they could not embalm them. v. 1 Sam. xxxi. 12. Comp. John xix. 40.

סרם

I. In Hiph. To remove, withdraw. Job. xxxvi. 16, 18.

II. As a N. סרם *The winter which removes the beauty of trees, plants, &c.* So LXX. *χειμων*. Vulg. *Hyems*. a. l. Cant. ii. 11. Comp. סרם III.

III. In Kal. & Hiph. To entice, incite, withdraw, move. Deut. xiii 6. 2 Sam. xxiv. 1. & al freq.

DER. The Latin *cito*, whence *excito, incito*, and the Eng. *excite, incite* &c.

Occurs not as a V. in Heb. in the simple form, but in Arabic signifies *to cohere, stick*. This I apprehend is nearly the true idea of the word, hence.

סרם, followed by ב, *To stick close to, retain, detain*. With a ס prefixed, סרם *Detaining*. occ. Exod. ix. 17. So Symmachus *κατεχευς*, dost thou detain? And Vulg. *retines, dost thou retain?*

DER. Still, &c. Q?

* This argument is not however absolutely conclusive, for the eunuchs in some places as in *Tonquin* have women and marry. (V. *Dampier's Voyages*) but I do not recollect that the same thing is mentioned of the ancient eunuchs.

DER.

قوله هذه. medium. Locust ubi congregantur apes de.

Agub

סלעם—סלעם

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סלעם—סומפניא

סלעם

To stop, stop up, to close. Gen. xxvi. 15, 18.
2 Kings iii. 19. Neh. iv. 7. Dan. viii. 26.
As a part. paoul. סתום shut up, secret.
Ezek. xxviii. 3. Comp. Pf. li. 8.
DER. Stem, stammer.

סתר

I. In Kal. & Hiph. To hide, conceal. Exod.
iii. 6. Isa. xvi. 3. Deut. xxxi. 17, 18. &
al. In Niph. of a person or thing, To be
hid, concealed. Gen. xxxi. 49. Num. v. 13.
Also To lie hid, abscond. Gen. iv. 14. 1 Sam.
xx. 19. 1 Kings xvii. 3. In Hith. To hide
ones self, lie hid. 1 Sam. xxvi. 1. Isa. xxix.
14. & al. As a N. סתר Secret, a hiding or
secret place. v. Jud. iii. 19. 1 Sam. xix. 2.
Pf. viii. 12. xxxi. 21. cxix. 114. סתור
A hiding place, den of a wild beast. Pf. x.
8, 9. & al.

II. Chald. To destroy, occ. Ezra v. 12. So
LXX. κατελυσε, dissolved.

DER. Store, with ס prefixed Gr. Μυστήριον,
whence mystery, the old French mister,
whence Eng. mystery, and formerly mister,
(a trade) a Satyr, a species of ape.

The Latin God Saturnus, Saturn, also the
Saxon one Seazep, Seater, who gave his
name to Saturday. He was represented
standing on a fish. (Comp. דגון under
דג IV.) with a basket of fruits and flowers
in his right hand, and a wheel in his left,
to represent the generation of the forms,
and their revolutions from and to the hid-
den or first matter. See Verstegan's Antiq.
p. 78. So Orpheus of Κρονος or Saturn,

Ὁς κατανασκει πάντα καὶ ἀνέγει ἐμπάλιν αὐτός.
Thou all-consuming, all-repairing God!

Comp. כין under כן VI.

Also from the Chaldee, shatter, scatter.

PLURILITERALS in ס.

סלעם

As a N. From סלע To cut, break and
contiguity, A kind of locust. α. λ. Lev.
xi. 22. In Chaldee סלעם is used as a verb,
and signifies to swallow down, consume or
the like, and thence Bockart derives the

N. סלעם but I rather apprehend that the
Chaldee V. is formed from the Heb. N.
compounded as above.

סנדר

As a N. From סם to place and סר round,
A bunch of vine-blossoms or flowers, so called
from the form of it's growth. occ. Cant. ii.
13. xv. 7, 12. Symmachus renders it Cant.
ii. 13. by οἰνανθῆ the vine-blossom, the Vulg.
in that passage by florentes, flowering, blos-
soming, and in the two last, by floruit,
bath blossomed, and flores blossoms.

סומפניא

Chald. As a N. a kind of musical instrument.
occ. Dan. iii. 5. x. 15. in this last verse it
is written סומפניא after the Heb. form.

The word notwithstanding the opinion of
some learned men to the contrary, is not I
think derived from the Greek συμφωνία
which "is a compound word that signi-
fies a concert or harmony of many instru-
ments; whereas in Daniel it (סומפניא) is
a simple name of one single instrument, as
the words cornet, flute, harp, with which
it is joined, denote one kind of musick.
As to the particular instrument intended
by that name we cannot be positive. A
pipe perforated with many holes was so
called in the Jerusalem tongue †, and a
bladder with pipes in it had the like name
in the language of the Moors which they
left behind them in Spain.* The Moors in
Africk called a little drum, hollow in the
middle, and covered on one end with a
skin a symphony ||, which as justly might
be given to one kind of harp or fiddle that
was made according to St. Austin of a con-
cave piece of wood like a drum ‡. For
the common reason of calling so ma-
ny things by the same name, seems to
be their cavity wherein they all agreed.
For symphony (סומפניא) comes from ספף

† Druf. Prov.

* " Sanct. in Dan. in Spain in the last century, blind
men went about the country with a bladder to which
pipes were fastened, and blowing it made musick.
" This they called a symphony."

|| Ifid. 3. 31.

‡ Aug. in Pf. 32.

or

فردوس و
فردوس و
فردوس و

מבוא מן המעשרים אשר יקראו. Etu de l'Église.

حتى يواني عباد البحر تنظرة

סומפניא—עב

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עב—עבר

(or סף) which carries the idea of *cavity* to all its derivatives." Thus the late learned Bp. Chandler, and for further satisfaction on this subject, I refer the reader to his *Vindication of the Defence of Christianity*. Book I. ch. I. sect. 2. but must not omit to observe from him that the name of this instrument is once written without the ס Dan. iii. 10. and that in the dialectical derivations from the Heb. ס is often inserted before ב and פ, as in למפר from סבר (לפר. Comp.) *Sambuca* from סבר

סנר. ס. סנור

סנפיר

As a N. from סנה a thorn, and פר to break, The fin of a fish, which consists of rays (or according to the Heb. phrase of thorns) i. e. little bony or cartilaginous off-sets, supporting a membrane, broken or divided into several partitions. Thus then the form or texture gives the reason of the Heb. name. occ. Levit. xi. 9, 10, 12. Deut. xiv. 9, 10.

סרבל

Chald. In the Targums it signifies as a V. to cover, cloath. As a N. masc. plur. in reg. סרבלי Robes, mantles. occ. Dan. iii. 21, 27. v. Martinii lex. etymol. in sarabarium.

סרעף

From סר To decline, (Comp. סר IV.) and עף to move to and fro. As a N. fem. plur. in Reg. סרעפתי Long branches shooting to a distance from the tree, and easily moved to and fro by the wind. q. d. *wavers*. LXX. κλαδοι branches. α. λ. Ezek. xxxi. 5.

סרפד

As a N. from סר A thorn, and רפר To spread abroad. Isa. lv. 13. α. λ. Some kind of wide-spreading thorn or briar.

2 Chron. x. 10. So the LXX. παχύτερος, & Vulg. grossior est, is thicker. As a N. עבי Thickness. 1 Kings vii. 26. 2 Chron. iv. 5. Job xv. 26. & al.

II. As a N. עב A thick beam or plank. 1 Kings vii. 6. Ezek. xli. 25, 26.

III. In Kal. To be or become gross, crass, bulky, unwieldy. So the LXX. ἐπαχθυ, Vulg. incrassatus fuisti. occ. Deut. xxxii. 15.

IV. To be dense, compact, constipated. It occurs not as a V. in Kal in this sense, but in Hiph. is applied to the condensation of the celestial fluid in a state of Darkness. To obscure, cover with darkness. So the LXX. ἐγνόωσεν, and Vulg. obtexit caligine. occ. Lam. ii. 1.

V. As a N. עב The density or condensation of vapours in a cloud. Exod. xix. 9. Hence עב and plur. עבים and עבות, a cloud. 1 Kings xviii. 44. Isa. xviii. 4. Jud. v. 4. 2 Sam. xxiii. 4.

VI. As a N. עב The gross condensed part of the celestial fluid, towards and at the extremity of the system. v. Job. xx. 6, xxii. 12, 13, 14. xxxvi. 29. xxxvii. 11, 16. Isa. xiv. 13, 14. *

VII. As a N. fem. מעבה Density, crassitude. It is spoken of stiff clayey ground or the like. 1 Kings vii. 46. עבי The same. 2 Chron. iv. 17.

VIII. As a N. masc. plur. עבים Thickets of wood. Jer. iv. 29.

DER. Web, weave, hub, (of a wheel) heap. Q.

עבר

I. To serve intransitively, to labour, work. Ex. xx. 9. Num. iv. 24. Deut. v. 13.

II. In a transitive sense in Kal. To serve the ground, i. e. To till or cultivate it, To co-operate or labour together with the natural agents, in making it produce its fruit regularly and plentifully. Gen. ii. 5. iv. 2, 12. & al. freq. In Niph. To be cultivated. Ezek. xxxvi. 9, 34.

III. In Kal. To serve, be obedient to another man as a servant. Gen. xiv. 4. xv. 13,

* See Hutchinson's Moses Princ. Pt. 2. p. 125 & seqt. and Pike's Philosophia Sacra. p. 61. 2.

14. In this sense it is sometimes followed with ל, as 1 Sam. iv. 9. With ב following, it signifies *to serve oneself of another*, se servir d'un autre, *to do somewhat by means of him, to make him one's servant or slave.* v. Exod. i. 14. Jer. xxii. 13. xxv. 14. xxxiv. 9. Ezek. xxxiv. 27. In Hiph. *To cause to serve.* Exod. vi. 5. Ezek. xxix. 18. As nouns עבר *A servant or slave.* Gen. ix. 25. xii. 16. & al. freq. Fem. עברה *servitude, service.* Gen. xxix. 27. xxx. 26. Exod. i. 14. & al. freq. also *a number of servants, famulitium.* Gen. xxvi. 14. Job i. 3.

IV. In Kal, with an accusative or ל following, *To serve in a religious sense, perform acts of religious worship and obedience*, either to the true or false Gods. Exod. iii. 12. iv. 13. xx. 5. Deut. iv. 19. Jud. ii. 11, 13. & al. freq.

V. Chald. *To make, form, do.* Jer. x. 11. Dan. iii. 15. 32. iv. 32. In Ith. *To be made, done.* Ezra vii. 26. Dan. ii. 5. iii. 29.

DER. Lat. *obedio*, whence French *obeir*, and Eng. *obey, obedient, obedience.*

עבט

I. In Kal, *To plight, borrow upon pledge.* occ. Deut. xv. 6. xxiv. 10. *Thou shalt not enter into his house לעבט עבט* that he may plight (give) his pledge. In Hiph. *To cause or permit another to borrow upon pledge. To lend to him upon pledge.* occ. Deut. xv. 6, 8. As participial Ns. and עבט עבט *Somewhat plighted, or given upon pledge, a pledge or pawn.* occ. Deut. xxiv. 10, 11, 12, 13.

II. Chald. *To turn, twist, distort, make crooked.* occ. Joel. ii. 7. To this purpose the LXX. ἐκλινσαι and Vulg. *declinabunt, decline.* It seems to be formed by a Chaldean variation from the Heb. עבת which see.

עבר

To pass in whatever manner.

I. *To pass, go or move from one place to another.* Gen. xii. 6. xv. 17. xviii. 5. xxx. 32. & al. freq. In Hiph. *To cause to pass.* Gen. xlvii. 21. viii. 1. ויעבר אלהים רוח And God caused the spirit (air) to pass upon the earth,

namely from the abyss, whither it is evident from ch. vii. 11, 19. it was gone during the deluge. As a N. עבר *A place whence one may easily pass to another, a place near another, a side.* 1 Sam. xiv. 40. Exod. xxviii. 26. & al. As a participle. עבר *Beyond, over, on the other side.* Deut. iv. 49. Josh. xiii. 27. 1 Kings iv. 24.

II. *To pass over.* Gen. xxxi. 21. In Hiph. *To cause to pass over.* Gen. xxxii. 23. As a N. עברה *A ferry-boat for passing over a river.* 2 Sam. xix. 18. As a N. masc. מעבר *A ford, a place where a river is passable.* Gen. xxx. 22. As a N. fem. מעברה *A ford.* Isa. x. 29. xvi. 2. also *a pass, or passage.* 1 Sam. xiv. 4.

III. *To pass, go, be current, as money.* Gen. xxii. 16.

IV. *To pass away, overpass.* Gen. i. 4. Pf. xxxvii. 36. cxliv. 4. Job xxx. 15. Cant. ii. 11.

V. As a N. עבור *Corn of the past year.* occ. Josh. v. 11, 12.

VI. *To pass away.* It is once applied to the passing of the condensed clouds in hailstones and coals or flashes of fire. Pf. xviii. 13. — *At the brightness before him עביו עביו* his densities passed (in) hailstones and coals of fire. עביו plainly means the condensed thunder-clouds, consisting of gross air, and of watery and sulphureous exhalations from the earth. These thro' the brightness of Jehovah's presence were kindled. (See 2 Sam. xxii. 13. Comp. Exod. xix. 18. Deut. iv. 11.) and passed away in a storm of hail and lightening. v. Mr. Bate's Integrity of the printed Heb. Text, &c. p. 126—8.

VII. With ע following, *To pass over, pass by, disregard, forgive an offence.* Prov. xix. 11. Mica vii. 18.

VIII. *To pass beyond, transgress a law, commandments, &c.* Num. xxii. 18. Josh. vii. 15. 2 Chron. xxiv. 20. Isa. xxiv. 5. & al.

IX. *To conceive.* Job xxi. 10. שורו עבר ולא ינעל *His cow passeth or suffereth to pass, viz. the feed, and rejecteth it not.* v. Bochart. vol. ii. 291.

X. **בעבור** Literally *In or for passing*. It is used as a particle, and denotes the *passing* from cause to effect.

1. Before a N. *Because, on account of*. Gen. xii. 13. *That it may be well with me* **בעבור** *because of thee, by thy means*, q. d. that this good may *pass* through thee to me. Gen. xii. 13. Comp. v. 16. Gen. xviii. 26, 29, 31.

2. Before a V. *Because that, to the end that*. Gen. xxvii. 4. *And I will eat* **בעבור** *to the end that my soul may bless thee*, q. d. that hence it may *pass* that my soul, &c. Gen. xlvi. 34. *Ye shall say so and so* **בעבור** *to the end that ye may dwell in the land of Goshen*, q. d. that from this cause it may *pass* that ye may dwell, i. e. that from your so saying such an *effect* may follow.

XI. *To pass across, to cross, make a partition across*. occ. 1 Kings vi. 21. **יעבר ברתיקות** *And he passed across, (or made a partition) with the chains of gold before the oracle*.

XII. As a N. fem. **עברות** plur. *Violent anger passing or exceeding all bounds or restraint, Unbounded fury*. The idea is, I apprehend, to be taken from fire, which when in violent action (as in lightening, &c.) is irresistible, *passes* all obstacles, and penetrates or dissolves whatever is opposed to it. So Ezek. with plain reference to nature. xxi. 31. **באש עברתי אפיה עליך** *In the fire of my boundless fury I will blow upon thee*. (v. **נפח** IV.) Comp. ch. xxii. 20, 21, 22. ver. 31. **באש עברתי** *In the fire of my boundless fury I have consumed them*. Comp. Isa. ix. 18, 19. Hos. v. 10. Hence as a V. in Hith. **התעבר** *To be excessively angry, se deborder en colere, Merc. to be beyond oneself, be transported* (as we say) *with anger, or rage*. Deut. iii. 26. Ps. lxxviii. 21. lix. 62. & al.

DER. *Over, ever*. Also perhaps *Aber*, a word in the *Welsh* language, and signifying “The fall of a lesser water into a greater—” and in *N. Wales* a *brook, a stream*. From “this word and the name of the river” joined to it, are derived not only the

“names of many towns and other places” “in *Wales*, but also in *Scotland*; as *Aber-deen, Abernethy, Aberbroth, &c.*” *Richards's Welsh Dictionary*. Comp. *Bochart*. vol. 1. 481, 2.

עבש

To rot, become rotten or mouldy. So Vulg. *comptuerunt*. α. λ. Joel i. 17.

עבת

I. *To twine, twist, complicate, intertwine*. The LXX. give the idea of the word *Exod. xxviii. 14*. where they render it *πεπλεγμένα wreathed, twisted*. As a participle *paoul* **עבות** *complicated, intertwined, twisted together*. Ezek. xx. 28. Comp. ch. xxxi. 10, 14. **מעשה עבת** *Wreathen work*. Eng. Transl. *Exod. xxviii. 14, 22*.

II. As a N. **עבת** plur. **עבתים** *A rope formed by complication or twisting*. Jud. xv. 13. Job xxxix. 10. Ps. ii. 3. al freq.

III. *To wrap up, involve, inwrap*. occ. Mica vii. 3. **ויעבדו** *So they wrap it up*—(Eng. Translat.) viz. the reward, or bribe before mentioned; or *they intertwist it, make it complicated*, viz. their mischief or wickedness, called **הות נפשו**.

ענה

To bake, to dress upon or under the coals. occ. Ezek. iv. 12. As a N. **ענה** *A cake so dressed*. Gen. xviii. 6. 1 Kings xvii. 13. **מעונ** The same. 1 Kings xvii. 12.

DER. Latin *coquo* (Q.) whence *cook, cookery*, also *cake*.

עגב

I. *To be united, joined*. So the LXX. always render it when used as a V. by *ἐπιτιθεμαι* *to be joined, set upon*. As a V. It is used only for *strict union of love or affection*. *To be set upon, dote upon*. Ezek. xxiii. 5, 7, 9. & al.

II. As N. **עגב** or **עגב** *An organ, a musical instrument, consisting of a number of pipes joined together*. occ. Gen. iv. 21. Job xxi. 12. xxx. 31. Ps. cl. 4. From these passages the antiquity of this instrument sufficiently appears, but we can hardly imagine

imagine it was very like the modern organ : it seems rather to have been a *collection* " of several pipes of unequal thickness and " length, which gave an harmonious sound " when they were blown in, by moving " them successively under the lower lip." *Calmet*. The idol *Pan* or universal nature (*κοσμοιο το συμπαν*, *Orph.*) is commonly represented with an instrument of this kind composed of *seven* pipes,

Ἀρμονικῶν κοσμοιο κρεκῶν φιλοπαιγμονι μολπῇ
— and modulates in dulcet measures
The harmony of nature.

His pipes answer in number to the six primary planets and the moon, whose constant and regular revolutions, are carried on by the *streams of light and spirit*, dispensed to each, according to the heathen theology, by *Pan*. I say of *light* as well as *spirit*, or gross air, not only because *light* is really one of the great agents by which the planets are moved in their orbits, but also because the *harmony of the world* was expressly ascribed by the Heathen to *Apollo*, or the Solar light (or rather to *Apollo* under the character of *Pan*) as well as to *Pan*. Thus *Orpheus* in his hymn to *Apollo*

Συ δε Παντα πολον κιθαρῃ πολυκρεκτω
Ἀρμολζεις

— With thy harp
Of various modulation thou the whole
Of nature *harmonisest*.

Dodd.

And again,

Ἀρμονιῇ κερασας Παγκοσμιαν ανδρασι μοιραν.
Μιζας χειμῶνος θερεας τ'ισον αμφοτεροισιν —
Ενθεν επωνυμιας σε βροτοι κληζεσιν ανακτα
Πανν θεον διμερωτ' —

— Nature's tribes,
No less than nature, to thy *harmony*
Owe the variety and pleasing change
Of seasons mix'd by thee in equal parts,
Summer and winter — mortals hence
Have call'd the royal *Pan*, two horned God.

Dodd.

Hence we learn whence *Pythagoras* and his successors had their famous *harmony of the spheres*. Comp. *עז* IV. and *קן* II.
See *Orpheus's* hymns to *Pan* and to *Apollo*.

לס הפרסות. לזו סמנו
לגלגול

עגל

עגל

It occurs not in a verbal form, but the idea is evident.

I. As a N. עגל *Round, orbicular, roundness, rotundity.* 1 Kings vii. 23. xxxi. 35. & al.

II. As a N. עגיל *A circular or round ornament, a ring or ear-ring.* occ. Num. xxxi. 50. Ezek. xvi. 12. So in the latter passage the LXX. τροχιστης, and Vulg. circulos.

III. As nouns מעגל and מעגלה *A trench round a camp, a round entrenchment.* 1 Sam. xvii. 20. xxvi. 5, 7.

IV. As a N. fem. עגלה *A chariot or car which is rolled forward on round wheels.* Gen. xlv. 19. 1 Sam. vi. 7. & al. It appears from Isa. xxviii. 27, 28. that the ancients used a kind of car or sledge drawn upon wheels in threshing out their corn, and this the easterns do to this day.

V. As a N. מעגל *A chariot or waggon-way, a road for carriages, a highway.* Pl. cxi. 6. It is often used in a metaphorical sense for ways, paths, proceedings of men, &c. v. Pl. xxiii. 3. Prov. ii. 15. iv. 11. Isa. lix. 8. & al.

VI. As a N. masc. plur. in Regim. מעגלי *Circulators, revolvers.* occ. Pl. lxxv. 12. ומעגליך *And thy circulators (the great agents of nature the fire, light and spirit, which are in perpetual circulation) drop fatness.*

VII. As nouns עגל and fem. עגלה *A calf, a young ox, bullock or heifer.* v. Gen. xv. 9. Isa. vii. 21, 22. Hof. x. 11. This seems an emblematic name given to this animal, because it was both to believers and heathen, a representative of *fire*, that condition of the heavens wherein the celestial fluid is in the most violent act of circulation, and which is the great circulator, the natural and mechanical spring of all the action, motion, and circulation in the universe. Hence the golden calves of *Aaron* and *Jeroboam* were set up as secondary representatives of the first person of the ever-blessed Trinity, whose primary emblem

H h 2

was

was fire. v. Exod. xxxii. 4, 5. 1 Kings xii. 28. Comp. כרב pag. 146, 7.

DER. Saxon hƿeoðul and hƿeol, whence wheel (v. under לל) Saxon hæsel, whence hail, ogle, goggle. Also ע and נ being transposed, calf. Q.

memorist H... &c. &c. עגם

To be grieved, tortured. α. λ. Job xxx. 25. The verb is used in Chaldee, in the same sense. From this root it is probable that Hercules was furnished by the Gauls Ogmus, (עגמי) on account of his many labours and sufferings. v. Bochart. vol. i. 663, 4.

עג

Occurs not as a verb in Heb. but as N. עגור A crane, a bird of passage. occ. Isa. xxxviii. 14. Jer. viii. 7. Bochart thinks it is so called from its cry, and observes that the names of this bird in several other languages, particularly the Gr. γερανός, Lat. grus, the Welsh garan, Germ. cran, (to which we may add the Eng. crane) are all formed by an onomatopœia from its peculiar cry. But does not this learned writer himself assign a better reason of the Heb. name from the sense which the V. עגר (agara) still retains in Arabic, namely to return home, come back to ones own dwelling? For it is certain that these birds every year return to the northern countries where they were bred, and την εαυτων ενασον καλιαν αναγνωριζειν, ως την οικιαν ανθρωποι, know again each their own nests as men do their own houses, as Aelian more largely shews. Lib. 3. cap 13. and 23. See Bochart. vol. 3. 68—80.

ע-ה

Denotes to be beyond, further, besides, additional or adventitious with regard to somewhat else.

I. As a particle.

1. Of time, Yet, still. Gen. xxix. 7. Num. xi. 33. Job i. 18.
2. Besides, moreover. 2 Sam. v. 13. Isa. v. 4.
3. Again, yet again, any more. Gen. xxiv. 20. Jud. xiii. 8. Gen. viii. 21.

II. As a particle ע.

1. Of time, Yet, still. Job i. 18.
2. Of time place or comparison. Until, to, unto. Levit. xv. 5. Deut. i. 7. Isa. i. 6. 2 Sam. xxiii. 19.
3. Whilst, during the time. John iv. 2. 2 Kings ix. 22.
4. ע is joined or connected with several other particles, as ע, ע, ע... &c. Some of those constructions are taken notice of under ע, ע &c. and the rest will be best understood by attending to the radical meaning of ע and the sense of those other particles. Ex. gr. עי Untill, literally to or till when. Gen. xxvi. 13. ע Yet not, not yet. Prov. viii. 26. ע, ע, ע Till when, how long? Exod. xvi. 28. Job viii. 2. and so of the rest.

III. As a particle ע, of time or condition, To, unto, until. Num. xxiv. 20. Ps. x. 4. 23.

IV. As a N. ע Time onward, futurity, eternity to come. Job xix. 24. Ps. lxxxix. 30. cxxxii. 12. Isa. ix. 6. & al freq.

V. In Kal. To bear witness, testify, which is carrying our thoughts beyond what is present or apparent to some distant or further matter or thing. Lam. ii. 13. מה אעידך What shall I witness to (or against) thee? So the LXX. τι μαρτυρησω σοι Comp. 1 Kings xxi. 10, 13. In Hiph. To bear witness, protest. Gen. xliii. 2. Jer. xi. 7. & al freq. To call to witness. Deut. xxxi. 28. Also to make or cause to witness. Jer. xxxii. 10. xxv. 44. In Huph. To be witnessed, testified. As nouns ע fem. עדת A witness or testimony, a person or thing which bears witness to some other person or thing not seen, as being either past, absent, or future. v. Gen. xxxi. 44. xlviii. 50, 52. fem.

עדת A testimony. The various types and appointments of the law are called by this name, as witnessing somewhat beyond themselves, namely, spiritual things or the good things to come. v. Col. ii. 17. Heb. viii. 5. ix. 23. x. 1, &c. So the Cherubim with the ark are called העדת Exod. xvi. 34. Comp. v. 33. and in the plur. העדות Num. xvii. 4. Comp. ver. 7. So the two tables

tables of stone are called, **העדת** or the tables of **העדת** because they were to be a perpetual witness or testimony of what the Israelites were to do and forbear. Exod. xxxi. 18. xxxiv. 29. Comp. Exod. xxv. 16. xxx. 6. So the whole tabernacle is called **משכן העדת** *The tabernacle of testimony*, as attesting or bearing witness to spiritual truths, or the good things to come, and to the duty of men in dependence on them. Exod. xxxviii. 21. Num. i. 50, 53. As a N. fem. **תעודה** *Testimony*, mean of attesting. occ. Ruth. iv. 7. Isa. viii. 16. 20.

VI. The word denotes additional or adventitious, embellishments, beauty, pomp or the like. As a V. **ערה** *To adorn, deck oneself, put on*. Job xl. 5. Isa. lxi. 10. Ezek. xvi. 11, 13. xxiii. 40. & al. As a N. masc. plur. **ערי** *An ornament, additional embellishment*. Exod. xxxiii. 4. 2 Sam. i. 24. Jer. ii. 32. & al. Isa. lxiv. 6. *All our righteousnesses are כנגד עדים as a garment of ornaments, or ornamental garment, i. e. adventitious, and imputed to us who are clothed in the righteousness of Christ*. Comp. **לבש** II. and the passages there quoted.

VII. As a N. **ערי** is by some rendered *the mouth* in the following passages. Num. xxiii. 18. Job. xxxii. 19. Ps. xxxii. 9. ciii. 5. In the two former of which **ערי** may much better be translated either as a N. masc. plur. *testimonies*, or as a particle *to, unto*, according to Montanus's version. Ps. xxxii. 19. may be rendered, **עדי** *Their ornaments consist in bit and bridle*. So the Targum **בזממא ובפרומביא תקוניה**. Ps. ciii. 5. *Satisfying with good*, **עדיך** even thee, miserable and distressed as thou art, see the preceding verses.

VIII. Chald. **ערה** *To pass, pass away* Dan. iii. 27. 4. 28. (**ערה** the same. Dan. vi. 8, 12.) In Aph. (Hiph.) *To cause to pass away, remove, take away*. Prov. xxv. 20. Dan. ii. 12. vii. 26.

עדף In Kal. and Hiph. *To preserve or continue still, i. e. in being or safety*. (Comp. **עד** I. II.) occ. Ps. cxlvi. 9. cxlvii. 6. In Hith. *To be*

preserved or continue still. occ. Ps. xx. 6. Symmachus renders it Ps. cxlvii. 6. by *αναπαυμενος* *refreshing, recreating*, and the Chaldee targum Ps. xx. 6. by **אחלהלנא** *we have been strong*.

DER. *Add, aid, at*. Sax **edon** *whence* Eng. *yet*. Also Sax. **os**, Eng. *oath*.

עדן

I. Denotes *pleasure, delight*.

It occurs not as a V. in Kal. but in Hith. **התעדן** *To be delighted, delight oneself*. So the LXX. *εὐετρυφασαν*, and Vulg. *abundaverunt deliciis, they abounded in delights*. occ. Neh. ix. 25. As a N. **עדן** *Delight, pleasure*. Gen. ii. 15. Ps. xxxvi. 9. So in both passages the LXX. *τρυφας* Vulg. *voluptatis* *. As a N. fem. **עדנה** *Pleasure*. Gen. xviii. 12. So *Aquila τρυφεια*, and Vulg. *voluptati*. As a N. masc. plur. **מעדנים** *Delicacies, dainties, delights*. Gen. xlix. 20. Prov. xxix. 17. Jer. li. 34. Lam. iv. 5. As a N. fem. plur. **מעדנות** v. under **מער** II.

II. Chald. As Ns. (from the Heb. **עד**) **עדן**, **עדנא** *Time, occasion, opportunity*. Dan. ii. 8, 21. vii. 12. & al.

עדף

To be superabundant, superfluous, excessive. Exod. xxvi. 12, 13. In Hiph. *To cause or make to superabound, to have over and above*. Ex. xvi. 18. As a participial N. **עדיף** *Superabundant*. Exod. xvi. 23. & al.

עדר

To separate, sever, set apart.

I. In Niph. *To be severed, separated, to wanting*. Isa. xxxiv. 16. (LXX. *απωλετο*, *perished, failed*) Isa. lix. 15. (LXX. *ηρται* *was taken away*) Zeph. iii. 5. (LXX. *απεκρυβη* and Vulg. *abscondetur, shall be hid*) In Hiph. *To cause or suffer to be wanting, or fail*. 1 Kings iv. 27.

II. In Niph. *To be dressed as a vineyard or*

* As to the garden of Eden and its spiritual design, I must refer to those writers who have professedly treated of it, particularly to Mr. Hutchinson's *Moses sine Principio*, Mr. Bate's *Essay on 3d Ch. of Genesis*, and to Mr. Holloway's *Originals*, v. i. p. 120. & seq.

other

other ground, by digging or *separating* the clods of earth by a spade or mattock. occ. Isa. v. 6. vii. 25. As a N. **מַעְדָּר** *A spade, or mattock.* occ. Isa. vii. 25.

III. *To separate, dispose, distribute*, as an army in battle array. 1 Chron. xii. 33, 38.

IV. As a N. **עֵדָר** *A flock of sheep or herd of kine, which are separated and disposed at the will of the shepherd or herdsman.* Joel i. 18. v. Gen. xxxii. 16. Ezek. xxxiv. 17, 20. Mat. xxv. 32.

DER. Saxon *oſen*, Eng. *Other, herd, heard.* Also the *heart* whence the blood is distributed throughout the body. *Q. uelle*

collect. *Lens. Lentis. Sim. Hist. עֵדָר* *is a lentil*

Occurs not as a V. so the ideal meaning is uncertain, but as a N. masc. plur. **עֲדָשִׁים** *Lentils* or some kind of *pulse*. So the LXX. *φανος* and Vulg. *Lens.* occ. Gen. xxv. 34. 2 Sam. xvii. 28. xxiii. 11. Ezek. iv. 9.

ע-ה

I. *To turn out of its proper situation or course, pervert, distort, make crooked, turn upside down.* occ. Lam. iii. 9. Isa. xxiv. 1. Comp. Ezek. xxi. 27. In Hiph. The same. Jer. iii. 21. In Niph. *To be made crooked, bowed down.* occ. Ps. xxxviii. 7. Isa. xxi. 3. **נַעֲוָה לֵב** *Perverse of heart.*

Prov. xii. 8. **בֶּן נַעֲוֹת הַמְרֹדוֹת** *A son of perverse rebellion, (to Avenarius, filius perverse rebellionis) that is a person of a perverse rebellious temper.* 1 Sam. xx. 30.

II. In Hiph. *To act perversely or wickedly, to deviate or turn aside from the right way.* 2 Sam. xix. 19. xxiv. 17. 1 Kings viii. 47. & al. Comp. Jer. iii. 21. Job xxxiii. 27. As a N. **עֲוֹן** *Perverseness, crookedness, iniquity.* v. 2 Sam. xix. 19. freq. occ. **עֲוֹן** nearly the same. 2 Chron. xxi. 8. Ps. li. 7. Some lexicons assign to both these nouns the sense of *punishment* in the following passages. Gen. iv. 13. xv. 16. Num. v. 31. 1 Sam. xxv. 24. 2 Kings vii. 9. Ps. lxix. 28. Prov. v. 22. Isa. xxx. 13. in all which however *perverseness* or *iniquity* seems the true and proper meaning.

III. **עֲוֹנָה** v. **עֲוֹנָה**.

IV. As a N. **עֵי** plur. **עֵיִם** *A heap, or hil-*

lock rising above the surface of the ground, and so making it uneven. Mica i. 6. iii. 12. Ps. lxxix. 1. Jer. xxvi. 18. & al. As a N. **מַעֵי** *A heap.* occ. Isa. xvii. 1. Hence.

V. As a N. **עֵי** *A grave, a heap of earth rising where a person hath been buried, Tumulus.* occ. Job xxx. 24.

VI. As a N. fem plur. in Reg. **מַעֲוֹתִי** *Small gravel, or pebble-stones that make the sea sands rough and uneven.* So the Targum **פְּרוּדִי** and Vulg. *Lapilli.* occ. Isa. xlvi. 19.

VII. As a N. masc. par. in Reg. **מַעֵי** *The bowels or intestines, from their various convolutions or contortions.* 2 Sam. xx. 10. 2 Chron. xx. 15. Jon. ii. 1, 2.

Occurs not in this reduplicate form, but hence as a N. masc. plur. **עֲוִיעִים** *Great or repeated perversenesses.* LXX. *πλανησεως* *error.* occ. Isa. xix. 14.

DER. *High.* Q. also the old Eng. *ho, hoe or how*, for a mountain or hill. Those words make part of the names of several places in England, and denote their *high* situation. v. Lye's Junius. Also **מ** being prefixed, French *mouë* & Eng. *mow* ("wry mouth, "distorted face." Johnson.)

עו

עו *Idem.*

Denotes *strength* or *vigour*.

I. In Kal. *To be strong, vigorous, to prevail.* Jud. iii. 10. vi. 2. Ps. ix. 20. lii. 9. & al. Also *to strengthen, make vigorous.* Ps. lxviii. 29. Isa. xxx. 2. In Hiph. *To strengthen.* Prov. vii. 13. xxi. 29. As Nouns **עו** *Strength, strong, vigorous, violent.* Gen. xlix. 3, 7. Exod. xiv. 21. Jud. xiv. 18. al freq. **מַעֵן** *An instrument or mean of strength.* Ps. xxvii. 1. xxxi. 3, 5. & al. freq.

II. In Hiph. *To hasten, move or remove with haste and vigour*, both in a transitive and intransitive sense. So the LXX. excellently render it by *σπευδω* *to hasten.* Exod. ix. 19. Jer. iv. 6. It occurs also. Isa. x. 30. Jer. 6. 1.

III. The word is applied to the *prodigious strength* and *activity* of the **שְׁחָקִים** or *conflicting ethers*, and of the **רִקְיעַ** or *expansion.*

Pf. lxviii. 35. cl. i. Comp. Job xxxvii. 18.

IV. As a N. י א goat, so called on account of its *agility* and *vigour*, whence to the heathen it was an animal representative of the *ethers* in *expansion*, or of the *active powers of nature*. No doubt this was a very antient emblem, for in the hymns of *Orpheus*, we find *Pan*, the universe, called *Αἰγομελες* goat limbed, *σκιρτητα* skipper, *Αἰγονομοις* *χαίρων* delighting in goatherds *αληθης* *Ζευς ὁ κερασης* true horned Jove, i. e. (who by his two horns, the light and spirit or gross air pushes forward the planets in their orbits. Comp. *יך* II.) and *Herodotus* informs us (lib. 2. cap. 46.) that the *Egyptian Mendes* was represented like the *Grecian Pan*, with the face and legs of a goat, and that this name in the *Egyptian* tongue signified both a goat and *Pan*. So *Mendes* may be derived from *Heb מנר* moving, motive, and י strength.

The last cited historian relates it as a fact which happened in his own time, that a goat lay openly with a woman, and other of the Greek writers mention the same horrid abomination, as an usual practice among the *Egyptians*, in honour no doubt of the *παντοφους γενετωρ παντων* all-productive, all-generating God (as *Orpheus* calls *Pan*) and hence probably one reason of the law. *Levit. xviii. 23. xx. 16. v. Bochart.* vol. 2. 641, 2. *Gen. xv. 9. & al freq.*

V. As a N. masc. plur. מַעֲזִים *Proteftors*, *defenders*, *guardians*, mentioned as objects of worship. *Dan. xi. 38, 39.* Dr. *Newton* in his valuable and elaborate *dissertations on the prophecies*, vol. 2. p. 155, &c. as he interprets the *King* in v. 36. to mean the *Roman state* or *power*, so he takes these מַעֲזִים to signify the *guardian saints* and *angels*, whose worship he shews began in the *Roman empire* very soon after it became *Christian*. This exposition seems far preferable to that which interprets מַעֲזִים of *Jupiter* or the *heavens*, and accordingly refers the prophecy to *Antiochus Epiphanes*, and his dedication of the Temple at *Jerusalem*

to *Jupiter Olympius*, and setting up that idol on the altar of burnt-offerings. Comp. *1 Mac. i. 54.* with *2 Mac. vi. 2.* and see *Universal Hist. vol. 10. p. 267.*

The antient *Gauls* however had an *Hercules* with the attribute *Magusan*: which seems a plain derivative from י to be strong. "And this was eminently the attribute of *Hercules*; whom *Orpheus* calls *μεγασθενες* *αλκιμε τιταν*, with many other like epithets, and owns that by *Hercules* and his twelve labours they meant the strength of the air, supporting and carrying things successively through the twelve hours of the day and night." Mr. *Holloway's* *Primævity of the Sacred Hebrew.* p. 45. 6.

From the same root י no doubt is derived the name of another *Gaulish* idol *Hefus*, (עוז) mentioned by * *Lucan*, and answering, they say, to the *Roman Mars*. Hence also *Ἀζίζος* *Hazizus* (עִיז) a *Phœnician* idol worshipped at *Edeffa*, and believed the sun's compeer. (*v. Bochart*, vol. 1. 662.)

VI. As a N. fem. עֹזִיָּה The black eagle, so called from its great strength. Thus *Homer* describes it.

Ὅς δ' ἄμα καὶ τισὸς καὶ ὠκιστὸς πε τεχνῶν
IL. 21. l. 253.
Swiftest and strongest of th' aërial race.

POPE.

The same account is given of it by *Aristotle*, *Pliny*, and other writers. It is called in Lat. † *valerius*, à *valendo*, from its strength, and the *Chaldee targum* renders the Heb. עֹזִיָּה by עִיז and so preserves the idea. See more in *Bochart*, vol. 3. 188. and seq. occ. *Lev. xi. 13. Deut. xiv. 12.*

י To make exceedingly strong, strengthen very much LXX. *ασφαλεις επιθει*, made safe or secure. occ. *Prov. viii. 28.* As a N. עֹזִי

* *Horrensque feris altaribus Hefus —*
Hefus with cruel altars, horrid God!

† *Pliny* enumerating the species of eagles. lib. 10. cap. 3. mentions first " *Melanaëtos a Græcis dicta, eademque valeria, minima magnitudine, viribus præcipua, colori nigricans.* The kind called from the Greeks *melanaëtos*, or the black eagle, and also *valeria*, the least in size, but chief in strength, of a blackish colour."

very,

very, exceedingly strong. occ. Pf. xxiv. 8.

Alto great strength or power. occ. Pf.

lxxviii. 4. cxlv. 6. Isa. xlii. 25. xliii. 17.

DER. Qx from his strength, gazella, a kind of goat. *Deer*.

עזב

I. In Kal. To leave, forsake, leave off, dismiss, let go. Gen. ii. 24. xxiv. 27. xxviii. 15.

Exod. ii. 20. & al freq. Exod. xxiii. 5.

When thou shalt see the ass of him that hateth thee lying under his burden, *וְחָדַלְתָּ מֵעֹזֵב לוֹ*

then thou shalt forbear to leave it to him.

(i. e. thou shalt not leave the beast under his burden, but shalt assist him in raising it up again, and then) *עֹזֵב תְּעֹזֵב עִמּוֹ* thou shalt surely leave it with him. (Comp. Deut. xxii. 4.) Neh. iii. 8. *וַיַּעֲזְבוּ* They left (i. e. intermitted building) Jerusalem to the broad wall. So the LXX. *κατελιπον* and Vulg. dimiserunt. See *Pole Synops.* in Loc. In Niph. To be left, forsaken. Pf. xxxvii. 25. & al.

II. As a N. *עֹזֵב* Wares or merchandize, left at a mart town to be exchanged for others. The word occurs seven times in Ezek. xxvii. and appears to be always used in this sense. See especially ver. 27. 33.

עזק

I. To surround with a fence, fence round. So the LXX. *φραγμον περιεθηκεα*, and Vulg. *sepivit*. occ. Isa. v. 2.

II. Chald. As a N. fem. in Reg. *עֹזֶקֶת* A ring which surrounds the finger. So LXX. *δακτυλιω*, and Vulg. *annulo*. occ. Dan. vi. 17.

DER. *trusk*. Q.

עזר

I. In Kal. To help, aid, assist. Gen. xlix. 25. Deut. xxxii. 38. & al freq. In Hiph. The same. occ. 2 Chron. xxviii. 23. In Niph. To be holpen, assisted. Pf. xxviii. 7. & al. as a N. *עֹזֶר* help, aid. Gen. ii. 18. Deut. xxxiii. 26. & al freq. fem *עֹזֶרֶת* Nearly the same, help, assistance. Jud. v. 23. Isa. x. 3.

II. As a N. fem. *עֹזֶרֶת* The great court of the temple where the people assembled to pray. q. d. The auxiliary, because there the Lord heard and helped his faithful servants, who applied to him for assistance. (Comp.

under *דָּבִיר* VI.) It is distinguished from the court of the priests. 2 Chron. iv. 9. It occurs also 2 Chron. vi. 13.

III. As a N. fem. *עֹזֶרֶת* A settle or inbenching in the altar of burnt offerings. There were three of these inbenchings, upon the uppermost of which the priests stood to sacrifice, and they were each called *עֹזֶרֶת* from the assistance or ease they afforded the priests in performing the several parts of their office. * occ. Ezek. xliii. 14. xvii. 20. xlv. 19.

עט

I. To move swiftly, fly, rush impetuously, involare. In this sense it is followed by *אֶל* or *בְּ* occ. 1 Sam. xiv. 32. (in *keri*) xv. 19. xxv. 14. Comp. Isa. xxii. 17. 1 Sam. xxv. 14. *Aquila* renders it *ωτρυνθη*, he was excited and the LXX. in 1 Sam. xv. 19. by *ωρμησας*, thou didst rush.

II. As a N. *עֵיט* A general name for rapacious birds from the impetuosity with which they rush on their prey. Gen. xv. 11. Isa. xlv. 11. Comp. Job ix. 26. Hab. i. 8. and also for wild beasts. Jer. xii. 9. See *עֵיט* III.

III. As a N. *עֵט* A pen, or style, (i. e. a kind of bodkin of iron or brass) used in writing, so called from the swift motion with which the writer uses it. v. Pf. xlv. 2. It occurs also, Job xix. 24. Jer. viii. 8. xvii. 2.

IV. To cover hastily and loosely with a garment, to throw a garment over. So *Avenarius* excellently, "Obtexit celeriter, & sine omni dispositione vestimentorum. Induit operiendo, involutus est vestibus. Proprie significat pallio se tegere, non autem ad corpus adstringere aut cingulo accommodare." Levit. xiii. 45. Pf. x. 4. 2. Jer. xliii. 12.

V. Metaphorically in Kal, To be covered hastily with shame, or, &c. Pf. lxxi. 13. cix. 29. In Hiph. To cover. Pf. lxxxix. 46.

VI. Chald. *עֵטָא* see *עֵט* II.

DER. The Saxon *hpettan* to excite, whence

* V. *Prideaux* Connect. Pt. 1st book 3d, p. 140, &c. 8vo edit. *Vallapand*. Templ. in *Walton Polyglott*. pag. 16. *Pole Synops.* in Ezek. xliii. 14. and *Calmet*, in *Altar of Burnt-offerings*.

whet, and perhaps wit, and white (the most vivid of all colours.) DER. Tidra. Q.

עטן

Occurs not as a V. to the ideal meaning is uncertain, but as a N. masc. plur. עטני The bowels, intestines. α. λ. Job xxi. 24. עטניו His bowels or intestines are full of fat. So the LXX. ταδεεγνατα αυτη πληρη σεατος, and Vulg. viscera ejus plena sunt adipis. Consult Bochart vol 2. 457, 8. From comparing this N. עטני with שעטנו (v. the pluriliterals in ש) I am apt to suspect that the ideal meaning of the root is to involve, inweave or the like, and that the guts are hence denominated on account of their various involutions. Comp עוה VII.

עטר

- I. To obscure, cover, cloak-hide, or in a passive sense, to be obscured, hidden, covered. Job xxiii. 9. Ps. lxxv. 14. lxxiii. 6. As a N. fem. plur. מעטפות Cloaks, Eng. trans. mantles. So Symmachus αναβολαια and Vulg. Palliola. occ. Isa. iii. 22.
- II. In Kal. & Hith. To be obscured, darkened, covered, that is, to be in extreme weakness, grief or affliction, to faint or fail through sorrow and misery. Lam. ii. 11, 19. Ps. cii. 1. lxxvii. 4. cvii. 5. & al. As light in S. S. is often used for joy and alacrity, so darkness signifies faintness, sorrow and affliction. v. inter al. Ps. cxii. 4. Isa. v. 30. viii. 22. Lam. iii. 2. Amos v. 18.
- III. In Hiph. To be weak, faint, feeble, dull, lifeless. occ. Gen. xxx. 42. As a participial N. masc. plur. עטפים Weak, faint. occ. Gen. xxx. 42. v. Bochart. vol. 2. 513, 514.

עטר

- I. In Kal. and Hiph. To encompass, surround. occ. 1 Sam. xxiii. 26. Ps. v. 13. lxxv. 12. ciii. 4.
- II. As a N. fem. עטרה in Regim. A diadem, "a tiara, an ensign of royalty bound about the head of eastern monarchs" Johnson. A crown. v. 2 Sam. xii. 30. Esth. viii. 15. Job xxxi. 36. Cant. iii. 11. Ezek. xxi. 26. As a V. in Kal. and Hiph. To crown, to encompass the head with a diadem. Ps. viii. 6. Cant. iii. 11. Isa. xxiii. 8.

עטש

Occurs not as a V. in Heb. but the idea is evident for hence as a N. fem. plur. in Reg. עטשתי Sneezings or neefings. So the LXX. and Aquila πταρμος and Vulg. Sternutatio. α. λ. Job xli. 9. The Heb. עטש like the Lat. sternuo, sternuto, and the Eng. sneeze, seems to be a word formed from the sound.

עכס

- I. To amble, pace, trip, mince in ones gait. occ. Isa. iii. 16. Prov. vii. 22. The former passage is rendered to this purpose by the LXX. και τοις ποσιν αμα παιζουσαι, and at the same time playing with their feet, and by the Vulg. & composito gradu incedebant, and they walked a set pace. Prov. vii. 22. וכעכס אל מוסר אויל And as the foolish (animal) tripping or tripping into the toils. Thus it is excellently translated by Symmachus—σκιρτων επι δεσμων αφρων. The species of animal here meant is fixed to the stag or deer kind, by the word עכס (in Symmachus σκιρτων) which exactly expresses their motion, and by what follows of a dart striking through his liver, when taken in the totts.
- II. As a N. masc. plur. עכסים A kind of trammels or shackles which the women wore to give themselves an elegant gait. occ. Isa. iii. 18. Pliny mentions the compedes or fetters of the women in his time, which he says they used to make of gold and silver*, Golius assured De Dieu that the women in the east still used to wear fetters or shackles, and the Compleat System of Geography, vol. 2. p. 175. col. 1. says, that some of the young girls among the Persians wear small fetters, though this is not now usual.

עכר

In Kal. To trouble, disturb, put into agitation or commotion. Gen. xxxiv. 30. Josh. vi. 17. vii. 25. In Niph. To be troubled, stirred up. Ps. xxxix. 3. As a N. fem. נעכרת Trouble, disturbance. So the Vulg. conturbatio. occ. Prov. xv. 6.

* Nat. Hist. lib. 33. 12.

על
על-ה

I. In Kal. *To ascend, mount upwards, to go or come up.* It is applied in a great variety of manners. See inter al. Gen. ii. 6. xl. 10. xlix. 4. Amos vii. 1. 1 Kings xxii. 35. Jer. viii. 22. Prov. xxi. 22. Gen. xix. 28. Ezek. xi. 24. Exod. xiv. 16. **עלה על לב** *To ascend upon the heart, i. e. to come into the mind, the heart being represented as the seat of the understanding and affections.* Isa. lxv. 17. Jer. iii. 16. In Niph. the same as in Kal, 2 Sam. ii. 27. also *to be exalted, elevated, raised up.* Ps. xlvii. 10. xcvi. 2. In Hiph. *To cause to ascend, to bring or carry up.* Gen. l. 24, 25. & al freq. In Hith. *To raise or lift up oneself.* Jer. li. 3. As a N. **על** *High, exalted, the high one.* Hos. xi. 7. As a N. fem. in Reg. **עלה** *An ascent.* 1 Kings x. 5. in plur. **עלות** *Steps, stairs to go up by.* Ezek. xl. 26.

II. As a N. fem. **עלה** *A burnt-offering* which ascends in flame and smoke. v. Gen. viii. 20. xxii. 2, 13. Exod. xxxii. 6. Levit. xvii. 8. & al.

III. As a N. **עלי** *A pestle*, which by being moved up and then let down brays things in a mortar. So *Aquila* and *Theodotion* **σπερα** and *Vulg.* *Pilo.* occ. Prov. xxvii. 22.

IV. As a N. fem. **עליה** *An upper chamber, a loft.* So the LXX. **σπερων** v. Jud. iii. 20. 1 Kings xvii. 19, 23. Perhaps the room mentioned in *Judges* was of the same kind, as *Dr. Russel* describes in speaking of the houses of *Aleppo*, where he informs us that *above stairs* is a colonade running perhaps round the whole court, with a *dan*, so contrived by having windows in front and sides, that there is a perfectly cooling draught of air in summer.

V. As a N. **עליון** *Upper, high, higher, highest, superior, supreme.* Gen. xiv. 18. xix. 20. xl. 17. Deut. xxviii. 1. As **עליון** *The high one or highest*, was a title given by believers to *Jehovah*, so the Heathen ascribed the same to their false Gods. Thus the *Phenicians* (as *Pbilo Biblius* informs us from *Sanctioniatbon*) called one of

their Gods *Ελιον, (עליון) ὕψιστος*, the most high, and from them the *Carthaginians* still-
ed their Gods and Goddesses *Alonim*, and *Alo-*
nuth, that is *עליונים* and *עליונות*, as we
find them addressed in the *punic* verses of
Platus's Pænulus. Act. 5. Scen. 1. which
the reader may see well explained by the
learned *Bochart*. vol. 1. 721. & seq.

VI. As a N. fem. (of the same form as תהתית) עלית *Upper, superior.* occ. Josh. xv. 19. Jud. i. 15.

VII. As a N. **עלה** plur. in Reg. **עלי** *A leaf* or *twig*, which *ascends* or *shoots* from a tree. *v.* Gen. viii. 11. Levit. xxvi. 36. Neh. viii. 15.

VIII. As a N. fem. **תעלה** *A place where water may ascend, a place to hold water, a trench, canal, water-course.* 1 Kings xviii. 32. xxxv. 38. 2 Kings xviii. 17. Job xxxviii. 25. Also, *a raising up, healing, or rather profit, advantage.* occ. Jer. xxx. 13. xlvi. 11. See root **יעל**.

IX. As Ns. עול and על *A yoke*, which *ascends* or is put upon the neck of a beast. *v.* Num. xix. 2. In a metaphorical sense, *servitude, slavery, submission.* *v.* inter. al. Gen. xxvii. 40. Lev. xxvi. 13. 1 Kings xii. 4. hence.

X. As a N. עוֹל fem. *Oppression, injustice, iniquity.* Levit. xix. 15. Deut. xxv. 16. xxxii. 4. 2 Sam iii. 34. As a N. עוֹיִל *Unjust, oppressive.* Job xvi. 11. עוֹל is once used as a V. in this sense. *To oppress, q. d. To yoke.* Isa. xxvi. 10. Comp. Ps. lxxi 4.

XI. As a N. עֵל plur. עֵלִים *The Ibex*, a species of *wild goat*, so called from the wonderful manner in which they *mount* to the top of the highest rocks; to this quality the sacred writers allude, in the three passages wherein the word occurs, 2 Sam. xxiv. 3. Ps. civ. 18. Job xxxix. 1. and to this natural historians bear abundant witness. *Johnston* (Hist. Natural. de quadruped. p. 53.) says * “ It is certain there

* "Nulla ceriè mopsium rupes tam alta, edita, aut præ-
ceps est, quam non saltibus aliquot superet, si modò aspera sit,
& spatia tanta promineant, quanta salientis ungula excipere
possint."

Leg Capor montanus. is
a Leg eri nunt
Vid. Hannus et Salih.

is no crag of the mountains *so high, prominent or steep*, but this animal will *mount* it in a number of *leaps*, provided only it is rough, and hath protuberances large enough to receive its hoofs in leaping.*

As a N. fem. in Reg. עלת the female Ibex. occ. Prov. v. 19.

XII. As as N. מעיל A garment that goes above or over the rest, an upper garment, a robe, q. d. a surtout. Exod. xxviii. 4. 1 Sam. xv. 27. & al freq.

XIII. To bring up, spoken of animals with regard to their young. To nurse, suckle. Gen. xxxiii. 13. 1 Sam v. 7, 10. v. Bochart. vol. 2. 298. As a N. עול A suckling which is brought up by, or frequently ascends to the breast of the mother. Q? Isa. xlix. 15. lxxv. 20. As a N. masc. plur. עוילים Sucklings, little ones. Job xix. 18. xxi. 11.

XIV. As a particle על

1. Upon. Gen. 1. 2. Levit. xv. 21.
2. Upon, of concerning. 1 Kings iv. 33.
3. On account of, for the sake of. Gen. xxvi. 7. Lev. iv. 3. Lam. v. 17. Before a V. Therefore, because. Gen. xli. 32. Isa. liii. 9.
4. Against. Num. xiv. 2. Jer. xi. 19.
5. Over, beyond, more than. Gen. xlviii. 22. Ecclef. i. 16.
6. Besides, over above. Gen. xxxi. 50.
7. At, near. Gen. xvi. 7.
8. To, unto. Gen. xxxviii. 12. 2 Kings xxv. 20.
9. Towards. Gen. xix. 16. xxiv. 49.
10. According to, by. Exod. vi. 26. Josh. ii. 9.
11. With, together with. Gen. xxxii. 12. Exod. xxxv. 22. 12.
12. For, instead of. Levit. xvii. 11. Num. xxi. 8, 9. Deut. xxiv. 16.

על is used in much the same manner, but not so frequently as על.

XV. With מ prefixed, מעל

1. From upon, from. Exod. iii. 5. xl. 36.
2. Near, by. Jer. xxxvi. 21. 2 Chron. xxvi. 19.

* The reader for farther satisfaction may consult Bochart. vol. 2. 915. & seq. Pliny Natural Hist. lib. 8. cap. 53. and Johnson ut. sup.

3. Against. Jer. xxxiv. 21.
4. From above. Gen. xxvii. 39. Exek. i. 25.
5. More than. Ps. cviii. 5.
6. Because, on account of. 2 Sam. xix. 10.
7. Above. Gen. i. 7. Ps. l. 4.

XVI. As a part. מעלה Upwards, above, forwards of time. Num. i. 20. or place. Deut. xxviii. 43.

XVII. As a part. ממעל

1. From above. Isa. xlv. 8. above. Deut. v. 8.
2. With ל following. Upon. Gen. xxii. 9.

XVIII. As a part. מלמעלה

1. From above. Josh. iii. 13.
2. Upwards, above. Gen. vii. 20. Exod. xxv. 21. xxvi. 14.

XIX. Chald. על-ה To enter, go or come in. Dan. ii. 16, 24. In Hiph. or Aph העלה and נ being inferted הנעלה To bring in, introduce. Dan. ii. 24. xxv. 4, 3. The sense of the word seems to be from the Heb. particle אל To, unto.

XX. Chald. As a particle עלא from the Heb. על Above. Dan. vi. 2.

על I. To ascend repeatedly. It is used for a repeated or second ascending of vines in order to gather all the grapes, and may be rendered to glean. Levit. xix. 10. Deut. xxiv. 21. Jer. vi. 9. Also to glean, in a metaphorical sense. Jud. xx. 45. As a N. fem. plur. עוללות, עוללות and עוללות Gleaning grapes, grapes left after the gathering. Jer. xlix. 9. Jud. viii. 2. Mica vii. 1. The word seems to be applied in the same view to olive berries. Isa. xvii. 5.

II. The Lexicons render the verb in this reduplicate form, to do, perform, effect or the like, but this does not adequately express its meaning. It still retains the idea of the simple עלה and may more accurately be rendered to come up to, come upon, reach, in French arriver à—and denotes not only the actual happening of a thing, but its being unlikely, unforeseen, or unexpected before it happened. So Lam. i. 12. The sorrow which עולל לי bath come unto, or reached me, so the Syriac translator quoted in the Hexapla, ἤψε μοι. Lam. iii. 51. Mine eye עוללה לנפשי reached unto (Eng. transl.

transl. affecteth) *my soul or frame*. In a transitive sense, *To cause to come upon, or reach unto, to bring upon*. Lam. i. 22. ועולל And cause (it viz. evil) to come upon them, as עוללת thou hast caused to come upon me. Lam. ii. 20. And see to whom עוללת thou hast caused it to come or happen thus. As a N. fem. עלילה plur. עלילות and עללות A causing a thing to come or happen, a bringing a thing up or to pass, an occasion, also a thing brought to pass, an effect, performance. v. Deut. xxii. 14, 17. 1 Chron. xvi. 8. Ps. xiv. 1. lxvi. 5. cxli.

4. As a N. masc. plur. מעללים Things brought to pass, deeds, performances. 1 Sam. xxv. 3. Ps. xxviii. 4. lxxvii. 12. lxxviii. 7. & al freq.

III. Chald. To enter, go or come in. Dan. xlv. 5, viii. 10. Also, in a transitive sense. To cause to enter, put or thrust in. Job. xvi. 15. v. De Dieu in Pole Synops. in Loc. Comp. עלה XIX. sup.

IV. In Hith. התעלל To exalt, raise oneself repeatedly or eminently. This I apprehend is always the sense of the V. in this form. Exod. x. 2. by which התעללתי I have exalted myself in Egypt. Num. xxii. 29. כי התעללת בי because thou hast exalted thyself against me. So 1 Sam. xxxi. 4. 2 Chron. x. 4. The word seems to be used with strict propriety. Jud. xix. 25. (Comp. Gen. xxxi. 10, 12.) Ps. cxli. 4. להתעלל עללות To exalt myself in actions of wickedness. i. e. To sin proudly and presumptuously. —

V. As a N. עליל A furnace, or more properly a crucible, &c. A sublimatory, a vessel wherein the impurities or dross of metal being separated by the action of the fire made to ascend. occ. Ps. xii. 7. v. Pole Synops. in Loc. Silver refined בעליל in a crucible לארץ of earth. comp. ל 15. Refiners crucibles are to this day made of earth.

VI. As a N. masc. עולל A child, a young or little one, yet in a state of growth, or coming up, as we say. It is several times joined with יונק a suckling, and appears to be a

child more advanced. 1 Sam. xv. 3. xxii. 19. Joel ii. 16. As a N. masc. plur. תעוללים Children. occ. Isa. iii. 4. So מעולל seems to be once used for a child.

Isa. iii. 12.

על Chald. Above, see עלה XX.

DER. Hill, &c. Lat. *altus* (high) whence Eng. *altitude*, and French *haut*, whence *haughty*, &c. Lat. *folium* (a leaf) whence *foliage*, *foliate*, *exfoliate*, &c. *hail*, (v. under הל) *beal*, *health*, &c. Also ש being prefixed, *Soul*. Q. v. Eccles. iii. 21.

עלג

To stammer or stutter. It occurs not as a V. but the idea is evident from hence, as a particip. N. masc. plur. עלגים Stammerers, stutterers. So the LXX. ψαλλίζου and Vulg. balborem. α. λ. Isa. xxxii. 4.

עלז

I. To exult, move or leap for joy. 2 Sam. i. 20. Jer. li. 39. & al freq. It is applied to the heart, Ps. xxviii. 7. — to the reins or kidneys, Prov. xxiii. 16. from the pleasing motion with which they are affected in great joy. So *Aquila* in the former, and *Symmachus* in the latter passages excellently render it by the V. γαυρίαω. As a N. עלז Exulting. Isa. xiii. 3. xxii. 2. xxiv. 8. & al.

II. To flourish, thrive, vegetate, vigere, as the field or plants growing therein. occ. Ps. xcvi. 12. The LXX. and *Theodotion* who render the word Ps. xxviii. 7. by ἀνεβαλεν, and the Vulg. which in the same passage translates it by *refloruit*, give nearly the true idea.

A passage of *Homer* may serve to illustrate the scripture applications of this word.

τοιοῦδε θυμός

Ἰάνθη, ὥσει τε περὶ σταχυέσσιν ἐέρση

Ληϊς ἀλδήσκοντος, ὅτε φρίσσουσιν ἀρραϊ.

Il. 23. 597, &c.

Joy * swells his soul, as when the vernal grain
Lifts the green ear above the springing plain,
The fields their vegetable life renew,
And laugh and glitter with the morning dew.

POPE.

From this root the feigned *elysian* fields which

* *Warm*s would be nearer the sense of the greek Ἰάνθη.

Virgil

Virgil calls *læta arva*, and *locos lætos*, fields and places of joy, had their name. v. Bochart. vol. i. 600. Comp. עלם and עלץ.

DER. From עלז and אור light, to glister, glitter.

Q. Comp. under עלם

Occurs not as a V. but as a N. fem. עלטה

The crepuscule or twilight. occ. Gen. xv. 17. Ezek. xii. 6, 7, 12. In the three latter passages the LXX. render it by κρυπόμενον, hidden, and the Vulg. always by caligo, darkness.

DER. Ambowlet, owl.

עלם

I. In Kal and Hiph. To hide, conceal. Lam. iii. 56. Levit. xx. 4. & al. In Niph. To be hidden, concealed. Levit. iv. 12, v. 2. & al. In Hith. To hide oneself, abscond, be hid. Deut. xxii. 1. 3, 4. Job vi. 16. As a N. עלם A secret, hidden thing. As a N. fem. העלמה Somewhat hidden or secret. occ. Job xi. 6. xxxiii. 11. Pf. xlv. 22.

II. עלם or עולם are used both as nouns and adverbs, for time hidden or concealed from man as well indefinite, (Gen. xvii. 8. 1 Sam. xiii. 13. 2 Sam. xii. 10.) and eternal (Gen. iii. 22. Pf. ix. 8.) as finite. (Ex. xxi. 6. 1 Sam. i. 22. Comp. ver. 28. 1 Sam. xxvii. 12.) as well past. (Gen. vi. 4. Deut. xxxii. 7. Josh. xxiv. 2. Pf. xli. 14. Prov. viii. 23.) as future. It seems to be much more frequently used for an indefinite than for infinite time. Sometimes it seems particularly to denote the continuance of the Jewish dispensation or age. Gen. xvii. 13. Exod. xii. 14, 24. xxvii. 21. & al freq. and sometimes the period of time to the jubilee, which was an eminent type of the completion of the Jewish and typical dispensation by the coming and death of Christ. See Levit. xxv. 9. and of the final consummation of the great עולם or end of the world. Exod. xxi. 6. Deut. xv. 17. Comp. Levit. xxv. 40. As a N. masc. plur. עולמים or עולמים Ages, future Isa. xlv. 17. Dan. ix. 24. on past. Pf. lxxvii. 6. Isa. li. 9.

III. As a N. עלם A young unmarried man, a youth, a stripling. occ. 1 Sam. xvii. 56. xx. 22. fem. עלמה A young unmarried woman, a damsel, a maid. occ. Gen. xxiv. 43. Exod. ii. 8. Pf. lxviii. 26. Prov. xxx. 19. Cant. i. 3. vi. 7. Isa. vii. 14. No doubt this application of the word is taken from the concealed, retired state in which the unmarried youth of both sexes antiently lived. Comp. בחל. As a N. masc. plur. in Reg. עלומי Youth, time or days of youth, or of youthful retirement. ימים Days is understood as usual with words of age. Isa. liv. 4. Comp. Job xxxiii. 25. Pf. lxxxix. 46. Prov. xxx. 19. The way גבר of a mighty man בעלמה in a virgin. "If we understand this text of the conception of a man in a virgin, as the words seem plainly to imply, then both the analogy and climax will be very natural, and the conception of the man, or as the word גבר imports, the mighty man in a virgin, continuing still such, will appear most fitly comparable to the flight of an eagle in the air, &c. which leaves no trace behind; and at the same time, be most justly esteemed the hardest of all the rest to be accounted for. This text may therefore be justly looked upon as parallel to that of Jeremiah. ch. xxxi. 22." Universal Hist. vol. 3. p. 144. Note, where see more. Comp. also Gen. iii. 15. Isa. vii. 14. From this root alma was used by the Romans for holy, fair, (sancta, pulchra Fes.) hence alma mater, a virgin mother.

DER. To whelm, overwhelm, glom, &c. Q. (See under עלם) film, Lat. olim, which relates to time as well past as future, also Eng. whilom.

עלם

In Kal. To move quickly, exult, leap for joy. occ. Job xx. 18. In Niph. To be moved quickly, to be flapped, or fluttered. occ. Job xxxix. 13. The wing of the ostriches נעלסה is fluttered or flapped up and down, Mr. Adanson, voyage to Senegal, speaking of two ostriches taken in Africa gives this account of their motion, which he had particularly

עלם

particularly observed. "To try their strength I made a full grown negro mount the smallest, and two others the largest. This burden did not seem to me at all disproportioned to their strength. At first they went a pretty high trot; when they were heated a little, they expanded their wings, as if it were to catch the wind, and they moved with such fleetness as to seem to be off the ground. Every body must some time or other have seen a partridge run, consequently must know there is no man whatever able to keep up with it; and it is easy to imagine that if this bird had a longer step, its speed would be considerably augmented. The ostrich moves like the partridge with both these advantages, and I am satisfied that those I am speaking of would have distanced the fleetest race horses that were ever bred in England." Comp. Job xxxix. 18. מרא IV. and רננים under רנן III. In Hith.. To exult, move exultingly. occ. Prov. vii. 18.

The above cited are all the passages wherein this root occurs. Comp. עלו and עלן

עלע

- I. To swallow, swallow down. So Symmachus καταπορωσιν. occ. Job xxxix. 30.
- II. Chald. As a N. עלע plur. עלעין (from the Heb. עלע) Arib. occ. Dan. vii. 5.
- DER. ש being prefixed swallow. Q. (See under בלע) or shall we say that both the Heb. עלע and Eng. swallow are formed from the found?

עלף

- I. To cover all over. It occurs not as a V. in Kal, but as a part. fem. in Hiph. or Huph. מעלפת covered over, overlaid. occ. Cant. v. 14. In Hith. To wrap, envelop oneself as in a garment. occ. Gen. xxxviii. 14.
- II. In Kal. To swoon, faint from the dimness or darkness which envelops or overshadows a person in that state. occ. Isa. li. 20. Ezek. xxxi. 15. Amos viii. 13. Jon. iv. 8. The poets frequently describe fainting by this circumstance.

* See also Nat. displ. vol. 1. p. 184. small edit.

So Homer, Il. 5. 696.

Τὸν δ' ἐλίπε ψυχὴ, κατὰ δ' ὀφθαλμῶν κέχυτ' Ἀχαιῶν.
(The fainting soul stood ready winged for flight,
(And o'er his eye-balls swum the shades of night.)
POPE.

Again—αμφὶ δὲ ὅσσε κελαινὴ Νυξ ἐκαλύψεν.

Il. 11. 356.

O'er his dim sight the misty vapours rise,
And a short darkness shades his swimming eyes.

POPE.

DER. ~~Velop~~, whence envelop, &c. Gulf. Also Wolf. Q. This animal usually conceals itself in the day time, and comes forth to prey in the evening. v. Jer. v. 6 Hab. i. 8. Zeph. iii. 3. and Bochart. vol. 2. 823, 4.

עלף עלע

- I. To exult, leap for joy. Ps. v. 12. & al. So the LXX. render it several times by αγαλλιασμαι, Aquila and Symmachus by γαυριαω, and Vulg. by exulto. It is applied to the heart. 1 Sam. ii. 1. As a N. fem. in Reg. עליצת Exultation, rejoicing, triumph. occ. Hab. iii. 14.

- II. To thrive, vegetate flourish, as the field or plants growing therein. occ. 1 Chron. xvi. 32. Comp. Ps. xcvi. 12. and see above עלו to which this root appears nearly related.

עלף עלע

Occurs not as V. in Heb. but the Arabic עלף (alaka) signifies to adhere, stick close, or hang fast. As a N. fem. עלקה, A leech, a horse-leech, so the Targum עלקה, LXX. Βδελγη and Vulg. Sanguisugæ. α. λ. Prov. xxx. 15.

The reason of the Heb. name is evident: Sticking like a leech is even proverbial in several languages, and some etymologists deduce its Latin name birudo from bæreō to stick.

DER. Saxon Læc, whence Eng. leech. Q.

עם

Occurs not in the simple form as a Heb. V. but the idea seems to be, To collect, gather together, associate.

- I. As a N. עם plur. עםים A people, a collection or society of men. Gen. xi. 6. & al freq. It is also spoken of a collection of gregarious

involunt
communis fuit

פלג vulgus

imposuit
the car.
in loculo
recondit
amplum.
in munit
exfer
regia
hunc

garious animals,—as of ants. Prov. xxx.

25.—of שפנים or rabbets. Prov. xxx.

26.—of locusts. Joel ii. 2, 5.

II. As a particle עם. *permetak*. *עם* & *עם*

1. *With, together with*. Gen. xviii. 23. Josh. i. 5.

2. *In*. Deut. viii. 5. Job xxix. 18.

3. *Against*. Deut. ix. 7.

4. *As, like as*. Job ix. 26. Eccles. ii. 26.

5. *Before, in presence of*. 1 Sam. ii. 21.

6. *Near to*. Gen. xxxv. 4.

7. *As long as, together with*, in respct of time. Ps. lxxii. 5.

8. With an infinitive verb, *when*. Ezra i.

II.

III. As a particle with מ prefixed מעם.

1. *From with, from*. French *d'avec*. 1 Sam. xvi. 14. 2 Sam. iii. 15. Jud. ix. 37.

2. *With, unto*. Gen. xlv. 32.

3. *Before, in the presence of*. 2 Sam. iii. 28.

IV. As a N. fem. עמָה Nearness of situation or condition. It occurs with ל prefixed, as a particle, לעמָה,

1. *Near to*. Exod. xxv. 27. Ezek. iii. 13.

2. *Over against*. Ezek. iii. 8. 1 Chron. xxiv. 31.

3. *Like as*. occ. Eccles. v. 15. (v. עם 4.)

V. As a N. עמִית A neighbour, a member of the same society. Levit. vi. 2. xviii. 20. עמִית is applied to the human nature associated with the divine in the person of Christ. Zech. xiii. 17. But Quere whether these two last words should not be placed (as indeed they are in most of the Lexicons) under a distinct root עמָה; thus we have עב and עבת, כר and כרת &c. distinct roots, but respectively related in sense.

VI. As a N. עם joined with רוח denotes the force or impetuosity of the spirit or air collected or condensed. LXX. πνευματι βίαιω, a violent wind. Vulg. fortitudine spiritus sui, with the violence of his blast. occ. Isa. xi. 15. And hence is derived an application of the word which Buxtorf I apprehend, rightly takes to be Chaldaic,

VII. Chald. To obscure, make dark or dim. It occurs not in Kal, but in Huph. To be obscured, become dim. So the LXX. αμαρυν-

θησται, and Vulg. obscuratum est. occ.

Lam. iv. 1. and יועם here is of the same form as יודק Isa. xxviii. 28. hence

עמם Chald. To bide, conceal, obscure. occ. Ezek. xxxi. 8. To be hid, lie hid or concealed. occ. Ezek. xxviii. 3.

The word עם both in the simple and reduplicate form is often used in the Chaldee paraphrasts, for being dark, obscure, or the like, and as Ezekiel prophesied, and Jeremiah wrote his lamentations during the Babylonish captivity, it is not surprizing that both prophets apply the word according to the Chaldee usage.

DER Saxon ham, whence Eng. ham, hamlet, home, and—ham the final syllable in the names of so many towns. To hem in sewing. Q. Latin, amo, amabilis, amicus. Q. whence Eng. amiable, amicable, &c.

עמר עמר עמר

To continue, subsist, be sustained or supported in the same condition, whether of rest or motion†.

I. In Kal. To stand, stand still, stay, remain. Gen. xviii. 8. xix. 17, 27. Levit. xiii. 23. Ps. cxi. 3. & al freq. In Hiph. To cause or make to stand, to set or raise up, to place, present. Exod. ix. 16. Num. iii. 6. & al freq. The LXX. generally render the V. by ἵστημι to stand, and its compounds. As a N. מעמר Standing, waiting, attendance. 1 Kings x. 5. Also station, state. Isa. xxii. 19.

II. With מ and a V. of the infinitive following. To stand still from, to stop, stay. Gen. xxix. 35. xxx. 9. Jonah i. 15. Comp Job xxxii. 16.

III. To sustain, support, or be sustained or supported in motion or action. Applied to the wind. Ps. cvii. 25. He commandeth, ויעמר רוח סערה and sustaineth the stormy wind, and it lifteth up the waves thereof—to the שמש and ירה, the solar and lunar light which were at the word of Joshua miraculously supported in action, and yet stayed on Gibeon, and in the valley of Ajalon.* Josh. x. 13.—to the heavens and the earth

† See Hutchinson's Moses's Princip. pt 2. p. 183. & seq.

* See An enquiry after philosophy and theology. ch. 4. p. 251. & seq.

supported

supported in their various conditions, motions, &c. Isa. lxvi. 22.

IV. As Ns. עמוד and עמר *A pillar or column* which *stands* or is *sustained* itself, and *supports* other things. It is used for the pillars of cloud and of fire in the wilderness, which were miraculously *supported* in their respective conditions. Exod. xiii. 21. xiv. 19, 24. & al. for the pillars of the tabernacle or temple. Exod. xxvi. 32, 37. & al. 1 Kings vii. 21. & al.—for the pillars of the earth, that is, the columns of light and spirit which *support* and *continue* it in motion. Job ix. 6. called also עמודי שמים Columns of the heavens or airs. Job xxvi. 11.

V. As a part. עמרי compounded of עמר to stand, subsist, and me. q. d. In my standing or subsisting, in the place where I stand or subsist. So it may be rendered, with or near me. Gen. iii. 12. xxix. 19, 27. Deut. xxxii. 39.

עמל

To toil, labour, travail. Ps. cxxvii. 1. Prov. xvi. 27. Ec. i. 3. v. 17. & al. As a N. עמל *Active labour, toil, travail, weariness*. Gen. xli. 51. Deut. xxvi. 7. Jud. x. 16. Job vii. 3. It denoteth both that *travail* which one endureth himself (as above and Ps. x. 7. xxv. 18. lxxiii. 5. xc. 10. Comp. Num. xxiii. 21. and see Pole Synops. on the last cited place) and also that which he causeth another to endure. Isa. x. 1. Ps. lv. 11. xciv. 20. Prov. xxiv. 2.

DER. The old Oscean word *famel*, a slave, whence the Latin *famulus*, *familia*, and Eng. *family*, *familiar*, *familiarize*, &c. v. Martini Lex. Etym. in *familia* and *famulus*.

עמס

I. In Kal. & Hiph. To lay on or impose a burden, yoke or the like, to lade or load. Gen. xlv. 13. 1 Kings xii. 11. As a partic. *paoul*. Laden, as a beast of burden. Isa. xlv. 1. Also, laden or loaden, as the burden itself. Isa. xlv. 3. As a N. fem. מעמסה *A burden, load*, occ. Zech. xii. 3.

עמק

I. In Kal. To be deep, profound. occ. Ps. xcii. 6. In Hiph. To make deep, deepen. Isa.

xxx. 33. Jer. xlix. 8, 30. As a N. עמק *Deep*. Levit. xiii. 3. Job xi. 8. & al freq. Also *depth*. Prov. xxv. 3. As a partic. N. masc. plur. מעמקים *Deep places, depths*. Ps. lxix. 15. cxxx. 1. Isa. li. 10.

II. As a N. עמק *A vale, a valley*, “a low ground between hills”. Johnson. Gen. xiv. 3. 1 Kings xx. 28. & al freq. So the Eng. *dale* is related to the Saxon *daalen*, to descend, go down.

עמר

The idea seems to be, To press, squeeze, con- stipate into a narrow compass by pressure.

I. In Hiph. To gather or bind up sheaves of corn, to contract or press them into a narrow compass by binding. occ. Ps. cxxix. 7. LXX. συλλεγων δραγματα, and Vulg. qui manipulos colligit. He that gathereth the sheaves together. As a N. עמר and עמיר *A sheaf* of corn. Deut. xxiv. 19. Job xxiv. 10. Amos ii. 13. Mic. iv. 12.

II. As a N. עמר *An omer*, being the 10th part of an ephah, and equal to about six pints English. The smallest or most contracted measure of things dry, known to the antient Hebrews, for the קב is not mentioned till the reign of Jeberam king of Israel. 2 Kings vi. 25. v. קב under. נקב VII. Exod. xvi. 36. & al freq. *סוף קב*

III. In Hith. with following, To oppress, q. d. To press oneself against another, that is, to use one's power to oppress him. occ. Deut. xxi. 14. xxiv. 7. So the LXX. in the latter passage καταδυναστευσας, and the Vulg. in the former, opprimere per potentiam, to oppress by power.

IV. Chald. As a N. עמר *Wool*. Dan. vii. 9. It is so called either because capable of great compression, or from the Heb. עמר, ע being changed into ע as usual.

עמש

To lade or load. It occurs as a partic. act. plur. Neh. iv. 17. Comp. עמס.

עמ IV. and V.

ענה

The * general meaning of this extensive root seems

* Since writing the above I am pleased to find the sense

seems to be, *To act upon some other person or thing, to affect, produce effects upon, or sufferings in some other, to act or speak with respect to some other, to return, give or send back.*

I. *To act upon, affect.* Hosea ii. 21, 22.

—אענה I will affect (act upon) the heavens, and they יענו shall affect the earth, and the earth תענה shall affect the corn, and the wine and the oil, and they יענו shall affect Israel.

II. As a N. fem. מענה A field, tilled or broken up by the plough. occ. 1 Sam. xiv. 14. in plur. מענות Furrows, trenches made by ploughing. occ. Ps. cxxix. 3.

III. In Kal. *To lay with, have to do with* a woman. Gen. xxxiv. 2. Deut. xxi. 14. xxii. 24, 29. As a N. fem. in Reg. עונת Duty of marriage. occ. Exod. xxi. 10.

IV. The word denotes (as above) *returning, reversion, replication.* As a V. it generally signifies *to reply, answer, to return or speak in answer or reference to another.* Gen. xviii.

27. Deut. xxvi. 5. Cant. ii. 10. *To answer in singing, sing alternately.* Exod. xv.

21. 1 Sam. xxi. 11. Comp. Exod. xxxii. 18. *To answer in effect or really.* Ecclef.

x. 19. In Niph. *To be answered.* Job. xi. 2. xix. 7. Also *to be answered for, to cause an answer to be returned.* Ezek. xiv.

4, 7. As a N. fem. מענה An answer, reply. Job xxxii. 3, 5. Prov. xv. 1.

V. As a N. עין The eye, which returns or reflects the images of external objects painted on it's retina, and so is the organ or instrument of vision. Gen. iii. 5. Ecclef. i. 8. & al. עין once signifies as a V. *To eye, view attentively.* 1 Sam. xviii. 9.

VI. As a N. עין (in a passive sense) Reflected light, colour, appearance. Levit. xiii. 55. Num. xi. 7. Ezek. i. 4, 7. & al.

VII. As a N. עין plur. עינות A fountain or spring, which returns to the surface of the

sense of ענה here proposed corroborated by the following words in the notes on Noldius's particles, "ענה generaliter significat actionem, seu operationem alterius erga alterum, quæ vel in colloctione, vel cantu, vel responsione seu vocali seu reali, vel exauditione consistit, ut recte observat FORSTERUS." Not (n) in ענ.

This is all a dream.

earth, that water which both at the original formation (Gen. i. 7, 9.) and reformation thereof (Gen. vii. 18—20.) was spread over it, and by which a constant return of water to and from the great deep is carried on. (Comp. Ecclef. i. 7.) Gen. xvi. 7. Exod. xv. 27. & al. freq. As a N. מעין plur. מעינים and מעינות nearly the same, a place or opening where water springs. Levit. xi. 36. Gen. viii. 2. 2 Kings iii. 19. or the spring of water itself. Ps. civ. 10.

VIII. As a N. יען A species of bird, the ostrich, so called from their loud crying to each other, which may be heard to a great distance. Hence in plur. יענים ostriches. Lam. iv. 3. (Comp. Job xxxix. 16.) בת יענה The daughter of the ostrich, i. e. the female or hen ostrich. Levit. xi. 16. Deut. xiv. 14. & al. Agreeably to the interpretation here given, the LXX. frequently render the word by *στρουθός*, once by *στρουθίου*, the other Greek versions of *Aquila*, *Symmachus*, and *Theodotion*, constantly by *στρουθοναμυλος*, and *Vulg.* by *struthio*. See this interpretation defended at large by *Bockart*. vol. 3. 218. and seq.

IX. As a particle ענ denotes the respect, relation, answering or correspondency of that to which it is prefixed to somewhat else, and is rendered *because* before a V. Num. xx. 12. 1 Kings xx. 42. *because of* before a N. Ezek. v. 9. Hag. i. 9. So

X. ענ, with ל prefixed לענ, is used as a particle denoting relation, correspondency, &c.

1. Before a N. *Because of, for the sake of.* 1 Kings viii. 41. 2 Kings viii. 19.

2. Before a V. *That, to the end that.* Gen. xxvii. 25. Exod. iv. 5.

3. *Therefore, to that end or purpose.* Neh. vi. 13. Jer. xlv. 8. Hol. viii. 4.

XI. In Kal. *To act upon, affect* in a bad sense. *To afflict, oppress, depress, humble.* Gen. xv. 13. xvi. 6. xxxi. 50. Also *to be afflicted, oppressed, humbled.* Ps. cxvi. 10. (LXX. *εταπεινωθην* I was humbled.) Exod. x. 3. In Niph. *To be afflicted.* Ps. cxix. 107. Isa. liii. 7. In Hith. *To afflict oneself or be afflicted. To humble oneself.* Gen.

xvi. 9. 1 Kings ii. 26. Ezra viii. 21. Dan. x. 12. As a N. עני Afflicted, distressed, poor. Deut. xxiv. 12. 14, 15. & al freq. Also affliction, distress, oppression. Gen. xvi. 11. xxxi. 42. Exod. iii. 7, 17. & al. As a N. fem. ענות Affliction, distress. Ps. xxii. 25. As a N. fem. תענית Affliction, humiliation, fasting. occ. Ezra ix. 5. As a N. ענו Humble, meek, lowly, πτωχος τω πνευματι, poor in spirit. Num. xii. 3. Ps. xxii. 27. As a N. fem. ענוה Meekness, humility. Prov. xv. 31. Ps. xl. 5.

ענן I. As a N. A cloud, which rises from the earth and sea in vapour, and returns back again from the air or heavens in rain, hail, snow. (v. עננה IV.) The reduplication of the נ points out the repeated returns of the watery exhalations, to and from the earth. Gen. ix. 13. & al freq. Hence once used as a V. To cloud over, obnubilate. Gen. ix. 14.

As darkness in general is a natural emblem of sorrow and calamity, so after that great destruction which was brought upon the earth by the flood, there was a particular reason why cloud, (v. Job xxxviii. 9.) should be used in describing misery, destruction, and the like, as it frequently is in the prophets. v. Ezek. xxx. 3. 18. xxxii. 7. xxxiv. 12. Joel. ii. 2. Zeph. i. 15.*

II. As a V. עונן To be a cloud-monger, to augur, augurate or divine by clouds. occ. Lev. xix. 26. 2 Kings xxi. 6. 2 Chron. xxxiii. 6. As a N. עונן An augur or diviner by the clouds. occ. Isa. ii. 6. Jer. xxvii. 9. fem. עננה occ. Isa. lvii. 3. מעונן The same. Deut. xviii. 10, 14. & al. It is well known to have been a pretty general practice among the Heathen, to observe the form and motion of the clouds, in order to discover the will of their God, the heavens or air.

III. As a N. ענין (from ענה XI.) Afflictive business or labour, sore travail. v. Eccles. i. 13. iii. 10. in the former passage the LXX. Aquila and Theodotion render it by περισπασμον distraction, distracting care.

* Consult Hutchinson's Heb. writings perfect, p. 457. & seq. and Trin. of Gentiles. p. 526.

DER. Lat. Onus—eris, a burden, whence onerous, onerate, exonerate, &c. on Q also Sax. eanian, and Eng. ean or yean, to bring forth young. Q.

ענב

Occurs not as a V. in Heb. but as as N. ענב A grape, the fruit of the vine, so called perhaps from the manner of their growth in clusters or bunches, for the Chaldees uses ענב as a V. for connecting, conjoining: Gen. xl. 10. Deut. xxxii. 14. & al. Is not our Eng. grape in like manner ultimately derived from the Heb. גרף to wrap together, the idea being a little varied? v. גרף.

ענג

Denotes delight, pleasure, joy. It occurs not as a V. in Kal.

I. In Hith. התענג To delight oneself, be delighted, to joy, rejoice. Job xxii. 26. Ps. xxxvii. 11. Isa. lxvi. 11. So the LXX. render it by τρυφᾶω, εντρυφᾶω, κατατρυφᾶω. As a N. ענג Delight, pleasure. Isa. xiii. 22. lviii. 13. תענוג Delight. Prov. xix. 20. Eccles. ii. 8. Cant. vii. 6.

II. In Hith. To be voluptuous, luxurious, to be delicate, behave oneself delicately, deliciari. Deut. xxviii. 56. As a N. ענג Luxurious, delicate. Deut. xxviii. 54. As a N. fem. (in the form of a particip. Hiph.) מעננה Delicate. Jer. vi. 2.

DER. Saxon hunig, whence honey. *honey!*

ענר

To bind, bind round. occ. Job xxxi. 36. Prov. vi. 21. the LXX. render it by εγκλοισω bind round, and by περιτιθημι, and so the Vulg. by circumdo, to put round.

DER. To wind (encircle) old Eng. To wend, turn about, whence went, did go. See Junius's Etymol. Anglican. Lat. nodus, whence node, nodule, knot, knit. Q. Also perhaps wind, (the air in action) from it's binding, or compressing force. v. Job. xxxviii. 8, 9. xxxvii. 18. and the Lat. ventus (Q.) whence vent, ventilate, ventilation, &c.

ענף

To shoot, send forth shoots or branches as a tree. It occurs in the form of a participle act. fem.

ענפים et *ענפים*
principium fructus ejus.

ענף—עם

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עם—ער

DER. *An Imp*, antiently a shoot or sprig.
Hump (bent as a *bough*, which comes from
the Saxon *bugan*, to bend, whence also
bow, reverence, *bow*, to shoot with) Q.

ענק

II. In Kal, intransitively. *To cloath, encompass, Symmachus, ὑμφασεντο, they put on.* occ. Pf. lxxiii. 6. In Hiph. transitively. *To invest, cloath, put on cloaths.* occ. Deut. xv. 14. *לֹא תַעֲנִיֵּק תַעֲנִיֵּק* *Thou shalt surely cloath him, or put cloaths upon him.*

עב מ

ענת

עם

סדע Hence as a N. **סדע** New wine, the juice of the grapes pressed from the grape by treading. Cant. viii. 1. Isa. xlix. 6. Tread-

עֶרְהָ ש. under עֵר

עפ-ה עא

1. *To flutter, fly, fly away* as a bird. Deut. iv. 17. Ps. lv. 7. Prov. xxvi. 2. It is applied to a dream, Job xx. 8.—to Jehovah's flying on a *cherub*, (namely the spirit or air) Ps. xviii. 11.—to an arrow, Ps. lci. 5.—to a roll or volume. Zech. v. i. 2. (so LXX. *πετομενον* and Vulg. *volans*)—to the quick motion or cast of the eye, Prov. xxiii. 5. התעורר *Wilt thou glance thine eyes upon it?* ואינו *and it is no more.* i. e. Wilt thou turn thy regard and affection upon that which disappears in the *twinkling* of an eye? As a N. עוף *A bird, a fowl*, so called from its *flying*, just as *fowl* in Eng. is from the Saxon *pleon* to fly. Gen. i. 20. xxii. & al freq.

III. When the nature of the subject requires, it signifies *quick, vigorous motion*, as Job xi. 17. תעפה Thou shalt be brisk (active, chearful) *like the morning light thou shalt be.* So Amos iv. 13. Making the dawn (or dawning light) עיפה vigorously active, i. e. *making it shine more and more unto the perfect day.* (Prov. iv. 18.) Comp. Job iii. 9. xli. 9.

K k 2

other

فجر فاجر. عفر in pulvere volutavit. Caab Bon 2 heiv 47. 47.
ubi Schol. اي ملقي بالهفر بفجر وهو التراب

لحم القوم معفون

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עפר—עץ

עפר עפר

other words signify both *light* and *darkness*.

(Comp. **יפע**) In truth they properly and originally signify neither, but denoting a kind of *vibratory agitation* or *motion* may occasionally be applied to both. v. *Hutchinson's Moses Princip.* part 2. pag. 402. 3.

IV. Chald. As a N. **עפי** *The foliage, leaves or small branches of a tree, which wave to and fro with the wind.* occ. Dan. iv. 9. xi. 18.

V. **עף** Tired, see **יעף** I.

עפף (The **פ** being doubled) denotes the *repetition* or *intenseness* of the action.

I. In Kal, intransitively. *To move with a swift vibratory motion, to fly swiftly, to flutter.* occ. Gen. i. 20. Isa. vi. 2. In Hith. *To fly away swiftly.* occ. Hos. ix. 11.

II. In Kal, transitively. *To *brandish, vibrate, shake to and fro.* occ. Ezek. xxxii. 10.

עפפה occurs not as a V. but hence.

I. As a N. masc. plur. in Reg. **עפעפי** *The eyelids from their quick vibrating motion or twinkling.* Prov. vi. 25. & al. Comp. Prov. xxiii. 5.

II. **עפעפי שחר** *The vibratory rays or beams of light which penetrate the darkness at day break.* occ. Job i. 9. xli. 9. Comp. **שחר**.

As a N. masc. plur. **עפאים** *Leaves or branches waved to and fro by the wind.* q. d. *wavers.* occ. Ps. civ. 12. v. above **עפה**

IV.

DER. *Hop, buff, whip, wipe, wave, waft.* Q.

עפל

I. *To be elevated, exalted high.* Hence as a N. **עפל** *An eminence, rising ground.* Isa. xxxii. 14. Mica iv. 8. & al.

II. As a N. masc. plur. **עפלים** *Painful swellings in the hæmorrhoidal vessels, The Hæmorrhoids, emroids, or piles.* occ. Deut. xxviii. 27. 1 Sam. v. 6. 9, 12. vi. 4, 5.

III. *To be elevated or elated in mind, to be proud, arrogant, presumptuous.* occ. Num. xiv. 44. (Eng. Transl. *ye presumed*) Hab. ii. 4. (Eng. Transl. *is lifted up*.)

DER. Latin *clivus*, (Q.) whence *cliff*, *declivity*, Islandic *hybils*, a dwelling, and Eng. *bovell*. Q.

* This word seems a derivative from *brand*, a burning stick, on account of the *vibratory motion*, or *flashing* of its light.

To comminute, reduce to dust or powder. The Heb. word occurs not as a V. simply in this sense, but hence,

I. As a N. **עפר** plur. **עפרות** *Dust, earth, or other matter, comminuted into small particles.* Gen. ii. 7. iii. 14. Job xxviii. 6. Prov. viii. 26. & al. freq. Hence as a V. *To dust, throw dust.* occ. 2 Sam. xvi. 13. Putting *dust* upon their heads (as Josh. vii. 6. Job ii. 12.) sitting in the *dust* (Isa. xlvii. 1.) were emblematic acknowledgments of the *vileness* of their mortal bodies, that *they were but dust, and to dust they must return.* v. Gen. iii. 19. xviii. 27. Job xlii. 6. Eccles. iii. 20.

II. As a N. fem. **עופרת** and **עפרת** A species of *metal, Lead*, so called from its *impurity* and great admixture of *earthy particles*; it is also further remarkable of *lead*, that after melting it readily calcines into a *grey powder.* Exod. xv. 10. Num. xxxi. 22. & al. **عززال الاعور** i. e. **عززال الاعور**

III. As a N. **עפר** A young roe or deer, a fawn, so called from its being *dusted* or *powdered* over, (as it were) with white spots, whence *Virgil*

Capreoli, sparsis etiam nunc pellibus albo.

Young fawns whose skins are sprinkled o'er with white.

Comp. **טלה**. III. And let it be observed that this circumstance is common both to the deer and goat kind. Cant. ii. 9, 17. & al. It occurs in this book only.

עצה

I. *To fix, make firm or steady.* It is nearly related to **עזה** which compare. occ. Prov. xvi. 30. **עצה** He fixeth his eyes to devise froward things. So the LXX. **επιθεωρεω** and *Aquila* and *Theodotion* **ερεω** *fixing.* To the same purpose the Vulg. *attonitis oculis, with astonished (staring) eyes.* Fixing the eyes upon some certain object is as much a sign of deep meditation as *shutting* them; and in this place I prefer the former interpretation of the word to the latter, not only because it is favoured by the antient versions, but also because it is most

عززال الاعور

most agreeable to the analogy of the word, for, *recens polant*

II. As a N. *עץ* A tree from its *fixedness, stability or firmness*, in contradistinction to herbage or plants, which are of a texture more soft and loose. v. Gen. i. 11. xii. 29. Ex. x. 15. Also *wood cut down*. Exod. xxxi. 5. Lev. xix. 6. in plur. *עצים* Pieces of wood, billets, timber. v. Gen. vi. 14. xxii. 3, 6. *Vessels of wood*. Exod. vii. 19.

עץ is once used for the *stalk of flax*, which is firm, and approaches to a *woody substance*. Josh. ii. 6. Comp. *פשת*.

III. As a N. fem. *עצה* The backbone (so *Montanus Spinæ Dorfi*) from its *strength and firmness*, or more properly perhaps the *extremity of the back bone*, called the *os sacrum*, "*crassitie inter alia & robore spectatissimum*, which is very remarkable for its thickness and strength," saith *Blancard Anatom.* p. 723. occ. Levit. iii. 9.

IV. As a N. fem. *עצה* Counsel. v. under *יעץ*. *archie, thim, עצה*

Denotes labour, or travail.

I. In Kal. To work, elaborate, form by labour or travail. occ. Job x. 8. Comp. Pf. lvi. 6. All the day *יעצבו* they laboriously form, i. e. wrest or distort my words. As Ns. *עצב* Labour, travail. Gen. iii. 17. Prov. xiv. 23. *עצבון* Labour, as of the hands. Gen. v. 29—Travail, as of a woman bringing forth. Gen. iii. 16.

II. It denotes labour, or travail of the mind. In Kal. and Hiph. To grieve, afflict, affect, with grief or concern. 1 Kings i. 6. 1 Chron. iv. 10. Pf. lxxviii. 40. In Niph. To grieve or be grieved. 1 Sam. xx. 34. 2 Sam. xix. 2. In Hith. To vex oneself, be grieved. Gen. vi. 6. xxxiv. 7. As Ns. *עצב* Labour of mind, grief. v. Pf. cxxxix. 4. Prov. x. 22. xv. 1. fem. *עצבת* Grief, sorrow. Prov. x. 10. xv. 13. Pf. xvi. 4. fem. *מעצבת* Sorrow. occ. Isa. l. 11.

III. As a N. plur. *עצבים* A name or attribute given by the idolatrous *Philistines* and *Canaanites*, and by the apostate Jews to their arch-idol the *heavens*, considered as perpetually toiling and labouring, and per-

haps (if they ascribed intelligence to them) as being *anxiously careful and concerned* for mankind. Comp. 2 Sam. v. 21. with 1 Chron. xiv. 12. v. also 1 Sam. xxxi. 9. Pf. cvi. 38. Isa. xlv. 1. xlviii. 5. Jer. xxii. 28.

להעצבה Jer. xlv. 19. may either be rendered as a N. for an *operatrix*, or as a V. in Hiph. for to make (acknowledge) her an *operatrix*, to attribute operation to her, either way the sense is the same*.

עצר

semit

In Hiph. To sharpen, make keen, to edge. occ. as a particip. Isa. xlv. 12. *חרש ברזל מעצר* The smith sharpeneth the iron. So the LXX. *ωξυσε τετραγων σιδερον*. As a N. *מעצר* An edged tool, an ax, hatchet. So Vulg. *Afcia*. occ. Jer. x. 3.

DER. Edge, *hdze*, (a kind of ax) hatchet.

עצל

idleness

To be slothful, idle, to loiter. occ. Jud. xviii. 9. As a N. *עצל* Slothful, sluggish, a sluggard. Prov. vi. 6, 9. fem. *עצלה* and *עצלול* plur. *עצלולות* Sloth, slothfulness. occ. Prov. xix. 15. xxxi. 27. Eccles. x. 8.

DER. Hence perhaps by transposing the *ע* to the end of the word, *slow*, whence *sloth*, &c. also *slug*, *sluggish*, &c.

עצם

Denotes strength, substance, solidity, firmness.

I. To be or become mighty, strong or powerful, whether in quantity or quality. v. Gen. xxvi. 16. Exod. i. 7, 9. Pf. xl. 6, 13. Also in a Hiph. sense. To make strong, strengthen. occ. Pf. cv. 24. As a N. *עצם* and *עצמה* Strength, might. Deut. viii. 17. Job xxx. 21. Isa. xl. 22. As a N. fem. *תעצמות* Strength, firmness. Pf. lxxviii. 36.

II. As a N. *עצם* Bodily substance, body, matter. Exod. xxiv. 10. Comp. Pf. cxxxix. 15. We often meet with the phrase *עצם יום* The body or substance of a day. (Gen. vii. 13. xvii. 23. Levit. xxiii. 14. & al freq.) *יום* Day is properly nothing but the matter of the heavens, or celestial fluid in agitation violent (v. *יום* II.)

* V. *Huchinson's Trin. of Gent.* p. 407. and Mr. *Holloway's Originals.* vol. 1. p. 2. and seq.

or the vivid light on that side of the earth which is turned towards the sun. The expression **עצם יום** therefore is strictly philosophical, and proper.

III. As a N. **עצמים** plur. **עצמות** and **עצמות** *A bone from its strength and solidity.* Gen. ii. 23. Ezek. xxiv. 4. Gen. l. 25. & al freq. Hence as a V. *To break the bones*, q. d. *To bone.* So the Vulg. *exoffavit.* occ. Jer. l. 17.

IV. As a V. transitive in Kal. joined with **עינים** *The eyes*, it means *to shut them strongly and closely.* occ. Isa. xxix. 10. xxxiii. 15.

עצר

I. In Kal. *To restrain, retain, stop, detain.* v. Gen. xvi. 2. xx. 18. Deut. xi. 17. Jud. xiii. 15. In Niph. *To be restrained, stopped, detained.* Num. xvi. 48, 50. 1 Sam. xxi. 7.

As a N. **עצר** *Restraint, רעה* severe or rigorous restraint, tyranny. occ. Ps. cvii. 39. Also *constriction, contraction.* To this purpose *Aquila, εσχά, Symmachus συστοχ.* occ. Prov. xxx. 16. Comp. Gen. xvi. 2. xx. 18. As a N. **מעצר** *Restraint, restriction.* occ. 1 Sam. xiv. 6. Prov. xxv. 28.

II. *To restrain by civil authority, to govern as a magistrate*, with **ב** following. occ. 1 Sam. ix. 17. without **ב** occ. 2 Chron. xiv. 11. Should not this latter passage be rendered *Let not a poor mortal* **עמר** *reign over thy people?* As a N. **עצר** *Magistracy, civil authority.* occ. Jud. xyiii. 7. Isa. liii. 8.

III. As a N. fem. **עצרה** *A solemn assembly or convention*, q. d. *A detention or retention of men on some solemn occasion.* 2 Kings x. 20. Joel i. 14. Amos v. 21. Comp. Jer. ix. 2.

IV. As a N. fem. **עצרת** *A solemn feast day in which men were restrained from labour*, that the word in this form relates to this sort of restraint is apparent from Levit. xxiii. 36. Num. xxix. 35. Deut. xvi. 8.

DER. *A bawler* (large rope) Q.

עק-ה

To confine, straiten, contract; compress, arctare, coarctare.

I. In Hiph. *To compress, press, squeeze.* occ. Amos ii. 13. *Behold* **תחתיכם** *אנכי מעיק*

I will press your place as a cart (threshing-cart v. עגלה) full of sheaves **תעיק** *presseth.* So the margin to the Eng. translation excellently. As a N. fem. in Reg. **עקת** *Compression, oppression.* So LXX. *θλιψεως.* occ. Ps. lv. 4. As a N. fem. (in form of a participle Huph.) **מועקה** *Oppression* LXX. *θλιψις.* occ. Ps. lxvi. 11.

II. As a N. fem. **מעקה** *A battlement round the roof of a house to confine people from falling.* The houses in *Palestine* being flat-roofed, as they are in those eastern countries to this day, and the inhabitants spending part of their time upon them, such a precaution was the more necessary. occ. Deut. xxii. 8.

DER. *Oak* (from the compactness of its wood) Q. *yoke.*

עקב

I. As a N. **עקב** *The end, extremity, extreme or utmost parts.* Josh. viii. 13. Thus the LXX. (according to *Aldus's* and the *Oxford* edition) and a version quoted in the *Hexapla τα εσχάτα*, and Vulg. *novissimi.* So Ps. cxix. 33, 112. in which latter passage the *Targum* **עד סופא** *Even to the end.* Comp. Gen. xlix. 19.

II. As a N. **עקב** *The end, event or consequence.* Prov. xxii. 4. **עקב עניה** *The end of humility.* So Vulg. *finis modestiæ.* Ps. xix. 12. *In keeping of them* **עקב רב** *there is an excellent event or end.* Thus *τελος* is used in the N. T. 1 Pet. i. 9. *Receiving* *τελος* *the end of your faith, even the salvation of your souls.* hence

III. **עקב** is used as a particle denoting the end, event or consequence of somewhat preceding, it may be rendered,

1. Before a V. *Because, inasmuch as.* Num. xiv. 24. **עקב היתה** *Because there was* *ther spirit.* q. d. *the event or consequence of there being another spirit in him, shall be that I will bring him into the land, &c.* Comp. Deut. vii. 12. viii. 20.

2. Before a N. *Because of, on account of, in consequence of.* Isa. v. 23.

3. **עקב אשר** (the consequence of this that—) and **עקב כי** (the consequence that or because—)

قواعس crabs. coll. duove dorso predita s, vir, ant. and animal

Kamus.

excitant
alcor:

xli. i. 1 Chron. v. 26. 2 Chron. xxi. 16. Intransitively, to rouse, raise, exert oneself, awake. Jud. v. 12. Ps. vii. 7. In Hiph. To raise or stir up. Deut. xxxii. 11. Ezra i. 5. Zech. iv. 1. Also intransitive ly, to rouse, awake. Job viii. 6. Ps. xxxv. 23. In Niph. To be roused or raised up. Zech. ii. 13. Jer. xxv. 32. As a participial N. ער One that exciteth another, a master. Mal. ii. 12. As a N. מער Exertion, display. occ. 1 Kings vii. 36. He graved-cherubim, lions and palm trees כמער אש according to the exertion of each. It

is the bull, the lion and the palm tree, אש each of which is said to be pourtrayed, כמער according to their natural display; or in the condition they are when they exert themselves; the bull as in rage, the lion rampant, and the palm tree in bloom, as before (1 Kings vi. 29.) with opened flowers on it." Mr. Bate's enquiry into the similitudes. p. 137. Comp. below VI.

II. As a N. ער An enemy, one roused up in enmity against another. 1 Sam. xxviii. 16. Ps. cxxix. 30.

III. As a N. עיר A city raised up of wood, stone, &c. Gen. iv. 17. x. 12. & al freq.

IV. As a N. עיר A young ass, an ass-colt or sole. "from being much more sprightly (excitation, plus éveillé, plus éveillé) than its parents," says Bochart. vol. ii. 60.) Gen. xxxii. 15. Jud. x. 5. Job xi. 12. It is once written in plur עורים with instead of, Isa. xxx. 6.

V. To pour out or forth. It is applied both to the vessel whence anything is poured. Gen. xxiv. 20. 2 Chron. xxiv. 11. and to what is poured out. v. Ps. cxli. 8. Isa. xxxii. 15. It is in this view used for the demolishing of a city. Ps. cxxxvii. 7. ערו ערו Pour her forth, pour her forth even to the foundation. So the LXX. ἐκκενστέ and Vulg. exinanite empty her. Comp. below ערער I. In Hiph. To pour out. Isa. liii. 12.

VI. To pour out, as a tree its sap in leaves, shoots, &c. or as the earth its vegetable moisture in plants. It occurs not as a V. in Kal, in this sense, but in Hith. To pour out,

diffuse itself. So Montanus excellently, diffundentem se. occ. Ps. xxxvii. 35. As a N. עיר A shoot of a vine. Gen. xlix. 11. Comp. אתן IV. As a N. fem. ערות Meadows, meadow ground where the earth (as it were) pours forth herbs in abundance, or as Avenarius diffusiones herbarum virentium, herbae virentes—diffusions of green herbs or green herbs. LXX. το αχι το χλωρον The green meadow. (Comp. עיר Ps. lxxii. 16.) occ. Isa. xix. 7. As as a N. fem. מערה A meadow. occ. Jud. xx. 33. As a N. יער A wood where trees flourish. Deut. xix. 5. & al.

VII. As a N. יער and fem. in Reg. יערת A honey comb, shedding or pouring forth honey. occ. 2 Sam. xiv. 26. Cant. v. 1.

VIII. As a N. עור and plur. עורות and ערת The skin, from its many excretory pores which are continually pouring out the perspirable matter. Gen. iii. 21. Exod. xxii. 27. xxv. 5. xxxiv. 29. & al freq. Hence as a V. in Kal, and Hiph. To make naked, strip to the skin. Levit. xx. 18, 19. Isa. iii. 17. xxxii. 11. & al. Comp. Job ii. 4. עור בער עור He is stripped even to the skin, here the first עור may be considered either as a N. or a V. In Hith. To make oneself naked. occ. Lam. iv. 21. As a N. ערוה Nakedness. Exod. xxviii. 42. Levit. xviii. 6. Gen. ix. 22, 23. & al freq. As as N. מער plur. מערים Nakedness. occ. Nah. iii. 5. Hab. ii. 15. Hence,

IX. As a N. עור Blind, one who has a film or skin over the eyes, so Avenarius, captus oculis aut cui pellis obducitur & tenebrat oculos. It is opposed to פקח open, that is, in the present case, pervious to the light capable of transmitting it. v. Exod. iv. 11. Ps. cxlvi. 8. Isa. xxxv. 5. & al. As a V. To blind, bring a film over the eyes. occ. xxiii. 5. Deut. xvi. 19. 2 Kings xxv. 7. Jer. xxxix. 7. lii. 11. As a N. עורין Blindness. occ. Deut. xxviii. 28. Zech. xii. 4.

X. Chald. As a N. עור Chaff, or small dust raised and blown away from corn by the van. Dan. ii. 35, LXX. κονιορτος dust.

ערר

ערר. Lufens
monoculi.
occurant.

I. *To excite, stir or raise up eminently or repeatedly.* v. 2 Sam. xxiii. 18. 1 Chron. v. 26. Ps. lxxx. 3. Prov. x. 12. In Hith. *To raise or rouse up oneself.* occ. Job xvii. 8. xxxi. 29. Isa. li. 17. lxiv. 7. ער

II. *To strip entirely, deprive.* (Comp. ער-ה VIII.) It occurs not as a V. in this sense, but as a N. ערירי *Childless, deprived of children,* Orbus. occ. Gen. xv. 2. Levit. xx. 20, 21. Jer. xxii. 30.

עיר *To raise, lift up, as a cry.* occ. Isa. xv. 5. So *Aquila* ἐξαναγερσιν, and *Vulg.* levabunt, *they shall raise.*

I. In Kal. and Hith. *To be entirely poured forth, to be laid in ruins or rubbish as a wall.* occ. Jer. li. 58. Comp. ער-ה V.

II. As a N. ערער *Destitute, stripped entirely.* occ. Ps. cii. 18. Comp. ער-ה VIII.

III. As a N. ערער *A wild plant, growing in deserts.* q. d. *The desert-plant.* LXX. *αγριοσυμπλουν, wild tamarisk.* *Vulg.* myrica tamarisk. *Eng. Transl. Heath.* occ. Jer. xvii. 6. xlvi. 6. *Juniperus.*

DER. *To bare, fright, the bare, from its timidity,* Lat. *horreo,* to stand on end as the hair, whence *horreur, horrid, abhor, abhorrent, &c.* Lat. *orior* (to rise) whence *orient, oriental.* Also *hair, Oar. Q. ware, aware, wary, &c.*

ערב

I. *To mix, mingle.* It occurs not as a V. in Kal, in this sense, but in Hith. *To mix, mingle oneself, be mingled.* occ. Ezra ix. 2. Ps. cvi. 35. Prov. xx. 19. xxiv. 21. As a N. ערב *A mixture, mixt, multitude * rabble of men.* Exod. xii. 38. Neh. xiii. 3. of beasts. Exod. viii. 21. xxii. 24. & al. As a N. fem. plur. ערבות *The mixers, or mixed ones.* i. e. *The light and spirit mixed together, The heavens or celestial fluid consisting of this mixture.* occ. Ps. lxviii. 5. Comp. v. 33. Deut. xxxiii. 26. 2 Sam. xxii. 11.

II. As a N. ערב *The evening, when the darkness mixes with the light.* Gen. i. 5. xxiv. 11. & al freq. Hence ערב is once used as a V. *To be darkened, duskily, obscured.* Isa.

* From Heb. רב great and רב mixture. v. Der. under רב.

xxiv. 11. *All joy ערבה is darkened, So Montanus obtenebrata est.*

Exod. xii. 6. בין הערבים *Between the two evenings.* "Between the mixtures, between that mixture of light, with so little darkness in it that it might be called day, and that mixture of darkness with so little light in it, that it might be called night." *Hutchinson's Moses Pricip.* pt. 2. p. 245. Comp. Levit. xxiii. 5. Num. xxviii. 16.

If it be asked why ערב never signifies the morning mixture of the light with the darkness, but is appropriated to the evening mixture of the darkness with the light? The true answer seems to be, because the first mixture of darkness and light was, by God's supernatural agency, at the evening or western edge of the earth, as is intimated to us by the evening being mentioned before the morning. Gen. i. 5. *And there was evening (ערב) and there was morning the first day.* At the evening or western edge then was the first mixture or push of the spirit or darkness into the light, which observation also clears another difficulty, namely, why the earth revolves from west to east, rather than from east to west. Comp. ליל under לל II.

III. As a N. מערב and fem. מערבה *The evening or western part of the heavens or earth, where the gross air or darkness pushes into, and mixes with the light the west.* It is opposed to מזרח the east, the part whence or on which the solar light springs forth. Ps. ciii. 12. cvii. 3. Isa. xliii. 5. iv. 5, 6. (Comp. זרח) and to מוצא the part whence or on which it (the light) comes forth. Ps. lxxv. 7.

IV. As a N. ערב *A crow or raven from its dark colour.* v. Cant. 5. 11. *Bochart* has well observed, that the colour of a crow or raven is not a dead but a glossy shining black, like silk, and so is properly a mixture of darkness and splendor. See *Bochart*, vol. 3. 199.

V. As a N. ערב plur. ערבים *A species of willow, whose leaves are green on one side, and whitish on the other, so of a mixt colour.* Levit. xxiii. 40. Job xl. 17. & al.

sic Poeta

بين جنوني والدم معتوك
تصغر عن دور صبي

ערב—ערב

[258]

ערב—ערב

VI. As a N. **ערב** Properly *the woof* in weaving, that is, *the threads which the weavers shoot across*, and so mix with the warp, (or threads which are extended lengthways in the loom, and are alternately raised and depressed) by means of their shuttle. Levit. xiii. 48. & al freq.

VII. As a N. fem. **ערבה** *A wilderness, a desert uncultivated country* where all things are in a mixt or confused and disorderly state. v. Isa. xxxiii. 9. xxxv. 1, 6. li. 3. Jer. ii. 6. xvii. 6.

VIII. As a N. **מערב** *A market place, a mart* where various kinds of merchandise are mixt together. Ezek. xxvii. 13. 17. & al. So as a N. masc. plur. in Reg. **ערבי** *Merchants in various commodities*. v. 27.

IX. In Kal. *To mix or join with another in contracts, to be surety or bondsman for another*. Gen. xliii. 8. xliv. 32. Ps. cxix. 122. In Hith. *To enter into contract with another, to give security to*. 2 Kings xviii. 23. Isa. xxxvi. 8. As a N. fem. **ערבה** *Sponson, security*. Prov. xvii. 18. As a N. **ערבון** *A pledge, security*. occ. Gen. xxxviii. 17. 18. 20. As a N. fem. plur. **הערבות** *Pledges*. So **בני הערבות** *Persons given in pledge, hostages*. occ. 2 Kings xiv. 14. 2 Chron. xxv. 24.

X. In Kal. *To suit, be agreeable, fit, accommodated, sweet, pleasant*. Prov. iii. 24. xiii. 19. xx. 17. & al. This sense of the word seems plainly to be taken from the easy commixtion of agreeing or homogeneous substances or principles.

DER. Orb. Q.

ערב

The radical idea of this word seems to be much the same as that of the Gr. *orego-omai* (*orego-omai*) derived from it, *To stretch, stretch out, extend*, and when applied to the mind, *to desire eagerly, to long after*.

1. *To stretch out, extend*. It occurs not as a V. in this sense, but as a particip. N. fem. in Regim. **ערוגה** and **ערוגה** *An extent of ground, a bed or plot* wherein spices or vines grow. see. Cant. v. 13. vi. 1. Ezek. xvii. 7, 10. So *Aquila* and *Symmachus* *παρα-*

σας and Vulg. *Areæ*, and *Areolæ*.

II. *To desire eagerly, long after*. occ. Ps. xlii. 20. (where the LXX. *ἐπιποθεῖ* and Vulg. *desiderat*) Joel i. 20. (where the LXX. *ἀνεβλεψαν* and Vulg. *suspexerunt*, *looked up*.) It is obvious to remark, how the idea of *reaching after, extending oneself towards*, is preserved in both the last cited passages.

ערב in *prolun*

Occurs not as a V. in Heb. but as a N. **ערוך**, plur. (Chald) **ערוי**, *The wild ass*, so called by an *onomatopæia* from his harsh disagreeable braying, expressed in Latin by *Ruditus*, a word likewise formed from the sound. v. Bochart, vol. 2. 869. occ. Job xxxix. 5. Dan. v. 21.

ערב

I. *To set in order or array, to order, dispose*. v. inter al. Gen. xiv. 8. xxii. 9. Levit. xxvii. 21. Num. xxiii. 4. Job xxxii. 14. Ps. xxiii. 5. As a N. **ערך** *A setting in order, disposition*. Exod. xl. 4, 13. **ערוך** *A suit of cloaths, array*. Jud. xvii. 10. As a N. fem. **מערכה** *An ordering, order, row*. Exod. xxxix. 37. Levit. xxiv. 6, 7. Also, *an army in battle array*. 1 Sam. xvii. 21. xxii. 23.

II. *To set one thing against another, to compare, value*. Job xxxvi. 19. (Comp. III.) In Niph. *To be set against in this sense, to be compared with*. Job xxviii. 17, 19.

III. In Hiph. *To make an orderly or proportionable estimation, to rate at a certain price, to estimate, value*. Levit. xxvii. 8, 12. Also *to tax, assess, charge with a certain proportionable tax*. 2 Kings xxiii. 35. As a N. **ערך** *An estimation, valuation*. Levit. xxvii. 3, 4. & al freq. Also *an assessment, tax*. 2 Kings xxiii. 35.

DER. *Work, wright*. Q. Also Lat. *rectus*, whence *restitute, rectify*, and Eng. *right, righteous*, &c.

ערב

To be superfluous, exuberant, needless or useless in quantity. It occurs not as a V. simply in this sense, but

I. As a N. **ערל** *Superfluous, exuberant*. occ. Exod.

preprium. Sahih
mollis lascivus copione

circumcidere
Arabic

ערל-ערם

ערם-ערך

Exod. vi. 12, 30. ערל שפתים Superfluous, exuberant in lips, having the lips too large or thick.

II. As a N. ערל Having the superfluous fore-skin, uncircumcised. Gen. xvii. 14. Exod. xii. 48. & al freq. As a N. fem. ערלה The superfluous fore-skin or prepuce. Gen. xvii. 11. xxxiv. 14. Hence as a V. in Kal. To take off and cast away, as uncircumcised or unclean. Lev. xix. 23. וערלתם ערלתו Then ye shall cast away its uncircumcision, its fruit, three years (every tree) shall be ערלים uncircumcised unto you. So the Vulg. auferetis præputia eorum. In Niph. or Hiph. To shew his foreskin, appear uncircumcised. i. e. vile and abominable. Hab. ii. 16. These two are the only passages wherein ערל is used as a V. From the spiritual design of circumcision, the word is transferred to the heart and ear, to denote those evil lusts and affections which are impediments or hindrances to men's receiving, believing and obeying the will of God. v. Levit. xxvi. 41. Deut. x. 16. Jer. vi. 10. Ezek. xlv. 7, 9. Comp. Rom. ii. 29. Col. ii. 11. Jam. i. 21. where the περισσους εως υπερβολας, superfluity of naughtiness seems to express the true force of the word ערלה.

ערם

To be naked. It occurs not as a V. simply in this sense. But,

I. As a N. ערום, עירם, and ערום Naked, uncovered. Gen. ii. 25. iii. 7. 1 Sam. xix. 24. Job xxvi. 6. Also עירם Nakedness.

II. As a N. fem. ערמה, plur. ערמות and ערמים An heap of naked corn. i. e. stript of the straw and chaff. Ruth. iii. 7. 2 Chron. xxxi. 6. Jer. l. 26. ערמות is once Neh. iv. 2. applied to dust or rubbish, but in this passage Sanballat is the speaker, who being an Horonite or Moabite may be supposed to use the word in a dialectical sense.

It is once used as a V. in Hiph. To be heaped up. Exod. xv. 8. So Aquila, Symmachus, and Theodotion, εσπευσθη, Vulg. congregatae sunt, were gathered together. Comp. נדרה V.

And because persons who wanted to exert an extraordinary degree of bodily activity, stript themselves naked, or threw off the greatest part of their cloaths. v. 1 Sam. xix. 24. 2 Sam. vi. 20. Amos ii. 16. John xxi. 7. Hence,

III. ערם applied mentally, denotes quickness, readiness of mind or understanding, and that both in a good and bad sense. As a N. ערום Wife, prudent, ready witted, qui animo est γρηγορονος, or as St. Paul speaks, Heb. v. 14. τα αλογοιδια ΓΕΓΜΝΑΣ-ΜΕΝΑ εχων, opposed to אויל foolish, Prov. xii. 16. —to כסילים perverse, ver. 23. to פתאים simple, silly, Prov. xxiii. 3. xxvii. 12. As a N. fem. ערמה Wisdom, prudence. Prov. i. 4. viii. 5, 12. As a V. To be or become wise, ΓΤΜΝΑΖΕΣΘΑΙ τὸν υἱόν. Prov. xv. 5. xix. 25. In a bad sense ערום Quick-witted, cunning, subtle, sharp. Job v. 12. xv. 5. Comp. Gen. iii. 1. As a N. ערום and fem. ערמה Subtilty, cunning. Ex. xxi. 14. Josh. ix. 4. Job v. 13. In Kal. and Hiph. To act cunningly, or subtly. 1 Sam. xxiii. 22. יערימו סוד They have taken crafty or subtle counsel. Pf. lxxxiii. 4.

IV. As a N. ערמון The chestnut-tree according to some from the easiness with which its bark peels off. But it rather seems a compound word, which see among the pluriterals.

DER. Lat. Vermis. Eng. worm. old Eng. Earm, poor, wretched.

ערם

To knead. It occurs not as a V. in Heb. but seems nearly related to ערץ To break in pieces. As a N. fem. plur. in Reg. ערסתי and עריסתי Masses of dough or paste. occ. Num. xv. 20, 21. Neh. x. 37. Ezek. xlv. 30.

ערף

I. To distill, flow down in drops. occ. Deut. xxxii. 2. xxxiii. 28.

II. As a N. masc. plur. in Regim. עריפי Defluations, those parts of the celestial fluid which are continually flowing down from the circumference of the heavens to the orb of the sun, and in their way meet the dark side

تعروا الحياة
Alcoran
fluxum
hine

of the earth. occ. Isa. v. 30. *And the light is darkened* (or *storkened*) **בְּעֶרְפָּהּ** by the defluations of it (i. e. of the darkness or gross air.) So Montanus defluatibus ejus, but the Vulg. substituting the effect for the cause, caligine ejus, *by its gloominess, obscurity.**

III. In a transitive sense in Kal. *To cause to flow down by beating to pieces, to batter down, diruere.* occ. Hos. x. 2.

IV. As a N. **עֶרֶף** *The neck, properly the binder part, cervix, whence by means of the medulla spinalis, some very subtle juices are continually distilling or trickling down from the brain. To this purpose Blancard Anat. p. 150. "Cum—cerebri systema machina quædam sit, succis emittendis haud satis congrua, in altissimo loco constitutum est, ut succi illi de super quasi sponte sua defluerent & effluxi ab effluentibus protruderentur.* Since the system of the brain is a kind of machine not very proper for emitting of juices, it is placed in the highest part of the body, that those juices may flow down or distil, of their own accord, as it were, and that the preceding drops may be pushed forward by the succeeding." **קָשָׁה עֶרֶף** *To harden or stiffen the neck, is an expression often occurring in Scripture (as Exod. xxxii. 9. xxxiii. 3. Deut. ix. 6. x. 16. & al freq.) for stubbornness, or refractoriness, and is taken from unbroken or unruly oxen, who will not submit their necks to the yoke. Comp. Jer. xxvii. 8. Hos. iv. 16. Hence*

IV. In Kal. *To break or cut off the neck.* q. d. *To decollate.* occ. Exod. xiii. 13. xxxiv. 20. Deut. xxi. 4. 6. Isa. lxvi. 3.

ערץ

I. In Kal. *To break, break or tear in pieces.* Job xiii. 25. Isa. ii. 19, 21. As a N. **עֶרֶץ** *A breach, cleft, fissure.* Job xxx. 6. As a N. fem. **מַעֲרָצָה** *A breaking, breaking off.* Isa. x. 33.

II. *To break, destroy by violence, crush.* Job xxxi. 34. **כִּי אֶעֱרֹץ** *When I could have broken or oppressed a great multitude, then the contempt of families terrified me. i. e. I behaved myself as humbly and equitably as if I had been afraid of being despised by the*

* V. Hutchinson's Moses princip. pt. 2. p. 128, 9.

meanest. v. Merc. in Pole. Synops. in Loc. So Ps. x. 18. *That the man of the earth may no more* **עֶרֶץ** oppress. Eng. Transl. Isa. xlvii. 12. *If so be* **תַּעֲרֹצִי** Thou mayest crush viz. thine enemies. As a N. **עֶרֶץ** *One that crusheth or destroyeth, violent, destructive.* Isa. xxix. 5, 20. xlix. 25. Jer. xx. 11. & al freq.

III. In a Niph. Sense. *To be broken in mind, daunted, terrified.* Animo frangi. Deut. i. 29. vii. 21. As a participial N. **נֶעֱרָץ** *Terrible, formidable, to be feared.* Ps. lxxxix. 8. In Hiph. transitively. *To fear, be afraid of, stand in awe of.* Isa. viii. 12. xxix. 23. As a participial N. **מַעֲרִיץ** *The object of fear or awe.* Isa. viii. 13.

DER. Oris, fragments. Fr. orage, a storm, v. Isa. xxv. 4. Eng. crush. Q.

Denotes swift or nimble motion.

I. As a V. *To move swiftly, to fly.* So LXX. **φευγοντες**, flying. occ. Job xxx. 13. The word is used in this sense both in Chaldees and Syriac.

II. As a N. masc. plur. in Reg. **עֶרְפִּי** *The arteries from their constantly repeated motion or pulsation.* occ. Job xxx. 17.

DER. **יֶרֶק, יֶרֶק.** Also to rock. Q.

Occurs not as a V. so the ideal meaning is uncertain, but as Ns. **עֶרֶשׂ** plur. **עֶרְשֵׁת** *A bed, bedstead, couch.* Deut. iii. 11. Amos vi. 4. & al freq.

עֶשֶׂה

To cause any thing to exist in a form or condition different from what it was in before. To reduce to a different form, to perform an action, bring into act. It is applied in a great variety of manners.

I. *To make out of pre-existent matter, to form, fashion.* Gen. i. 7. xvi. 25, 31. Ps. cxix. 73. Job x. 9. As a N. fem. **מַעֲשֵׂה** *Work, form, fashion.* Gen. xl. 17. Exod. xxiv. 10. Num. viii. 4. 1 Kings vii. 8, 17. & al.

II. *To do, perform, act.* Gen. iii. 13, 14. vii. 5. & al freq. Absolutely to work. Ruth ii.

ii. 19. As a N. fem. **מעשה** *An action, deed, fact.* Gen. xlv. 15. Exod. xviii. 20. & al.

III. To form, bear, produce fruit, as vegetables. Gen. i. 11. Ps. i. 3. Hof. viii. 7. & al.—as the earth. Levit. xxv. 21.

IV. To prepare or dress flesh or vegetables for food. Gen. xviii. 6, 7. Jud. xiii. 15.

V. To dress, prepare or offer for sacrifice. Levit. ix. 7, 22. Num. xv. 8, 14. Ezek. xlv. 17. So in Greek *πέζω*, and in Latin *facio*, which in their primary sense signify to make or do are also used for sacrificing.

VI. To dress or trim. Spoken of the habit of the body. Deut. xxi. 12. 2 Sam. xix. 24.

VII. Of substance or riches. To procure, acquire. Gen. xii. 5. xxxi. 1. So we say in Eng. To make a fortune. As a N. fem. **מעשה** Possession, substance. So Vulg. Possessio. 1 Sam. xxv. 2.

VIII. To form as an army doth. Joel iii. 16. **עושו** Form, set yourselves in array. LXX. *συναθροίζετε* (assemble yourselves) which word is also used in Greek as a military term.

And as in all the preceding applications, the word is used either in a good or indifferent sense, so is it also sometimes in a bad.

IX. To alter the form of a thing for the worse, to destroy, demolish. Zeph. iii. 19. To disfigure, deform. Ezek. xxiii. 3. 8, 21.

X. As a N. **עש** A moth, from its corroding and destroying the texture of cloth, &c. Job xiii. 28. Isa. i. 9. li. 8. Job xxvii. 18. He buildeth as the moth his house, which is liable to be swept away by every accident. "The young moth upon leaving the egg, which a papilio has lodged upon a piece of stuff, or a skin well dressed, and commodious for her purpose, immediately finds a habitation and food in the nap of the stuff or hair of the skin. It gnaws and lives upon the nap, and likewise builds with it its apartment—accommodated both with a fore-door and a back one. The whole is well fastened to the ground of the stuff, with several cords and a little glue. The

moth sometimes thrusts her head out of one opening, and sometimes out of the other, and perpetually devours and demolishes all about her—and when she has cleared the place about her, she draws out all the stakes of this tent, after which she carries it to some little distance, and then fixes it with her slender cords in a new situation." Nature Displ. vol. i. p. 35. 6. small Edit.

XI. As a N. **עש** and **עיש** The Corroder, destroyer. A descriptive name for the matter of the heavens in the condition of fire from its grinding and tearing in pieces the gross air, and almost all material substances. occ. Job ix. 9. (Comp. **כימה**) Job xxxviii. 32. Canst thou gently guide or direct (the action of) the fire and his sons, i. e. the particles of light, generated and sent out by the fire.

עשש To be consumed, consume away, fail entirely. occ. Ps. vi. 8. xxxi. 10, 11.

DER. To wax. Q. Secus facit.

עשב

Occurs not as a V. but as a N. **עשב** An herb, herbage, as contradistinguished from a tree. Gen. i. 11. xii. 30. & al. freq. Under this root *Castell* places an Arabic word which signifies lax, weak, languid, and since **עץ** a tree is denominated from its stability, and firmness, (v. **עץ** II.) it seems probable that herbs should be named from their comparatively lax and weak texture, and that this laxity or weakness is the idea of the Heb. **עשב**.

עשן

I. To smoke. As a N. **עשן** Smoke. Exod. xix. 18. & al. freq.

II. It denotes violent anger or rage. To fume. Ps. lxxx. 5. In this sense it is sometimes joined with **אף** the nose or nostrils, as Deut. xxix. 20. *Because then יהוה אף יעשן* the nostrils of the Lord shall smoke, i. e. emit a smoke or steam as those of persons in violent rage do. So Ps. lxxiv. 1. Comp. **אף**.

DER. Saxon *payend*, and Eng. *weasand*, through which the breath is emitted.

עשק

عش

عش

herba

Vi. de

herba

عشق حب و غشاق in History Jim. et Defter Lathart
عشق ad hasit.

עשק—עשר

[262]

עשר

עשק

I. To oppress, press or rush upon. Job xl. 18. or 23. Behold the stream עשק may press (upon him) he will not be terrified. So Bochart excellently renders the passage. vol. 3. 765. where the reader may find this exposition defended at large. I content myself with observing from Mr. Watson's Animal World displayed, p. 92. that the *behemoth* or *hippopotamus* spends part of its life under water, that it comes out of the water in an evening to sleep, and when it goes in again, it walks very deliberately in over head, and pursues its course along the bottom as easy and unconcerned, as if it were in the open air. The rivers it frequents are very deep, and where they are also clear this affords a most astonishing sight.

II. To oppress, do violence to, in a moral sense. Lev. vi. 2, 4. Ezek. xxii. 29. As a N. עשק Oppression, violence, extortion. Levit. vi. 4. Ps. lxxii. 11. cxix. 34.

III. In Hith. To contend, strive, struggle, q. d. To press or rush upon each other, Vim sibi invicem inferre. occ. Gen. xxvi. 20. As a N. עשק Violence, strife. occ. Gen. xxvi. 20.

عشر
Imminuit,

Def. poer

עשר *

I. In Kal. To be or become rich, or opulent. occ. Job xv. 29. Hof. xii. 9. Zech. xi. 5. In Hiph. The same. Prov. xxi. 17. xxiii. 4. xxviii. 20. Also to make rich, enrich. Gen. xiv. 23. 1 Sam. ii. 7. Ezek. xxvii. 33. In Hith. To make oneself rich, enrich oneself. occ. Prov. xiii. 7. As Ns. עשר Riches, opulence. Gen. xxxi. 16. 1 Sam. xvii. 15. & al freq. עשיר Rich, opulent. Exod. xxx. 15. Ruth iii. x. & al freq.

عشر

II. As Nouns עשר, עשרה Ten, the rich number * including all units under it. Gen. v. 8. x. 14. & al freq. עשיר and

* In like manner the etymologists derive the Gr. *deka* (whence the Latin *decem* and Eng. *decimate* *decimation*) from the V. *deshe dai* (Jon. *dixit dai*) because it contains all numbers. And are not the Lat. *tenes*, and the Fr. *tenir* to hold, (whence *contenir* and Eng. *contain*) and the Eng. *ten* derived from some common original.

עשיריה and עשרית, עשירית fem. עשרי The tenth. v. Gen. viii. 5. Ezek. xxix. 1. Jer. xxxii. 1. Isa. vi. 13. עשרון A measure of capacity, a tenth, a tenth part, viz. of the Ephab. (v. Exod. xvi. 36.) Num. xv. 4. & al freq. As a V. in Kal. To tithe, decimate, either to take, receive the tenth or tithe, as 1 Sam. viii. 15, 17. Neh. x. 38. or to give, pay it, Gen. xxviii. 22. Deut. xiv. 22. xxvi. 12. In Hiph. To tithe, take tithe. Neh. x. 37. As a N. מעשר Tithe, tenth. Gen. xiv. 20. Num. xviii. 21, 26. & al freq.

It is certain from the instances of Abraham Gen. xiv. 20. and of Jacob. Gen. xxviii. 22. that tithes were consecrated to God before the law; and from the well known practices of the * Heathen in various and distant countries, of dedicating tithes to their Gods, there is no room to doubt but this religious custom was as antient as the dispersion of Babel, and even made a part of the patriarchal religion before the deluge. This payment of the tenth to God through his priests, was doubtless enjoined to believers as an emblematical expression of their renunciation of happiness from the riches of this fallen world, and their faith and hope of receiving the true riches in heaven, through the sufferings and intercession of Christ the great high priest.

III. As a N. עשור An instrument of musick with ten strings. So the LXX. *δεκαχορδω* and Vulg. *deacordo*, and *decem chordarum*. occ. Ps. xxxiii. 2. xcii. 4. cxliv. 9. "To this with other instruments, says Mr. Hollo-way, Orig. vol. 1. p. 353. they sung divine hymns to renounce the riches of this world, and to assert and request those of the kingdom of God." See Ps. xxxiii. 2. xcii. 3. Both which exhort the people of God to seek and to celebrate those heavenly riches, the riches that are to be received in the kingdom of God." And I think we may add that in the 144th Ps. also the Lord is acknowledged to be the author of

* See Sir Henry Spelman's larger Work of Tithes, ch. 26th, and Calmet's Dictionary in Tithes.

temporal

עשר—עת

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עש—עתק

temporal strength, salvation and riches, as typical of the correspondent spiritual blessings.

From עשיר the Egyptian *Osiris*, the enricher had his name. By *Osiris* they sometimes meant the sun, sometimes (if indeed it ought to be distinguished) the *fructifying* power of universal nature, and sometimes that eminently *fertilizing* and *enriching* river the Nile. v. *Vossii* de Orig. & Prog. Idol. Lib. 2. Cap. 10.

עשת

The modern Lexicons render it, *to be bright, shine*, but not so the antient interpreters. It seems related to עשה *To form, fashion work*, as עב to עב, עמ, and the LXX. and Vulg. appear to have given nearly the true meaning of the word. Ezek. xxvii. 19. where the former renders it by *εργασμενος wrought*, and the latter to the same sense by *fabrefactum*.

- I. *To prepare, manufacture, work, polish*, occ. as a part. *paoul*. Cant v. 14. Ezek. xxvii. 19.
- II. In a pass. sense. *To be smooth, trim, sleek*, spoken of men. occ. Jer. v. 28. *Aq. Sym.* and *Theod.* *εξερεωθησαν*, are strengthened.
- III. Heb. and Chald. Applied to the mind, *to think, propose, intend*. (Comp. יצר I. II. occ. Dan. vi. 3. In Hith. *To take thought, bethink*. So the Vulg. *recogitent*. occ. Jon. i. 6. As a N. fem. plur. עשות Thoughts occ. Job xii. 5. As a N. fem. plur. in Reg. עשתות Thoughts, designs. So LXX. *διαλογισμοι*. occ. Pf. cxlvi. 4.
- IV. עשתי One, unity. See among the pluriliterals.

עת

- I. As a N. עת plur. עתים, and עתות Time, season, opportunity. Gen. viii. 11. Job xxiv. 1. Pf. ix. 10. & al freq. It is once used as a V. עת *To time*, "adapt to the time, do at a proper time" Johnson. occ. Isa. l. 4. *To know how to time a word to the weary*. To this purpose the LXX. *τὸ γινῶναι ἡνικα* (M. S. Alex. *εν καιρω ηνικα*) *δει εἰπειν λογον*—*To know the time when it behoveth to speak a word*—As a N. עתי opportune, ready. So LXX. *ετοιμος* and Vulg. *parati, prepared*. occ. Levit. xvi. 21.

II. As a particle עתה *At this time, now*. Gen. iii. 22. Josh. xiv. 11. & al freq. With מ prefixed מעתה *From this time henceforth*. Isa. ix. 7. Mica iv. 7.

III. עות *To pervert, distort, make crooked*. Job viii. 3. Ecclef. vii. 14. In Hith. *To be perverted*. Ecclef. xii. 3.

IV. *To deal perversely with*. Pf. cxix. 78.

In these two latter senses the word seems to be a dialectical variation from the Heb. עוו which see.

עַתָּה עֵתָּה *parathe fuit.*

I. In Kal. *To prepare, make ready or fit*. So LXX. *παρασκευαζω*. occ. Prov. xxiv. 27. In Hith. *To be ready, prepared*. occ. Job xv. 28. As Nouns עתד and עתיר *Ready, prepared*. Deut. xxxii. 35. (where the LXX. *ετοιμα*, ready) Esth. iii. 14. (LXX. *ετοιμας*, Vulg. *parant*;) Job iii. 8. (LXX. *ὁμελλων*, *he that is about to*—Vulg. *parati*) & al freq.

II. As a participial N. masc. plur. עתדים and עתודים *He-goats when full grown and "prepared, or fit, as the word means, saith Bochart, for sacrifice, for slaughter, for commerce, for going before the flock for propagation, and if one may be allowed the expression, for all the offices of he-goats, accordingly you find עתדים applied to all these."* v. Pf. lxvi. 15. Ezek. xxvii. 21. Prov. xxvii. 26. Gen. xxxi. 10. Jer. l. 8. Hence, 1

III. עתודי ארץ *The he-goats of the earth*. Isa. xiv. 9. means the *princes or rulers* of the earth, or as the prophet adds *exegetically מלכי גוים Kings of the nations*. Comp. Zech. x. 3. Comp. איל 3. and see Bochart. vol. 2. 646.

In Niph. *To be burnt up*. So the LXX. *συγχεναυται* and Targum *חרוכת* a. l. Isa. ix. 19.

עתק

I. In Kal, intransitively. *To remove, withdraw*. occ. Gen. xii. 8. xxvi. 22. In Niph. *To be removed*. occ. Job xiv. 18. xviii. 4. In Hiph. *To transfer, remove*. occ.

عَتَدَ
عَتَدَ
عَتَدَ

عَتَدَ
عَتَدَ
عَتَدَ
Caper
Shenah
annular
medis

عَتَدَ *evulit pilos.*
عَتَدَ *obfuit - fuit*
عَتَدَ

عَتَدَ
عَتَدَ

עתר—עתר

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ערת—עכבש

occ. Job ix. 5. xxxii. 15. As a N. עתק *Removed, withdrawn.* occ. Isa. xxviii. 9. xxiii. 18. למכסה עתק for cloathing of change. (So *Aquila* εἰς ἐσθῆσιν μεταρσεως) or as we usually express it for change of cloathing. To the above sense the LXX. *Aquila* and *Symmachus* render the word by ἀφιστημι, ἀπαιρω, μεταίρω, ἐξαιρω, ἀποσπᾶω, and the Vulg. by transgredoir, transfero, and aufero.

II. To transcribe, copy out. occ. Prov. xxv. 1. So the LXX. ἐξεγραψαν.

III. To remove out of its proper place, to sink or be sunk as the eye in grief. occ. Ps. vi. 8. So *Dryden*, *Palamon* and *Arcite*, His eye balls in their hollow sockets sink.

IV. To distort, retort, turn back or on one side. occ. Ps. lxxv. 6. Speak not בצואר עתק with a retorted neck, collo retorto; a well known gesture of pride, contempt or disdain.

V. As a N. applied to the speech. עתק *Perverse, deviating from the truth, iniquitous.* occ. 1 Sam. ii. 3. Ps. xxxi. 19. xciv. 4.

VI. Chald. To grow or become old. occ. * Job xxi. 7. So LXX. πεπαλαιωνται. As a N. עתק *Antient.* So LXX. and *Theodotion*, παλαιος and Vulg. antiquus. occ. Dan. vii. 9. xv. 22. עתק *Durable, Theodotion, παλαια.* occ. Prov. viii. 18. עתק *Durable riches.* Comp. Mat. vi. 20. Luke xii. 23.

The above cited are all the passages wherein the root occurs.

עתר

I. In Kal, & Hiph. To intreat, pray, deprecate. Gen. xxv. 21. Exod. viii. 8, 9. & al. In Niph. To be intreated, deprecated, exorable. Isa. xix. 22.

II. Chald. from the Heb. עשר To be rich, abundant. In Hiph. To make abundant, increase multiply. So *Montanus* auxistis. occ. Ezek. xxxv. 13. As a particip. N. fem. plur. נעטרות *Abundant, frequent.* So *Montanus* crebra. occ. Prov. xxvii. 6. As a N. עתר *Abundance.* עתר ענן *A thick cloud.* Eng. Transf. occ. Ezek. viii. 11. As a

* “ Multa vocabula Chaldaica occurrunt in Job, Prov. Jer. & alibi. Many Chaldean words occur in Job, Prov. Jer. and elsewhere” says the learned Bp. Walton, Proleg. 12. § 3.

N. fem. in Reg. עתרה *The same.* Jer. xxxiii. 6.

DER. Gather, together. Q.

PLURILITERALS in y.

עבטיט

As a N. From עב *Thick* and טיט *Mud, clay.* Thick clay. So the Vulg. densum lutum. a. l. Hab. ii. 6.

עואול

As a N. from עו *A goat* and אול *to go away.* A scape goat. To this purpose the LXX. αποομπαιω sent away, and αποομπην, *Aquila* τραγον απολελυμενον, the goat dismissed and απερχομενος going away, so *Symmachus* απερχομενον, another *Hexaplar* version αφιεμενον sent away. occ. Levit. xvi. 8, 10, 26. The scape goat is a plain type of Christ raised from the dead, by the strength of the divine light, the glory of the father (Comp. עו II: Rom. vi. 4. Eph. i. 19. 20.) for our justification, and so carrying our sins into the land of separation or forgetfulness, never more to be remembered against us. Comp. Levit. xiv. 1-7.

עטלה

As a N. from עטה *To fly* and עלה *obscurity, duskiness.* A bat which flies abroad only in the dusk of the evening, and in the night So Vulg. Vespertilio. occ. Levit. xi. 19. Deut. xiv. 18. Isa. ii. 20.

עכבר

As a N. A mouse. Levit. xi. 29. 1 Sam. vi. 4. Isa. lxvi. 7. & al. It seems a derivation from עך (Arab.) to inflect, bend, curve, or עכב (Arab.) nimble, active, (v. *Castell.* Lex. Heptag.) and כבר frequent. So עכבר will be a descriptive name of this little animal, from its quick and frequent motions or turnings.

עכביש

As a N. עכביש from עך (Arab.) To bend, or עכב (Arab.) nimble and כביש, to subdue. A spider. occ. Job viii. 14. Isa. lix. 5. Naturalists observe that these insects are furnished with two crooked stings or branches, proceeding from the forepart of the head, whence

عكبره

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whence they emit a very violent poison, with which they *subdue* and *dispatch* their enemies or prey, and that in an instant. v.

✓ Abbé Pluche's excellent description of the spider, Nature Displayed, vol. i. p. 57. & seq. small Edit.

עכשוי

As a N. from עך (Arab.) to bend, and שוב to return. The asp. A species of serpent remarkable for bending and returning upon itself (as it were) i. e. for rolling itself round and round in a spiral form. α. λ. Pl. cxi. 4. - Milton's description of the serpent, Paradise Lost. Book 9. line 494. & seq. may illustrate my meaning.

So spake the enemy of mankind, enclos'd
In serpent, inmate bad, and toward Eve
Address'd his way, not with indented wave,
Prone on the ground, as since, but on his rear,
Circular base of rising fields, that tower'd
Fold above fold, a surging maze, his head
Crested aloft and Carbuncle his eyes;
With burnisht neck of verdant gold, erect
Amidst his circling spires—

v. also Bockart, vol. 3.

עקרב

From עקר To root, take root, and רב much, greatly.

I. As a N. עקרב The scorpion, a kind of insect, furnished at the end of its tail with one, and sometimes with two stings, whence it darts a dangerous poison. "It fixes violently with its snout and by its * feet, on such persons as it seizes upon, so that it cannot be plucked off without difficulty." Calmet. Hence its name. occ. Deut. viii. 15. Ezek. ii. 6.

II. As a N. masc. plur. עקרבים A kind of "rods or whips, armed with points, or pointed thorns, like the tail of a scorpion." Calmet. v. also Bockart, vol. 3. 644. occ. 1 Kings xii. 11, 14. 2 Chron. x. 11, 14.

ערה v. under ערער

* Or rather claws. For "Habent scorpium forfices seu furcas tanquam brachia, quibus retinent, quod apprehendunt postquam caudæ aculeo punxerunt." Scorpions have pincers or nippers, with which they keep hold of what they seize after they have wounded it with their sting." Martinii Lex. Etymol. in Nepa. ✕

ערמון

As a N. from ערה To spread, display, and מנה to distribute. The plane-tree. occ. Gen. xxx. 37. Ezek. xxxi. 8. So in the former passage the LXX. render it πλατανος, and the Vulg. in both Platanus, the plane tree. It hath its Heb. name from the prodigious spread of its leaves and the regular distribution of its branches, which are always produced at a distance proportionable to the largeness of its leaves*. The Gr. name πλατανος from πλατυς broad, wide, whence the Lat. platanus, and Eng. plane, preserves part of the idea of the Hebrew.

ערפל

As a N. from ערף To flow down and עפל thick darkness, (the נ being dropped in the composition as ע in עטלף from עט and עף see above) Thick darkness, as of the dark or gross air flowing down from the extremity of the system. Job xxii. 13. & al freq.

עשת

As a N. from עשה To make and שת a foundation. One, unity, q. d. the foundation-number. Unity is evidently the foundation of numbers, whence all other numbers arise, and below which number cannot descend. It is remarkable that עשתי never occurs in any other construction, than as prefixed to עשר or עשרה ten, the latter word expressing riches or abundance, the former importing beginning or smallness. Exod. xxvi. 7. Num. vii. 72. & al freq.

עשתרת

From עשה To make and תר a tour, compass.

I. As a N. fem. plur. עשתרת Flocks of sheep or goats, from their naturally making a tour, or taking a round in feeding. LXX. ποιμνα. Vulg. Gregibus, flocks. occ. Deut. vii. 13. xxviii. 4. xviii. 51.

II. As a N. fem. עשתרת or עשתרות Ashtaroth. An idol worshipped by the Philistines, 1 Sam. xxxi. 10. and Sidonians, 1 Kings xi. 5. and often by the apostate Israelites. The word is generally joined with

* The reader will be entertained and instructed by Mr. Miller's account of this tree in his Gardener's Dictionary under Platanus.

בעל or בעלים as Jud. ii. 13. x. 6. 1 Sam. vii. 3, 4. & al. And if the latter signified the whole ruling substance, or three conditions of the heavens, in fire, light, and spirit, one should think that עשתרת must denote the planetary orbs, which are revolved by them, or which in the language of Orpheus

Εγκυκλιόις δινάσσι περιβρόντια κυκλῶντες,

In circling tours encompass nature's throne.

But it must be observed that the LXX. frequently render עשתרת by Ασάρτης Astarte (as in Jud. ii. 13. 1 Kings xi. 5, 33. 2 Kings xxiii. 13.) and בית עשתרת by Ασάρτειον, the temple of Astarte, so Aquila translates את העשתרת by Αγαλματα Ασάρτης, images of Astarte, and in like manner the Vulg. in 1 Kings xi. 5, 33. 2 Kings xxiii. 13. hath Astarten. From these authorities one may be inclined to conclude that the eastern עשתרת or עשתרת is the same as was known to the Greeks and Romans by the name of Astarte. But as this was a Phœnician or Syrian idol, the accounts left us of it by the Greek and Latin writers are very unsatisfactory. Some make her the Moon, others Venus, but St. Austin is express that * Juno was undoubtedly the Astarte of the Pœni or Carthaginians, and consequently of the Phœnicians from whom they descended. And this assertion is I apprehend nearest the truth, and it is highly probable, that by עשתרת or Astarte, the idolaters meant the gross air, as turning back again from the circumference of the system to the solar orb, and in its way causing by the assistance of the light, the revolution of the planets. (See under עגב II.) So that as בעל or בעלים expresses the ruling or active, עשתרת or עשתרת will denote the subject or passive condition, or gross masses of the heavenly fluid, which are also but other names for the celestial Venus of the antient Heathen. v. Vossii. Orig. and Prog. Idol. Lib. 2. Cap. 84.

To delineate the power of Astarte or the gross

* Juno sine dubitatione ab illis (Pœnis). Astarte vocatur Augustin. Qu. 16. in Jud.

air, in impelling or pushing forwards the planets in their orbits, the idol was represented with horns on her forehead as we learn from * Sanchoniathon, and it is probable that this manner of exhibiting her was very antient, for we read of a place in the land of Canaan called עשתרת קרנים Astartoth the horned, in honour doubtless of this idol, so early as the time of Abraham. Gen. xiv. 5. Comp. קרן II. and Astarte in Supplement under כרב II. 18.

The above account of עשתרת may serve to illustrate and confirm the explanation given of בעל and בעלים which see under בעל III.

Perhaps the German Goddesses Eostre or Easter, was the same as the Phœnician Astarte. To this deity our Saxon ancestors sacrificed in April, which was therefore by them styled Eostur monath, and thence our word Easter, which the Saxons retained after their conversion to Christianity, and gave to the solemn festival observed in commemoration of our Saviour's resurrection. v. Bochart. vol. 1. 676. and Univ. Hist. vol. 19. p. 177.

פ

פא-ה

As a N. fem. פאה plur. פאת and in Reg. פאת An angle corner, angular, extremity. Exod. xxv. 26. Num. xxiv. 17. Levit. xix. 27. Ye shall not round פאת the corners of your head, nor spoil פאת the corners of your beard. i. e. Ye shall not cut off the hair from the corners, viz. from the temples and fore-part of your head, nor from the extremities of your beard towards the ear. This was an antient Heathen custom in token of excessive mourning. v. Isa. xv. 2. Jer. xvi. 6. xlviii. 37. Ezek. vii. 18. So the Greeks tore, cut off, and sometimes shaved their hair in mourning for the dead†. And till

* V. Vossii. De Orig. and Prog. Idol. Lib. 2. Cap. 21.

† See Archbp. Potter's Antiq. Book 4. Ch. 5. Herodotus mentions it as a general custom among all men, except

أشجار آئین فرارانتا مفسر.

أشجار آئین فرارانتا مفسر. *hinc Heb. scaturigo fontis.*

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פא—פאר

till very lately the widows of *Florida* when their husbands are slain, cut their hair quite off, and scatter it over their graves. *Ceremon. and relig. customs, &c. vol. 3. p. 132.* Levit. xxi. 5. The Jewish priests are particularly forbidden to *make baldness upon their head, or shave off the corner of their beard.* The reason is, because the Heathen priests did so. Thus *Herodotus* relates of the *Egyptians*. *οἱ δὲ ἱερεῖς παντὸς τοῦ σώματος ξυρ-ευνται δια τριτῆς ἡμέρης*—Their priests *shave their whole body* every third day. So the *Babylonion* priests are described in *Baruch*, Ch. vi. 31. sitting in their temples—their *heads and beards shaven.* And thus also the priests among the *Indians* of *Virginia* shave their heads close, the crown and top of the forehead excepted. *Ceremonies and religious customs. vol. 3. p. 117.*

As a V. To *disperse into corners.* occ. Deut. xxxii. 26. LXX. διασπερω I will disperse. And perhaps *dispersion, separation, or distension* may be the radical idea of the word, for an *angle* considered from the angular point or vertex is the *separation, distension, or divarication* of two lines from each other.

II. As a part. פא Here, at this extremity. occ. Job xxxviii. 11.

I. In Kal. To *adorn, decorate, beautify.* Ezra vii. 26. Isa. lx. 13. As a N. פאר Ornament. Isa. lxi. 3, 10. As a N. fem. תפארת Ornament, decoration, beauty. Exod xxxviii. 2. 2 Chron. iii. 6. Isa. iii. 18.

II. As a N. פאר A mitre, tiara, turband. Ezek. xxiv. 17, 23. Isa. iii. 20. Comp. Exod xxxix. 28. This part of the dress was thus called by way of *eminence*, because it was the *ornament* most highly esteemed by the *antient*, as it is by the *modern orientals* to this day.

III. As a N. פאר and fem. פארה are used for the *smallest shoots or branches* of a tree *cept the Egyptians, to have their heads shaven in mourning,* τοῖσι ἀλλοῖσι ἀνθρώποισι νόμος ἀμα καὶ κεφαλὰς τὰς κεφαλὰς. *Euterpe. Cap. 36.*

* So *Virgil* of the leaves.

Frigidus & Sylvæ Aquilo decussit honorem.

Georg. 2. 404.

The northwind of their glory strips the woods.

which send out the leaves and constitute its * *ornament and beauty.* v. Isa. x. 33. Ezek. xvii. 6. xxxi. 6. As a V. To go over and beat the boughs that bore the fruit, q. d. To bough. occ. Deut. xxiv. 20.

IV. In Kal. To glorify. make glorious. Isa. v. 55. lx. 9. In Hith, To glorify oneself, make oneself glorious, to glory. Exod. viii. 9. Isa. x. 15. lxi. 3. As a N. fem. תפארה Glory, honour. Deut. xxvi. 19. Jud. iv. 9. & al.

פאר Occurs not as a V. but as a N. פאר Beauty, shining, as of the countenance in joy or pleasure. occ. Nah. ii. 11. Joel ii. 6. All faces קבצו פארור gather in, withdraw their shining as it is said, Joel ii. 10. of the stars by a like word, אספו they gather in, withdraw their shining.

DER. Fair, Fr. parer to adorn, whence parade, also pure, purity, &c. worth, worthy, &c. Q.

פא

I. To fail, faint. Gen. xlv. 26 ויפג לבו And his heart failed or fainted because he did not believe them. This is a philosophical description of a swoon or *syncope*, which is, says the great *Boerhaave*†, “when the heart fails to such a degree, that heat, motion, sense are almost destroyed, and cold sweats ooze out,” among the causes hereof he reckons “first, the ideas of somewhat horrible,” which was *Jacob's* case. Comp. Ps. lxxvii. 3. Hab. i. 4. In Niph. To be faint. Ps. xxxix. 9.

II. To fail, cease, intermit. Hence as a N. fem. פוגת plur. פוגות Cessation, intermission. Vulg. requies, rest. occ. Lam. ii. 18. iii. 49.

III. As a N. masc. plur. in Reg. פני The first young figs which shoot forth in the spring) occ. Cant. ii. 3. Vulg. grossos, which says the old Dictionary quoted by *Martinius* (Lex. Etymol. in grossus) are properly * *immatura* the first figs which easily fall off by the wind,

† *Εγορνον, ubi cor eo usque deficit, ut calor, motus, sensus fere deleantur, sudoresque frigidi exprimantur,—cause—imprimis ideæ rei horridæ—* Institut. med. § 829. Edit. tert.

* *Grossi sunt ficus immaturæ, inhabiles ad comedendum & propriè primitivæ, quæ ad pulvum venti facile cadunt. Vet. Dict.*

M m 2

and

certe

“Melior & Spectabilior gentis

quæsi gratias omnibus. Sch. Kam.

“cum gratia et elegantiâ visit dentes pulchre mundos.

odorem diffundit Moses hinc Hebr.

Joel

de improbo

divanant. end

And

Angustia

and

and

and

immatura Kamus

פגל Lexum fail. et hinc infus fuit. hinc
 quasi saluta. a.

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פגל—פדע

and accordingly Mr. Miller tells us that in Italy and the other warm countries, this first crop of figs is little regarded, being few in number. It is evident then that their Heb. name is taken from their being apt and like to fail, and in like manner their Gr. name ολυνθας by which the LXX. here render פגל is a plain derivative from ολλυμι to fail, perish. The root occurs only in the above cited passages.

DER. To fag, (faint) fag-end, fig.

פגל פגל

To pollute, defile. Hence as a part. paoul פגול Polluted, defiled, abominable. occ. Lev. vii. 18. xix. 7. Isa. lxxv. 4. Ezek. iv. 14. So the LXX. in Isa. lxxv. 4. μεμολυσμενα.

DER. Foul, filthy Q.

פגל פגל

I. In Kal with or without פ following. To meet, meet with, light upon. Gen. xxviii. 11. Exod. v. 3, 20. & al freq. As a N. פגע An incident, occurrence. occ. 1 Kings v. 4. Eccles. ix. 11. As a N. מפגע Somewhat opposed, or set in opposition. So one of the Hexaplar versions εναντισθαι, to be opposed, and Vulg. contrarium, contrary.

II. In Kal and Hiph. To approach another in order to petition somewhat, to intercede with. Gen. xxiii. 8. Isa. liii. 12. Jer. xxxvi. 25. & al.

III. To meet, reach unto. Spoken of the bounds or limits of a country. Josh. xvi. 7. xix. 11. & al.

IV. In Kal. To meet or light upon another with force and violence, to rush or fall upon. 1 Kings ii. 25. xxix. 31. & al. In Hiph. To cause to light or fall upon. Isa. liii. 6. Symmachus παταγναι εποιησεν, hath caused to meet.

DER. Fight. Q.

פגל

To faint, lose one's strength or activity. occ. 1 Sam. xxx. 10, 21. So Aquila renders it in both passages by απονεω, to lose the tone or proper tension, viz. of the fibres, and the LXX. (M. S. Alex.) in the last by εκλυθεντας, dissolved, relaxed, tired. Montanus preserving the Latin derivatives from the Heb.

in both passages, renders it pigrescebant, pigri fuerant, were slow. Hence comp.

II. As a N. פגר A dead carcase, whether of man or beast. Gen. xv. 11. Levit. xxvi. 30. & al freq. comp.

DER. A badger (from his idleness) Q.

In Kal. To meet. Gen. xxxii. 17. & al freq. It has nearly the same sense with פגע, but is not of such extensive application. In Niph. To meet together. Ps. lxxxiii. 11. Prov. xxii. 2. xxix. 13.

פדה

I. To separate, sever. Isa. xxix. 22. So LXX. αφορισεν hath separated. Comp. Gen. xii. 1. Levit. xx. 24, 26. As a N. fem. פדת Separation, division. So LXX. διασολην and Vulg. divisionem. occ. Exod. viii. 23.

II. In a good sense. To deliver, free or rescue from evil. 1 Sam. xiv. 45. So Vulg. liberavit. Comp. Job v. 20. vi. 23. xxxiii. 28. in which passages the LXX. render the word by ρυομαι, σω to deliver, save, and so the Vulg. by libero. As a N. fem. פדות Deliverance. occ. Ps. cxi. 9. Isa. l. 2.

III. To redeem, deliver from death or evil by paying a compensation or price. Exod. xiii. 13. & al freq. In Niph. To be redeemed. Levit. xix. 20. In Hiph. To cause or suffer to be redeemed. Exod. xxi. 8. As a N. פדיון or פדיון Price of deliverance or redemption, a ransom. occ. Exod. xxi. 30. Ps. xlix. 9. So LXX. λυτρα, τιμην της λυτρωσεως Price of redemption. So Vulg. pretium redemptionis. As a N. פדיון (of the same form as פדיון which see under פד II.) Redemption. So LXX. τα λυτρα. occ. Num. iii. 49.

IV. As a N. in a bad sense. פיד Separation from life or happiness, destruction, calamity, falling from a happier state, ruin. So Vulg. ruinam, and LXX. (once) πτωμα. occ. Job xxx. 24. xxxi. 29. Prov. xxiv. 22.

DER. Islandic fed, defect, Eng. fade. Q.

פדע

To deliver. So Vulg. libera. It is nearly of the same sense as פדה. Thus קצע and קצה which see. α. λ. Job xxxiii. 24. Comp. ver. 28.

פדה

Fluxum
 dimisit
 aq. am.
 decia vit
 ab ephippio
 equis.
 eleganti pium nonis.

פז

Denotes *solidity, compactness, strength.*

I. To be consolidated, corroborated, strengthened.

occ. Gen. xlix. 24. In the form of a particip. Huph. מופז joined with זהב 1 Kings x. 18. means *pure* gold, as is plain by comparing 2 Chron. ix. 17. where טהור is used for מופז. For as gold is the most *solid* or *compact* of all metals, yea of all known material substances, so the *purser* any mass of it is, the more *solid* it must be.

Hence, ^a
II. As a N. is *Pure gold* from its great *solidity*. Job xxviii. 17. Pf. xix. 11. & at
freq. ~~✱~~ ~~✱~~

פִּי In Hiph. *To exert one's strength very much singularly*
occ. as a Particip. 2 Sam. vi. 16. *delegit tem.*

DER. *Fast.* Q.

I. In Kal. & Hiph. *To disperse, dissipate, scatter.* Ps. lxxxix. i. cxlvii. 16. Prov. xi. 24. & al.

II. *To break in pieces; dissipate by breaking in pieces.* Pf. liii. 6. In Niph. *To be thus broken, or dissipated.* Pl. cxli 7.

DER. Lat. *Spargo*, *sparsum*, whence *asperse*,
&c. *disperse*, &c.

פח

The idea of the word seems to be, *to expand, spread out, dilate.*

I. As a N. masc. plur. **פְּתִימִים** *Thin plates or sticks of gold, expanded by beating.* occ. Ex. xxxix. 3. Num. xvi. 33. So the LXX. *πέταλα*, and *λεπιδας ἐλάτας* and Vulg. *Bracteas, and Laminas.*

II. As a N. פָּחַ *A net or snare extended to*
 catch the prey. Job xviii. 9. Pl. cxi. 6.
 Hence according to some as a V. in Hiph.
To stretch or spread out a net. occ. Pl. xii.
 6. Prov. xxix. 8. but perhaps both these
 passages are better referred to פָּחַ or פָּחַ
 which see.

III. As a N. פַּח, פָּחָה and פָּהַת plur. פָּחוֹת, and פָּחוֹנָת *A governor, viceroy, deputy, president.* It is a foreign word common to the Chaldeans, Arabians, Syrians, Assyrians and

Per-
 יציג vel יציג
 יציג form a יציג
 יציג but it otla,
 יציג prohibuit . avertit.
 יציג et oppedit . hinc
 אף oneptat ventis.

Persians, and is perhaps a derivative from the Heb. פח *to extend* on account of their governing a certain *extent* or *district*. v. inter al. Neh. v. 14. 1 Kings xx. 24. 2 Kings xviii. 24. Ezra viii. 36.

פחר

- I. The LXX. have given nearly the true idea of the word, Job iv. 14. where they render it by διασειω or (M. S. Alex.) συσσειω *To shake*, hence as a N. פחר *The penis or yard of the hippopotamus or river horse*. occ. Job xl. 12. (or 17.) Comp. מפלצת under פלץ II.
- II. In Kal. *To be agitated, pant, palpitate*, as the heart in joy or surprize. Isa. lx. 5. Comp. Pf. cxix. 161. Jer. xxxiii. 9. In Hiph. *To cause to shake or tremble* through fear. Job. iv. 14.
- III. And most generally. In Kal. *To tremble or shake* for fear. Deut. xxviii. 16. & al freq. In Hiph. The same. Prov. xxviii. 14. As a N. פחר *Fear, trembling, tremor*. So the LXX. render it several times by τραμος. Job iii. 25. Pf. liii. 6. & al freq.

פחו

To overflow, as water doth its banks. occ. Gen. xlix. 4. So the Vulg. effusus es, and to the same purpose the LXX. ἐξυβρισας *thou hast been injurious*, and Symmachus ὑπερ-ζεας *boiling (flowing) over*. v. Pole Synops. in Loc. As a participle ben. masc. plur. פוחרים *Extravagant, dissolute, licentious*. occ. Jud. ix. 4. Zeph. iii. 4. As a N. fem. פחות *Extravagance or extravagancies*. occ. Jer. xxiii. 32.

DER. Lat. *Fusum*, whence *fuse, fusion, diffuse*, &c. Q. see under פש.

פחם

Occurs not as a V. in Heb. but Verbs from this root in Arabic signify *to restrain, stifle, silence* (v. Castell's Heptaglott Lex.) as a N. פחם *A dead or dying coal, cinder or charcoal*, in which the fire is either quite or almost stified or extinguished. Comp. כהה III. occ. Prov. xxvi. 12. Isa. xlv. 12.

DER. *Fume*, Q. v. under פעם

פחר

Chald. As a N. *A potter*. So Vulg. figuli.

α. λ. Dan. ii. 41. The Chaldee Targums use the word in the same sense, and in the Syriac the Verb denotes, *to form, fashion*.

פחת

Occurs not as V. in Heb. but in Syriac signifies *To dig, dig up*.

- I. As a N. פחת plur. פחתים *A pit, foss*. 2 Sam. xvii. 9. xviii. 17.
- II. As a N. fem. פחתת *The corrosion, erosion, or inward fretting of the leprosy*. occ. Levit. xiii. 55.

DER. *Pit*.

פטר

Occurs not as a V. but as a N. fem. פטרה *A kind of gem, the topaz of the ancients*. So the LXX. always τριζιον and Vulg. topazius, and perhaps these names may be formed from the Heb. by transposing the two first letters, and changing d into z; thus *topad, topaz*. occ. Exod. xxviii. 17. xxxix. 10. Job xxviii. 19. Ezek. xxviii. 13. The *topaz* of the ancients called by the moderns *chrysolite*, "is of various forms. Its colour is a * pale dead green, with an admixture of yellow, but the most usual tinge is that of an unripe olive, with somewhat of a brassy yellow". v. *New and Complete Dictionary of Arts in Chrysolite*.

פטר

- I. *To open*. (Comp. פתר) It occurs as a Partic. active. Exod. xiii. 2. xii. 13, 15. & al freq. where the LXX. render it by ανοιγον and διανοιγον *opening*. So Vulg. quod aperit. In like manner, *Aquila* in Ezek. xx. 26. by διανοιγον, and to the same purpose Symmachus in this passage. In Hiph. *To make an opening*. occ. Pf. xxii. 8. פטרו בשפה *They make an opening with their lips*, i. e. they open and distort their lips, they make *mocks* as in mocking. Comp. Job xvi. 10. Isa. lvii. 4.

* Pliny says Nat. Hist. l. 37. cap. 8. Egregia etiamnum topazio gloria est, suo virenti genere, & cum reperta est praelata omnibus, id accidit in Arabia insula quae chitis vocatur. The *topaz* is still highly esteemed. It is of a peculiar green colour, and when it was discovered, was preferred to all. This happened in an island of Arabia called *Chitis*.

פִּטוּרִי צִצִּים *Openings of flowers.* occ. 1 Kings vi. 18. xxix. 32, 35. 1 Kings vi. 29. *And he carved all the walls of the house round about with carved figures of cherubs, and palm trees, ופטרִי צִצִּים and open flowers—*so ver. 35. “What flowers are these (asks the learned Mr. Bate) that were inlaid (v. ver. 35.) with the palm-trees, and which once or twice are included in the mention of the palm-trees? These flowers are no where distinguished from those which the palm-tree bears—*palm-trees and open flowers*—one would naturally understand it to mean *palm-trees in bloom*; as if it had been said *palm-trees and opened flowers upon them*. Nothing is said to the contrary, and the flowers are included in the trees. v. 32”. *Enquiry into the similitudes, &c.* p. 131.

II. *To open, make an opening for, let loose by opening.* So Vulg. dimittit. occ. Prov. xvii. 14.

III. *To let go, set free, dismiss.* So the LXX. *κατελευσεν*, and Vulg. dimiserat abire. occ. 2 Chron. xxiii. 8. Also *to withdraw oneself, depart.* So LXX. *απεση* he departed. Vulg. declinavit, he declined. occ. 1 Sam. xix. 10.

IV. As a N. masc. plur. **פִּטְרִים** *Set free, freed, discharged, viz. from other service to which their brethren were subject.* occ. 1 Chron. ix. 33.

פֶּטֶשׁ

Occurs not as a V. in Heb. but no doubt the meaning is much the same as of the Greek Verbs *πησσω* and *πατῶσω* derived from it, namely *to strike, smite* or the like, for hence.

I. As a N. **פֶּטֶשׁ** *A large kind of hammer, a sledge hammer.* occ. Isa. xli. 7. Jer. xxiii. 29. l. 23.

II. Chald. As a N. masc. plur. in Reg. **פִּטְשִׁי** seem to be much the same both in sound and sense, as the Gr. *πετασσι*, viz. a kind of *turbans* or *tiaras*. So LXX. *τιαραις*. occ. Dan. iii. 21. v. Pole Synops. on the place.

פֶּה v. under פִּי

פִּימָה

Occurs not as a V. but as a N. fem. **פִּימָה** *Fat, suet.* a. l. Job xv. 27. Hence no doubt the Gr. *πιμην* *suet*, by which word Sym-

machus and another version in the *Hexapla* renders it. So the Vulg. *arvina*. The Verb in Arabic denotes *to be or grow fat*. v. Bochart. vol. 2. 506.

פֶּךְ

פֶּךְ

The idea of this word is, I apprehend, *to dissolve, disjoin, set loose, pulverize* or the like. The Syriac and Arabic Verbs from this root are used in these senses, (v. Castell's Heptaglott. Lex. under פֶּךְ) which also best agree with the following biblical words.

I. In Hiph. *To flow or spread abroad, be diffused as waters, diffuere.* occ. Ezek. xlvii. 2. Vulg. *redundantes overflowing.* As a N. **פֶּךְ** *A vial, a vessel whence oil was poured or diffused in anointing.* occ. 1 Sam. x. 1. 2 Kings ix. 1, 3.

II. As a N. **פֶּךְ** *A mineral substance, stibium or stibni, (So the LXX. Aq. Sym. Theod. and Vulg.) otherwise called plumbago or blacklead, which is a kind of ochre (a genus of earths slightly coherent—) of very fine and loose parts*—* occ. 1 Kings ix. 30. Jer. iv. 30. in both which passages it is mentioned as somewhat with which women coloured their eyes. At this day the women in many parts of the east, tinge their eyes with black to heighten their beauty. Comp. *כחל* and see *Tavernier's Travels into Persia*, *Dr. Russell's Natural History of Aleppo*, and *Dr. Shaw's Travels*. The last cited author observes, that “the practice above mentioned was used as well by the Greeks and Romans, as by the eastern nations—” and to this *Juvenal* plainly refers, Sat. 2.

*Ille supercilium madidâ fulgine tinctum
Obliqua producit acu, pinguique tementes
Attollens Oculos.*

“With jet-black pencils on his eye-brows dyes”
And gently touching paints his trembling eyes.

III. **פֶּךְ אֲבִנֵי פֶךְ** *Stones of black lead.* The words seem to mean a kind of *black marble*, so called from its colour resembling *black lead*. Thus the *bloodstone*, *porphyry* and *chrysolite*, are denominated respective-

* V. *New and Complete Dictionary of Arts, &c.* in *Plumbago* and *Ochre*.

ly from their *bloody, purple and golden colour*. occ. 1 Chron. xxix. 2. Comp. Isa. liv. 11. *Behold I lay thy stones בפור* with black marble, i. e. thy stones shall be of black marble, but *Aquila* and *Symmachus* render פור in this place by *σιμμι* black lead, and so *Theodotion* by *σιμμη*. v. *Pole Synops.* on the place.

DER. Lat. and Eng. *Fucus*, whence *fucated*.

פל-ה

I. In Hiph. *To separate, divide, sever*. The Vulg. renders it *Exod. xi. 7.* *quanto miraculo dividet, how miraculously he will separate.* occ. *Exod. ix. 4. xi. 7. Ps. iv. 4. xvii. 7.* In Niph. *To be separated.* occ. *Exod. xxxiii. 16.*

II. As a N. פול *A bean or some kind of pulse, involved in, and so separated from the outward skin by a pod*. occ. 2 Sam. xvii. 28. *Ezek. iv. 9.*

III. As a N. fem. תפלה *Intercession, interposition, mediation, intercessory supplication.* 1 Kings viii. 28, 29. Comp. v. 33, 35. and פלל III.

IV. פלני v. among the pluriliterals.

I. פלל *To make a separation or distinction betwixt good and bad, to pronounce or execute judgment.* occ. 1 Sam. ii. 25. *Ezek. xvi. 52. Ps. cvi. 30.* in which last passage *Jerome* and *Montanus* excellently render it *judicavit, made a judicial distinction*, Eng. translation, *executed judgment*. As a N. masc. plur. פללים and פלילים *judges*. occ. *Exod. xxi. 22. Deut. xxxii. 31.* (where the Vulg. *judices*.) *Job xxxi. 11.* As a N. fem. פלילה *Dijudication, judicial distinction, judgment.* occ. *Isa. xvi. 3. xxviii. 7.* As a N. פלילי *Judicial, or belonging to the judge, deserving judicial punishment.* occ. *Job xxxi. 28.*

II. *To judge, form an opinion on a distinct weighing of circumstances.* occ. *Gen. xlviii. 11.*

III. In Hith. *To interceed, mediate, (interpellare, εντυγχανειν) as between the judge and criminal, to make oneself a separator, or mediator between God and man, to*

make intercession for oneself or others. *Gen. xx. 7. Num. xi. 2. & al freq.*

I. פלא *To separate, sever, or set apart eminently, as by devoting to the Lord.* occ. *Levit. xxii. 21.* (where the LXX. διασειλας separating) *Levit. xxvii. 2. Num. vi. 2. xv. 3, 8.* In Niph. *To be entirely separated.* occ. *Deut. xxx. 11.* לא נפלאה הוא ממך Vulg. non supra te est, it is not above thee, Eng. Transl. It is not hidden from thee.

II. In Niph. *To be wonderful, entirely separated from one's power or apprehensions, exceeding one's experience, capacity, power or expectation.* *Gen. xviii. 14. Deut. xvii. 8. 2 Sam. i. 26. xiii. 2. Prov. xxx. 18.* In Hiph. *To do wonderfully, make wonderful.* 2 Chron. xxvi. 15. *Ps. xxxi. 22. Isa. xxviii. 29.* In Hith. *To make or show oneself wonderful.* occ. *Job x. 16.* As a N. פלא *Wonderful, miraculous.* *Exod. xv. 11. Ps. lxxvii. 15. & al. freq.* As a N. פלאי *Wonderful.* occ. *Jud. xiii. 18. Comp. Isa. vi. 9.*

DER. *To pull, peel, pill, pillage, flay, flay.* Lat. *puls* and Eng. *pulse*, leguminous plants.

פלג

I. In Kal. *To divide, apportion.* occ. *Job xxxviii. 25.* So *Aquila* διεδε divided. In Niph. *To be divided, apportioned.* occ. *Gen. x. 25. 1 Chron. i. 19.* So the LXX. διμερισθη and Vulg. *divisa est.* Comp. *Dan. ii. 41. vii. 25.* As a N. fem. plur. פלגות *Divisions, portions.* occ. *Jud. v. 15, 16.* Also *divisions, classes.* occ. 2 Chron. xxxv. 5. *Ezra vi. 18.* As a N. fem. plur. מפלגות The same. 2 Chron. xxxv. 12.

II. As a N. פלג plur. פלגים and פלגות *A distribution of water, a river, stream by which water is distributed.* *Job xx. 17. Ps. lxx. 10. Isa. xxx. 25. & al. freq.* In the last cited passage, *Symmachus* preserves the idea by rendering it διαρροεις divisions. *Ps. lv. 10.* פלג is used in a metaphorical sense, for a stream or torrent of abuse, noise, or reproaches. "I would hasten my escape, says David, from the stormy wind and tempest", and then describing his enemies rage, and noise in similar images, he says, בלע אדני פלג לשונם, Swallow up (take away) O Lord,

فأفقت الأرض من صوت

Lord, the torrent of their tongue." Thus Mr. Bate excellently interprets this difficult passage, in his Dissertation on the supposed Confusion of Tongues at Babel. p. 288. 9.

DER. Plough. Q. v. under פלה.

secuit.

פלד

Occurs not as a V. in Heb. but as a N. fem. plur. פלדת Torches, fire-brands. So the Chaldee Targum פילי α. λ. Nah. ii. 4.

באש פלדת הרנב The chariots (shall be) in the fire of torches. 4. e. The chariots shall be driven with such force and rapidity, that their wheels shall strike fire in such a manner as to appear surrounded with torches or firebrands. Comp. ver. 5.

A Verb from this root in Arabic is used for cutting in pieces. Is it not therefore the division, separation, or dissolution of the masses of gross air by the action of the fire, the idea of the Hebrew? Comp. נר.

DER. Field, divided ground. Q.

פלד

פלה

arane

I. To cleave, cut or break in pieces. occ. 2 Kings iv. 39. Job xvi. 3. Ps. cxli. 7. Prov. xii. 23. As a N. פלה A piece broken off, a fragment. occ. Jud. ix. 53. 1 Sam. xxx. 12. 2 Sam. xi. 21. Cant. iv. 3. Job xli. 15. Like the nether פלה — either millstone, so called from breaking the corn in pieces, or fragment, piece of stone, of which the mill consists.

II. In a Hiph sense. To cause to break or burst forth or out, prorumpere, To bring forth quickly. occ. Job xxxix. 3.

III. Chald. פלה To serve, obey or worship. Dan. iii. 12. xxviii. 7, 14. & al. It answers to the Heb. עבר; and as עבר is applied both to the service of God and to the cultivation of the ground, so the sense of the Chald. פלה seems to be transferred from the latter to the former: or is not the Chaldee פלה rather from the Heb. פלה To mediate, intercede, pray? v. פלה III. and פלל III. As a N. פלה Service. So LXX. λειτουργίαν. Ezra vii. 19.

DER. Flake, plough, (as פלה signifies in Chald. (Syr. and Arabic. Comp. Ps. cxli. 7.

Heb.) Fallow, pluck, Q. fleece, flock of wool, filch, flitch.

+

פלט

liberavit

liberavit

I. To escape, fly, go, or get away. Hence in Hiph. To carry off or away. occ. Isa. v. 29.

II. In Kal. To escape, be delivered from danger. Job xxiii. 7. Also in Kal and Hiph. To deliver, cause to escape from danger. Ps. xvii. 13. lxxi. 4. lxxxii. 4. 2 Sam. xxii. 2. Mica vi. 14. As a N. masc. פליט One that hath escaped. Gen. xiv. 13. & al. freq. As Nouns fem. פלטה Escape, deliverance. Gen. xlv. 7. פליטה The same. Also a number of persons escaped. Gen. xxxii. 8. 2 Sam. xv. 14. 2 Kings xix. 30. & al. freq.

III. To bring forth, to be delivered of, (as we say) Vulg. peperit. occ. Job xxi. 10. Comp. מלט and See Bochart. vol. 2. 291, 2.

DER. Flight, Q. פליט fleet, swift, fleet of ships, float. Also pelt, pellet, fault. Q.

פלד

Occurs not as a V. in Heb. but the idea seems to be nearly the same as that of the Latin fulcio, derived from it, namely, to support, sustain or the like.

I. As a N. פלד A staff, "a stick with which a man supports himself in walking," Johnson. occ. 2 Sam. iii. 29.

II. As a N. פלד A distaff, which supports the flax in spinning. occ. Prov. xxxi. 29.

III. Chald. As a N. פלד (perhaps from the Heb. פלד to divide) a district, tract, region. Neh. iii. freq.

DER. Fulcrum, fulcrum, block, place. Q.

פלס

To adjust by rule or weight. So the Gr. derivative πλασσω, To form, model, contrive.

I. Of a road or way, to make straight or level. occ. Ps. lxxviii. 50. Prov. iv. 26. v. 6, 21. Isa. xxvi. 7. So in Prov. iv. 26. the LXX. render it by ὁρθίας—ποιεῖ, make straight, the Vulg. by dirige, direct, and Symmachus in Ps. lxxviii. 50. διεσρωσε, he levelled. Prov. v. 6. left פלס thou makest straight the way of life, i. e. keepest straight therein.

N n

II. Of

II. Of actions or designs, *to adjust, adapt, contrive*. So the Vulg. concinnant and LXX.

συμπλεκουσιν, *connect*. occ. Ps. lviii. 3.

III. As a N. פלם *The Roman* * *statera* or *steelyard*. occ. Prov. xvi. 11. Isa. xl. 12. in both which passages it is distinguished from מאזנים, and is mentioned in the latter as if employed in weighing the larger weights. *Aquila* renders it in Prov. and the LXX. in Isa. by σταθμος, a *statera*.

פלץ

I. Occurs not as a V. in Kal, but in Hith. *To tremble, have a tremulous motion*. So the LXX. σαλευονται and Vulg. concutiuntur, *are shaken*. occ. Job ix. 6. *who shaketh the earth out of her place, ועמודיה יתפלצון and the pillars thereof tremble. The pillars of the earth are the columns of light and spirit which support it in its progressive rotation, (v. עמר) and this passage describes the manner in which it moves forward in its orbit, by the tremulous motion of the heavens, according to the ordinary course of nature, for we read of no such miracle as moving the orb of the earth out of its place†. As a N. fem. פלצות Tremor, terror. Job xxi. 6. Ps. lv. 6. where Symmachus φριγη, horror, & al.*

II. As a N. fem. מפלצת *The trembler*. An obscene *priapean* figure, made for the Hea-then אשה or *Venus*, and mentioned 1 Kings xv. 13. 2 Chron. xv. 16. The Vulg. renders it simulachrum turpissimum, *a most filthy image*, and still plainer simulachrum Priapi, *an image of Priapus*. There is no doubt but by *Priapus* (פרי אה or פרי אב the *fructifying form or father*, was meant the *generative power of the heavens*‡, and by

* Derived from the Gr. στατηρ, a weight, which from στατημι to weigh.

† V. Answer to the modest apology. p. 56. and seq. and an Enquiry after Philosophy and Theology. p. 203. 207.

‡ So Orpheus in his hymn to Πρωτογενος or the first begotten (by which with all due respect to Vossius's learning, I think he meant the mixture of light and spirit, when first in action, See Gen. i. 2, 3, as appears from the epithets he gives of him διφους double natured, αιθεροπλάγυτοι aether-revolving, ωογενη egg-brooding, v. under פלץ, χρυσιασιν,

making the מפלצת for אשה or *Venus* it seems *Maacha* intended to acknowledge the heavens as the original independent cause of fecundity in men and animals, and perhaps as the agents from whom she expected the promised Saviour and Deliverer. Comp. אשה. The abominable Greek and Roman *Phallus* which was carried in procession in honour of several idols, particularly of *Bacchus* and *Osiris*, (Voss. Orig. and Prog. Idol. Lib. 2. Cap. 14. and 74.) appears to be of the same root, and perhaps was of the same form as the מפלצת†.

From this root seems also to be derived *Pallas*, one of *Minerva's* names, whom the *Egyptians* affirmed to be the air, (others the aether) hence she is asserted by the ancients to be the mother of *Apollo* (the Solar light) by *Vulcan*, (the fire) is surnamed γλαυκωπις ‡ *blue or azure-eyed*, from the azure colour of the air or heaven, and affirmed to have power over the thunder, as well as *Jupiter* §.

פלש

In Hith. *To roll in, and to cover oneself with dust or ashes*. occ. Jer. vi. 26. xxv. 34. Ezek. xxvii. 30. Mica i. 10. In Jer. xxv. 34. it is used in this sense, though neither אפר nor עפר follows. So the Vulg. supplies cinere, *ashes*.

II. As a participial N. masc. plur. in Reg. מפלשי *Involutions*. occ. Job xxxvii. 16. *Doft thou understand עב מפלשי the involutions of the dense air. i. e. how the gross grains of air are formed by an involution or accretion of atoms**.

αγαλλομενοι πτερυγεσθαι, *exulting with golden, luminous wings λαμπρον αγων φως αγων, bringing the clear and splendid light*) calls him ΠΡΙΗΠΙΟΝ ἀνακτα, *PRIAPUS the king*, and also πολυσπορι, *seed-abounding and γενειτω μακαρων, θνητων τ' ανθρωπων, Genitor of gods and mortal men. V. Vossii de Orig. & Prog. Idol. Lib. 2. cap. 7*

† V. Hutchinson's *Trinity of the Gentiles*. p. 461. *Conformity of the East Indians with the Jews, &c.* Ch. 7.

‡ So Phornutus Εἰσι δὲ φασιν τοιαυτην αὐτὴν παρειαγασ-
θαι, διὰ τὸ τοῦ αἵρα γλαυκὸν εἶναι, Περὶ τῆς Ἀθηνᾶς &c.

§ See above Job ix. 6. Vossii de Orig. &c. Lib. 2. Cap. 42. and 84. and Gyrardus de Diis Gentium, p. 326, 7.

* V. Hutchinson's *Moses Princip.* p. 2. p. 125, 6. and Mr. Bate's *Philosophical Principles of Moses, &c.* p. 27.

DER.

DER. *Flesh, plaster.* Q.

פֶּשֶׁת

Chald. As as N. *Mouth, aperture.* occ. Dan. iv. 28. vi. 17. 22, vii. 5.

פִּנָּה

I. In Kal, intransitively. *To turn, turn oneself.* Gen. xxiv. 49. Exod. xxxii. 15. Levit. xxvi. 9. Num. xiv. 25. Deut. i. 7. xxxi. 20. & al freq. So the LXX. frequently render it by *στροφω, αποστροφω, επιστροφω*. This Verb is joined with *יום* the day or day-light, and denotes its turning towards the opposite hemisphere. v. Jer. vi. 4. Ps. xc. 9. *לפנות ערב* At the turn or return of the evening, or rather when it (your particular place of which the writer is speaking) turneth towards the evening. Gen. xxiv. 63. Deut. xxxiii. 11. So *לפנות בקר* when the morning returned, or when it (the place) turned to the morning. v. Hutchinson's Moses Princip. pt. 2. p. 165—9. 254—5. As a V. transitive in Kal. *To turn, turn away, avert.* Zeph. iii. 15. So Vulg. avertit. In Hiph. *To turn*, both in a transitive and intransitive sense, as in Kal. 1 Sam. x. 9. Jer. xlvi. 5. xlix. 24.

II. With *ל* or *א* following. *To turn to, or towards, to look at, or towards, to have respect to.* Isa. xlv. 22. Job xxxvi. 21. 2 Sam. ix. 8. 1 Kings viii. 28. & al.

III. As a N. fem. *פִּנָּה* The corner or angle of an altar, building, &c. where it turns towards another aspect. q. d. *The turn or turning.* Exod. xxvii. 2. Ps. cxviii. 22. Prov. vii. 8. Job i. 19, & al. freq. Also *the corner stone*, "the stone that unites the two walls at the corner." Johnson. Zech. x. 4. Com. Isa. xxviii. 16. Metaphorically *פִּנּוֹת הָעָם* Corner stones of the people, *ἀρχογωναί*, i. e. Chief or principal of the people, as the corner stones are in buildings. Jud. xx. 2. 1 Sam. xiv. 38. were Symmachus *μεγάλας* great ones. Comp. Eph. ii. 20. 1 Pet. ii. 4, 6, 7: †

IV. *אבן פִּנָּה* The key-stone of an arch, where both sides of the arch meet, and which looks or is turned towards both. occ. Job xxxviii. 6. Upon what are its ba-

† See Leigb's Crit. Sacr. in *ἀρχογωναί*.

ses sunk, and who laid the key-stone thereof? Comp. Ps. xxiv. 2. civ. 5. cxxxvi. 6. Prov. viii. 27.

IV. As a N. masc. plur. *פָּנִים* The surface of whatever has several *faces or aspects*, as of the chaotic mass, the heavens, the earth, a place. v. Gen. i. 2. 20, 29. xxiii. 17, 19. Exod. xiv. 2. Num. xxiii. 28. 1 Kings vi. 3. It is often used (in plur.) for the face of man, and sometimes for that of a brute, plainly on account of the several profiles of which they consist, and which look different ways. v. Gen. iv. 5. xi. 28. Exod. xxxiv. 29. Ezek. i. 10. Amos v. 19. Sometimes *פָּנִים* means several or many faces. v. Levit. ix. 24. x. 3. Num. xiv. 5. xvi. 22. Ezek. i. 6, 10, xv. 14. xxi. 22. & al. freq.

V. As a particle with *ל* prefixed *לפני* literally to, or before the face.

1. Before, in presence or sight of. Exod. vii. 10. Deut. iii. 18. & al. freq.

2. Of time, with a N. before, Amos i. 1. Zech. viii. 10. with a V. before that. Gen. xiii. 10. Deut. xxxiii. 1.

VI. As a particle *פִּנִּימָה* (literally to the faces) speaking of a building, *Within.* Levit. x. 18. 1 Kings vi. 18. Hence as a N. *פִּנִּימִי* Inner, interior. 1 Kings vi. 27. vii. 12. & al. freq.

VII. *To look for or after, to provide, prepare.* So the LXX. render it by *ἐπιβλεπομαι*, and *ετοιμαζω*, Theodotion by *συνεαζω*, and *ετοιμαζω*, and the Vulg. by *paro, præparo*. It occurs in this sense, Gen. xxiv. 31. Lev. xiv. 36. Ps. lxxx. 10. Isa. xl. 3. lvii. 14. lxii. 10. Mal. iii. 1.

VIII. *To turn this way and that*, as a person in great distress, not knowing, as we say, which way to turn himself. So the LXX. excellently *ἐξηγορηθην*, occ. Ps. lxxxviii. 6.

As a particle *פִּן* denoting a dubious or uncertain state of mind, turning from one object to another. *Left, lest perhaps, for fear that.* v. Gen. xix. 19. Exod. xxxiv. 15. Isa. xxxvii. 18. Lev. x. 7. Gen. xxvi. 9. Jud. xv. 12.

IX. As a N. *פָּנָה*

1. A wheel, from its turning. Exod. xiv. 25. & al. The word is sometimes written

N n 2

with

with י inserted after the א, אופן as 1 Kings vii. 30. 32. & al. thus we have אופן the name of a place from אפר. 1 Chron. xxix.

4. 2 Chron. ix. 10. & al. אפני. 2.

As a N. masc. plur. in Reg. אפני. Respects, views. occ. Prov. xxv. 11. ו משכיות under שכיה VI.

פנ Occurs not as a V. in this reduplicate form, but as a N. masc. plur. פנינים (once written פניי Prov. iii. 15.) Magnets, loadstones, or, according to others, Pearls.

The following are all the passages wherein the word occurs. Job xxviii. 18. Prov.

iii. 15. viii. 11. xx. 15. xxxi. 1. Lam.

iv. 7. Mr. Hutchinson and from him several

learned men have supposed the word to signify loadstones or magnets, and it must be

confessed that פנינים seems a very proper

name for them, from that remarkable property of constantly turning, when at liberty,

their poles north and south, and it is even

probable that some of the antient eastern

nations, particularly the Jews, Phœnicians,

and Arabians, to whom we may add the

* Phœnicians, and † Chineses, were acquainted

with the polarity of the loadstone, and

with its uses in navigation. But on the

other hand, the contexts in several of the

above passages, where the פנינים are mentioned

with gold, silver, precious stones, and

other things of great value, make it difficult

to suppose but the פנינים also must

denote some things of a similar kind; accordingly

the learned Bochart maintains in an elaborate

dissertation on this subject, that פנינים

signify pearls, and remarks that hence the words

Πιννα, Pinna πιννινος

λίθος, πιννινός are retained in Gr. and Lat.

either for the pearl-fish, or for the pearl itself.

Aquila renders the word in Job by περιβλεπτα,

things to be looked at, conspicuous, illustrious,

* V. Homeri Odyss. Lib. 8. Lin. 556—63.

† "The use of the magnetic needle has been so long

known to the Chinese, that they have no records or notion

of its origin." Cooke's enquiry, &c. p. 17. It "seems

now generally agreed on all hands, that they (the Chinese)

have had the use of the mariner's compass, of gun-

powder, and the art of printing, for many centuries."

Complete System of Geography. vol. 2. p. 232.

plainly referring to the meaning of the V.

פנה and it is shewn by Bochart, that pearls

were estimated at a very high rate, not only by

Jews, but by the Romans, and even by the

Medes, Persians, and Indians. But if any

one, considering the descriptive accuracy

of the Heb. language, should think the ety-

mological reason of the name here given

not precise, and determinate enough, why

may we not suppose that פנינים may be,

not a strictly Heb. but a dialectical deriva-

tion from פנה, since it occurs only in Job,

Proverbs, and Lamentations, all which

books are tinged with a foreign dialect,

and since other foreign commodities seem

to be called by the names given them in the

countries whence they came? See הבן,

חכיים, שנהבים.

It must further be remarked, that Job xxviii.

18. is claimed by the defenders of both

opinions, as favouring their respective in-

terpretations. ומשך And the attraction of

wisdom is above פנינים. This, says Mr. Hut-

chinson, expresses the condition which makes

iron and other things follow it. But how

does this comment make the text agree

with the context, the design of which is

plainly to set forth not the attractive force,

but the inestimable value of wisdom? Ac-

cordingly Bochart translates the words the

extraction, or drawing forth of wisdom is above

פנינים, i. e. to be preferred before the

drawing forth of פנינים, and tells us that

this expression alludes to the manner in

which the pearls and pearl fish were drawn

cut from the bottom of the sea, which he

shews from antient testimonies, was done

either by divers or nets. Comp. Prov. iii.

15. with ver. 13. where יפיק תבונה he that

draweth forth discretion seems an allusion of

the same kind. Lam. iv. 7. appears al-

so to throw great light on the true mean-

ing of פנינים, where it is said, ber Nazarites

were more ruddy in body than פנינים. This

passage is likewise brought by Mr. Hut-

chinson, in proof of his opinion that פנינים

signify magnets. "It's (the loadstone's)

colour, says he, is described Lam. iv. 7.

by

in varia

genera

distibuit.

et

pl.

Sehah.

huc Nowen.

et ubi Sina.

ledu Kam.

Divite.

ornatus.

com.

palcher.

Kamus.

et Tig.

Mult.

palcher abentes. Seh. Lusi facito orneloque utitur sermone. Quid dicam? significat Corallium ramonum.

פנג *redditur Balsamum vel Resinum. est* *idem quod*
seponitur herba speciosa nota. Kam. Rein al alth.

Hyoscyamus
vel

פנג

פנג

[277]

פנג—פנס

Nasaphthum. radix

by *אדמה* *Flesh-coloured, ruddy, as it is when dug, and more approaching black, as flesh; and many of those stones are, when each of them are dry'd and their parts contracted, of the colour of reddish clay.* But here with all due submission to such a truly learned man, the colour of the magnet is a *dusky iron grey*, often tinged indeed, with *brownish*, or *reddish*; but supposing it always of the colour of *reddish clay, ruddy, approaching black*: surely this is no *beautiful* complexion, and it is evident Jeremiah is here praising the *beauty* of the Nazarites. And besides how can their *ruddy blackish* complexion be reconciled with their being *purser than snow, and whiter than milk*, as the prophet says they were in the words immediately preceding. For these reasons I prefer *Bochart's* interpretation, who observes justly that *אדם* signifies not only *to be red or ruddy*, but also *to glister, shine, rutilare*, (Comp. *אדמדמה* Lev. xiii. 19. and Cant. v. 10.) as *pearls* remarkably do. Add to this that the colour of *magnets* (though we suppose them in use) could hardly be sufficiently known among the *Jews* any more than among us, for a popular comparison, but they might be well acquainted with the appearance of *pearls* as we are.

What is here said will I hope have no influence upon the reader, any further than it appears to be supported by evidence, and if he is desirous to form an accurate judgment on the true sense of the word in dispute, I would recommend to his careful perusal, *Hutchinson's Works*, vol. 4. p. 121—3. and vol. 11. 351—2. together with *Mr. Cooke's Enquiry into the patriarchal and druidical Religion, Temples, &c.* p. 17—22. Edit. 1st on one side, and *Bochart* vol. 3. 681—92 on the other.

DER. The Latin *pænitet*, whence *penitent, penitence, repent, repentance, &c.*

The Welsh *pen*, a head, and thence a hill.

Many mountains and hills have received their name from the *British pen*. *Pen* (the head) is so well known to be used for hills, saith *E. Lbywd* that little need be said, not

only *Penigent* and *Pendley* in *Lancashire* are supposed to be thence derived, but also the *Appennine* mountains of *Italy*, by *Camden* and others." *Richards's Welsh Dictionary*. To the above derivations we may add the *Pennine Alps*. v. *Bochart*. vol. 1. p. 678. So *Penrith* in *Cumberland*, means *red head* or *hill*, the ground thereabouts, and the stones of which it is built, being both *reddish*. Quere, does not the situation of *Penryn, Pendennis, &c.* answer to the meaning of the word *Pen*?

Occurs not as a V. So the ideal meaning is uncertain, but it seems nearly related to פנג To be delicate. As a N. פנג Some delicate spice, gum, or ointment. So the LXX. render it *μυρων* or *κασσις* and Vulg. *Balsamum*. α. λ. Ezek. xxvii. 17!

In Hiph. To make delicate, educate delicately. So the LXX. *κατασκευαζω* Vulg. *delicaté* nutrit. α. λ. Prov. xxix. 21. The word is used in the *Chaldee, Syriac, and Arabic* in the same sense.

DER. Banquet xx *fortis hunc* *Pass.*

I. To diminish or be diminished. So the LXX. *ωλιγωθησαν* and Vulg. *diminutæ sunt*. *Symmachus* *ἐξέλειπον* have failed. occ. Ps. xii. 2. As a N. masc. plur. פנים Small shreds, stripes, or the like. occ. Gen. xxxvii. 3. 23. 32. 2 Sam. xiii. 18. 19. כתנת פנים A coat of pieces, i. e. made of pieces, stripes or threads of divers colours. So the LXX. *ποικίλον* and Vulg. *polymitam varicoloured, embroidered*. *Joseph* had an embroidered coat or garment, as the high priest afterwards had (v. Exod. xxviii. 4. v. 39, &c. to typify the various glories and graces irradiating from the divine light during his residence on earth. And it is certain from 1 Chron. v. 1, 2. that the birthright, and consequently the priesthood, was at that time confined to *Joseph, Jacob's first-born by Rachel*. Comp. Num. iii. 12, 45. viii. 16. Exod. xxiv. 5. Is it not probable from

Lam. iv. 7. they were more ruddy than coral.

vis arbor rubra ferens baccos
collo. Schah. Solanum hortense

vis siccata yppendukta

idem פסח, Pascha
Sehah تفصح dissoluta in parte fuit verba
cetera casu hinc Subj.

פסח—פס

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פסח—פס

2 Sam. xiii. 18. compared with Pf. xlv. 14. that the *kings daughters* which were *virgins* were apparelled with such *embroidered robes* on a *typical* account, as being representatives of the church clothed in *Christ's righteousness*?

II. As a N. fem. in Reg. פסח *A small parcel or quantity.* occ. Pf. lxxii. 16.

III. Chald. As a N. פסח, פסח *A piece, a part.* Dan. v. 5, 24.

DER. Nece.

פסח
E. relig. infirm. p. 1

I. To divide, dissect. It often occurs in Chalde in this sense. As a N. fem. פסגה *A ridge consisting of many distinct hills.* It is used as a proper name, *Pisgab.* Num. xxi. 21.

II. To divide, distinguish, view or consider distinctly. occ. Pf. xlvi. 14. The LXX. rendering it by καταδιελεσθαι *divide*, and the Vulg. by distribuere, preserve the idea.

פסח

Loc. ci
ampl. rem.

פסח
dilat. rem.

et gaudig
affection
fuit pectus
ejus.

I. To pass or leap over by intervals, as from place to place, or from side to side. v. Exod. xii. 13. xxiii. 27. & al. So 1 Kings xviii. 26. פסחו * They leaped up and down על near or on the altar. Vulg. transiliebant altare, they leaped over the altar. ver. 21. How long will ye be פסחים leaping by intervals to the two extremes. i. e. passing alternately from one to the other, sometimes serving *Jehovah*, sometimes *Baal*. Isa. xxxi. 5. פסחו To pass, or by passing over, to wit, *Jerusalem* or his own people, and destroying the *Assyrians*. (Comp. Exod. xii.)

II. As a N. פסח *The passover, or paschal lamb,* Exod. xii. 11, 21. & al freq. ordained, or rather reinstituted, on occasion and in memory of the Lord's passing over the houses of the *Israelites* when he slew the first born of *Egypt*, and as a type of our

* Sacred dances, doubtless to represent the motions of the heavens and of the heavenly bodies, made an eminent part of the religious ceremonies of the antient Heathen, as they do of the modern ones to this day. Comp. 17 and see *Ceremonies and religious customs.* vol. 3. p. 87. 88, 120, 160. 177, 234.

deliverance by Christ. Comp. 1 Cor. v. 7.

John xix. 36. Exod. xii.—46. Num. ix.

פסח and in plur. פסחים is used also for the paschal offerings, or sacrifices of the herd which were offered during the feast of the passover or of unleavened bread, called also το πασχα, John xviii. 28. where we find the Jews, in the morning after the paschal lamb was eaten, apprehensive that their being defiled would prevent their eating the passover, το πασχα. occ. Deut. xvi. 2. 2 Chron. xxxv. 7, 8, 9. Comp. Num. xxviii. 17. & seq. a פסח lux. in fest. membrum
III. As a N. פסח Hopping, halt, lame, limping in his gait. "Claudus enim, dum incedit, subsultat." says Leigh. Lev. xxi. 18. Isa. xxxv. 6. As a V. in a Niph. sense. To become or be made lame or limping. occ. 2 Sam. iv. 4.

DER. Gr. and Lat. pascha. Eng. paschal. Comp. also under פשע.

פסל

To hew, chip, cut with a tool. occ. Ex. xxxiv. 1, 4. Deut. x. 1, 3. 1 Kings v. 18. Hab. ii. 18. As a N. פסל *A graven or carved image.* v. Isa. xxx. 22. xl. 20. xlv. 15. Jud. xvii. 3, 4. פסיל plur. פסילים The same, Deut. vii. 25. Isa. xlii. 8. & al. v. נסך IV.

פעה

I. To cry or shriek out, as a woman in travail, "clamare contenta voce." Bochart. occ. Isa. xlii. 14. So Montanus, ejulabo.

II. As a N. fem. פעה *The viper,* from the shrillness of its hissing, which natural historians have taken abundant notice of, and which when the animal is irritated, is loud enough to be heard a stone's throw, and no doubt is still louder when the creature is in the agony of bringing forth; for, whereas other serpents lay only eggs, this brings forth its young ones alive, (whence its Lat. name vipera, qu. vivipara) which burst the membranes wherein they are contained, and sometimes eat through them and come forth, whence the fiction of their eating through their dam's belly. v. at large in Bochart

if

901 Pet. M. 2. h. v.
 plenus pulposusque lustris.
 apertae flor. operculum est. &c.

if indeed these two idols did not usually go together: however it is certain from Num. xxv. that gross *obscenity*, and *impurity* was one part of the religious worship of *Baal Peor*. Comp. פלץ II. and v. *Hutchinson's Trin. of the Gent.* p. 463.

DER. *Pore, porous, porosity.* Q. Lat. *aperio*, whence *aperient, aperture*, Lat. *pario*, whence *parent, &c. furrow.* Q.

פצה

I. *To open, as the mouth or lips.* v. Gen. iv. 11. Jud. xi. 35. Pf. lxvi. 10.

II. *To set free, deliver.* occ. Pf. cxliv. 7, 11. So the LXX. ἐξέλας, *free, ρυσαι deliver.* Vulg. *eripe, take away, deliver.*

פצץ In Hith. *To be opened, burst open, riven, disrupted, as the earth.* (Comp. Num. xvi. 30. Deut. xi. 6.) occ. Hab. iii. 6. יתפצצו חררי-עד *The everlasting hills were burst asunder, disrupted.* So one of the *Hexaplar* versions excellently, διεθρυβη. (Comp. Exod. xix. 18.) פצם is used in the same sense. Pf. lx. 2.

פצה

I. *To break, as the bones.* So the LXX. συνεθλάσαν and Vulg. *confregerunt.* occ. Mica iii. 3.

II. *To break forth into a joyful sound* (Comp. רע VII.) The Greek ρηγγισμι *To break, by which the LXX. render פצה* Ha. xlix. 13. lii. 9, liv. is used in the same sense.

פצל

To take off the bark, decorticate, pill. occ. Gen. xxx. 37, 38. Comp. בצל.

פצם

To break or burst open. Applied to the disruption of the earth in an earthquake. α. λ. Pf. lx. 4. It is used in much the same sense in *Chaldee*, and in the *Targum* on Jer. xxii. 14. answers to the Heb. קרע. Comp. פצץ under פצה.

פצע

To beat, bruise or crush. occ. Deut. xxiii. 1. 1 Kings xx. 37. Cant. v. 7. So the LXX. by συντριβειν, and *Aquila* by μολωπειν. As a N. פצע *A wound, hurt, bruise.* Gen. iv. 23. Exod. xxi. 15. Prov. xx. 30.

פצר

I. *To press hard, urge with vehemence.* So the LXX. render it by καταβιαζομαι, παραβιαζομαι, and Vulg. by vim facere. occ. Gen. xix. 9.

II. *To press hard in words, urge with vehemence and importunity, to be instant.* occ. Gen. xix. 3. xxxiii. 11. Jud. xix. 7. 2 Kings ii. 17. v. 16. So LXX. βιαζομαι παραβιαζομαι, Vulg. *compellere, cogere, vim facere.*

III. In Hiph. *To press on in disobedience to a command, to be stubborn,* reniti αντιβιαζεσθαι. occ. 1 Sam. xv. 23.

IV. As a N. fem. פצירה *A file*, according to some, from its being pressed against, and so wearing away iron, &c. occ. 1 Sam. xiii. 21. Our *English* translators render it a file, but according to this version this 21st verse doth not well agree with the preceding one. The Vulg. translates it *retusæ itaque erant acies vomerum, &c. The edges of their ploughshares, &c. were blunted (turned.)* This seems the true sense, though not a literal translation of the passage, which might more strictly be rendered. "And there was פצירה פים a bluntness of edges (*retusio acierum, a beating back of edges*) to the ploughshares, &c. So פצירה expresses the effect of an edged instrument being pressed against hard, resisting matter.

DER. *Press, pressure, compress, depress, oppress, repress, &c.* (Comp. under פרץ) *freeze, frost.*

פק

I. *To totter, stagger, stumble.* occ. Isa. xxviii. 7. So Vulg. *impegerunt.* As a N. פיק *A tottering, staggering* as of the knees in fear. occ. Neh. ii. 11. Comp. Dan. v. 6. As a N. fem. פוקה *A stumbling, staggering, an offence, stumbling block to the mind.* occ. 1 Sam. xxv. 31.

II. *To come or bring forth.* v. נפק. DER. *To pitch, fall headlong,* Lat. *peccare*, whence *peccant, peccable, peccability, peccadillo.*

פקד

The general idea is, *To visit, review, oversee,* either

desideravit.
quæsit.

proffit recente in dactylis
act. 9 0 6

grave suit
negotium.

proffit legum
Isam.

فقر idem aliam
افتقر

פקד—פקח

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פקח—פקע

either by oneself, or by another appointed to do so. So the LXX. frequently render the Verb *σκεπτομαι*, *επισκεπτω* *συνεπισκεπτω*, *επισκοπεω*, and the Nouns by *επισκεψις*, *επισκοπη* *επισκοπος*. So *Aquila*, *Symmachus*, *Theodotion*, and another Greek version in the *Hexapla*, render the V. by *επισκεπτομαι*.

- I. To visit, to come or go to any one, either to see or to benefit or punish. Jud. xv. 1. Isa. xxvii. 3. Gen. xxi. 1. 1. 24, 25. Ex. xx. 5. Num. xvi. 29. In Niph. To be visited. Isa. xxiv. 22. & al. As a N. fem. *פקדה* Visitation. Job x. 12. Isa. x. 3.
- II. To review, muster, reckon. Num. i. 44. 1 Sam. xiv. 17. In Hith. To be mustered. Num. i. 47. Jud. xxi. 9. & al. As a N. *מפקד* A muster. 2 Sam. xxiv. 9. 1 Chron. xxi. 5.
- III. To miss upon a review. 1 Sam. xxv. 15. Isa. xxxiv. 16. In Niph. To be wanting or missing upon a review or muster, as when a person does not answer to his name. Num. xxxi. 49. 1 Sam. xxv. 7, 21. Comp. Ch. xx. 18, 25, 27.
- IV. In Kal. To appoint as an overseer, to charge, give in charge or trust. Num. iii. 10. 2^d Chr. xxxvi. 23. Job xxxvi. 23. & al. In Hiph. To place in trust, charge with the care or superintendence, to set over. Gen. xxxix. 5. Levit. xxvi. 16. Jer. xl. 7. As a N. *פקיד* A person placed in a trust, charge, or office, an overseer, officer, deputy. 2 Kings xxv. 9. 2 Chron. xxiv. 11. As a N. masc. plur. in Reg. *פקודי* Appointments, charges committed by God to man, for his regard and observance. Ps. xix. 9. cix. 128. & al. freq. As a N. fem. in Regim. *פקדה* Office, charge, superintendence. So the LXX. in Ps. cix. 8. *επισκοπην*, freq. occ. Comp. 1 Chron. xxiii. 11. As a N. *פקדון* A deposit, in trust or charge. occ. Gen. xli. 36. Lev. vi. 2, 4.

פקח

To open. It is applied to the eyes. Gen. xxi. 19. & al. freq.—to the ears. Isa. xlii. 20. In Niph. To be opened. Gen. iii. 5, 7. & al. As a N. *פקח* One whose eyes are open, unobstructed or clear, & *ἀπλῆς ἐστὶν ὁ οὐθαλ*

μος. Mat. vi. 22. It is opposed to *עור* one who has a film over his eye, which obstructs his sight. v. Exod. iv. 11. xxiii. 8. Isa. xxxv. 5. xlii. 7. As a N. *פקח* An opening as of a prison. occ. Isa. lxi. 1. Though it should be observed, that the LXX. render *פקח* by *ἀναβλεψιν*, sight, *Symmachus* by *λυσιν* release, and Vulg. by *apertionem*, opening, and so plainly take them for one word.

פקע

Occurs not as a V. Heb. but in Chaldee, Syriac, and Arabic, the word signifies, to cut, dissect, divide or the like. Comp. *בקע*.

- I. As a N. fem. plur. *פקעה* *Colocynthis*, the fruits of the wild vine, colocynthis, or bitter gourd. Mr. Miller tells us, this fruit is commonly divided into six cells (which may be the reason of the Heb. name) and that it is so excessively bitter, as not to be eatable*. occ. 2 Kings iv. 39. from which passage it appears that this fruit either was, or was reckoned of a poisonous nature. "It is, says Dr. Quincey, very purgative, in so much that its operation is sometimes attended with excoriations of the membranes and blood." And another writer informs us, "in large doses it is so violent in its operation, that it has like to have been excluded the *Materia medica* for a poison." See New and Complete Dictionary of Arts, &c.

- II. As a N. masc. plur. *פקעים* Artificial knops, in the shape of wild gourds. occ. 1 Kings vi. 18. vii. 24. "The brazen sea being a sea of affliction or suffering. Comp. Heb. ii. 10. Luke xii. 50. Mat. xx. 22, 23. Rev. iv. 6. xv. 2.) had rows of bulls (the emblems of wrath) upon it. (v. 2 Chron. iv. 3.)—† Between the rows of bulls, which were ten to a cubit, were rows of gourds of the wild vine, a plant of a hot, bitter, and poisonous quality, and said to be deadly poison. 2 Kings iv. 39. Such a hot, fiery

* V. Gardener's Dictionary in *Colocynthis*, and *Cucurbita*.

† Q? Comp. 2 Chron. iv. 3. 1 Kings vii. 24.

plant was a proper emblem of the *fire*, and in conjunction with the *bulls* a proper mark of the design of the *brazen sea*, and of the *baptism* they were *baptized* with in it. As these *gourds* from their *hot* quality were *hieroglyphical fire*, they were with their flowers upon them, engraven upon the walls of the holy of holies, 1 Kings vi. 18. for *fire* has the appearance of the *glory* of God, and this place was the *heavens* of *Jehovah*.* Thus the learned Mr. Bate, in his excellent *Enquiry into the Similitudes*, &c. pag. 144, 5, 6.

Since as we have seen, the *colloquintida's* are of such a *deleterious corrosive* nature, may not their *Heb.* name פקע be as well or better deduced from this *destructive* quality, than from their *form* or *structure*?

פרה

- I. *To break, burst, rive.* occ. Isa. xxiv. 19. v. below. פרר and פרפר.
- II. As a N. fem. פורה *A wine-press* or *vat*, where the grapes are *broken* or *squeezed*. occ. Isa. lxiii. 3. Hag. ii. 17. So the Vulg. in both passages *Torcular* and *Symmachus* in the former ληνον, LXX. the *wine-press* the LXX. in the latter υποληνιον, the *wine vat*, the vessel placed *under* the press to receive the juice.
- III. As a N. פפר *The small ashes* or *dust*, into which the fuel is *broken* by the action of *fire*. Num. xix. 9. 1 Kings xx. 38, 41. Sprinkling or covering oneself with, rolling or sitting in *ashes*, &c. were *emblematical* acknowledgments of being obnoxious to the *wrath* of God, so of *grief* and *contrition*. See inter al. 2 Sam. xiii. 19. Esth. iv. 1. Job ii. 8. xlii. 6. Jer. vi. 26. Comp. Gen. xviii. 27. *I am dust* and *ashes*, i. e. *mortal*, and as a sinner liable to God's *wrath*.
- IV. In Hiph. *To break, dissolve, dissipate, annul*, spoken of covenants, commands, vows, designs, counsels, thoughts, anger, &c. v. Gen. xvii. 14. Num. xv. 31. xxx.

* Comp. Heb. ix. 7, 24. Exod. x. 24. Ezek. i. 26, 27.

9. 2 Sam. xv. 34. Job v. 12. Ps. lxxxv. 5. Zech. xi. 14. *פר* *to break* or *burst forth into fruit* or *increase*, to be *fruitful*, *fructify*, or *bring forth fruit*. It is applied to men, Gen. i. 28. ix. 1, 7. to animals, Gen. i. 22. viii. 17. to vegetables, Deut. xxix. 8. In Hiph. *To make fruitful*. Gen. xvii. 20. xli. 52. & al. As a N. פרי *Fruit* of man, animal, or vegetable of the earth. v. Gen. i. 11. Deut. xxviii. 4, 11. As a participial N. fem. פריה *Fruitful*. Ps. cxxviii. 3. Isa. xxxii. 12. & al.
- VI. As a N. פר fem. פרה *A young bull*, or * *heifer*, which is no longer a calf, but fit for *breeding*. v. Job xxi. 10. 1 Sam. vi. 7, 10. Ps. lxix. 32.
- VII. As a N. אפריון *A bridal* or *nuptial bed*, from its *fruitfulness*, so *Montanus*, *Thalamum*, *Sponsarum*, occ. Cant. iii. 9. Lord Clarendon, if I remember right, speaking of a numerous progeny, calls them the offspring of a very *fruitful bed*.
- VIII. Chald. As a N. פור *A lot*, a *Chaldee* or *Persic* word, denoting the same as the Heb. גורל. Esth. iii. 7. & al. It seems properly to mean a small *piece* of stone *broken* off from a larger, and so to be a derivative from the Heb. פר *to break*.
- I. פרר *To break* or *divide entirely*. The signification is more intense than that of the simple word פר. occ. Ps. lxxiv. 13, where *Theodotion* διασησας, *thou hast divided*. In Hith. *To be broken* or *divided entirely*, or into *pieces*. occ. Isa. xxiv. 19. פור התפוררה *The earth* by breaking shall be broken in pieces. So the Vulg. contritione conteretur—And to the same purpose *Theodotion* διασπασει διασπασθησεται—by *dissipation* shall be *dissipated*.
- II. As a N. פרוּר *A pot* or *kettle*, wherein meat is boiled, so called either because made of brittle *frangible* ware, or because the meat is there in some sense *dissolved*, the oily and saline parts being in great measure *separated* from the earthy. occ. Num. xi. 8. Jud. vi. 19. 1 Sam. ii. 14.
- * Q. If derived from the Heb. name, with פ prefixed.

III. As a N. masc. plur. **פרורים**. *Parurim*, occ. 2 Kings xxiii. 11. It seems to be the proper name of a place, and so the LXX. and other antient Greek versions take it. **פרפר** To break into small pieces, to dissolve utterly. occ. Job xvi. 12.

פרא I. As a V. in Hiph. To break loose from restraint, to act in a wild, licentious, dissolute manner. occ. Hof. xiii. 15. **כי** Because he (Ephraim ver. 12.) **יפריא** is dissolute (Comp. Ch. 8. 9.) among his brethren an east wind shall come, &c.—so it is said in the next verse, *Samaria shall be desolate*, **כי** because she hath rebelled against the Lord, the LXX. renders ver. 15. *Διοτι οςτος αναμεσον αδελφων διασελει*—and so the Vulg. *quia ipse inter fratres dividet, because he himself (that is God) will divide, make a distinction between the brethren, viz. by punishing Israel, and sparing Judah*, as Hof. i. 6, 7. but the former interpretation seems the best. As a N. **פרא** Wild, dissolute, unrestrained. So the LXX. *αγριος*, *Aquila* *αγριος* and Vulg. *ferus*. occ. Gen. xiv. 12.

II. As a N. **פרא** The wild ass, according to that of Job xxxix. 5. *who hath sent out פרא the wild ass free*. freq. occ. **פרה** (with the ה instead of א) is once used Jer. ii. 24. for the wild ass. This shews the near relation between **פרה** and **פרא**. Further it is observable that in Chaldee, and Syriac, **פרא** and **פרי** signify to run. v. Bochart. vol. 2. 868—71.

DER.. Gr. *πυρ* (fire) whence *pyre*, *pyramid*, with *ש* prefixed, *spire*, &c. Also *fire*, *fury*, *fear*. Lat. *frio* (to crumble) whence *friable*, *friability*.

The German goddess, *Fria*, *Freyd*, or *Friga*, i. e. the fruit-bearing earth, or rather the fructifying power of nature, answering to the *Venus* of the Romans. To her our Saxon ancestors dedicated the sixth day of the week, thence called by them *friggædag*, and by us *Friday* (Lat. *dies veneris*) Greek *φερω* and Lat. *fero*, whence *fertile*, *fertility*, &c. Eng. *bear*, Latin *fructus*, (Comp. **פרח**) whence *fruit*, *fruitful*, *fructify*, &c. *farrow* Q. Latin *pario*, whence *parent*, *parentage*,

&c. also *free*, *freedom*, Latin *ferrum*, iron (v. Dan. ii. 40.) whence *ferreous*, *ferrier*, or *farrier*, *ferruginous*, Lat. *ferus* wild, whence *ferine*, *ferity*.

פרר

I. In Kal and Hiph. To divide, separate, dispart. Ezek. i. 11. Gen. xxx. 40. Deut. xxxii. 8. & al. In Niph. To be divided, &c. Gen. ii. 10. x. 5. 2 Sam. i. 23. & al. In Hith. To separate oneself, be separated. Job iv. 11. xli. 8. Pl. xxii. 15. xcii. 10.

II. As a N. fem. plur. **פררות** Grains of corn, occ. Joel i. 17. so called, say some, because in sowing they are dispersed and scattered: but are they not rather so named from that state of dissolution they undergo previous to their resurrection? See 1 Cor. xv. 36. John xii. 24. Hose. xiv. 8.

III. As a N. **פרר** fem. **פררה** plur. **פרדים** A mule, the offspring of an ass and mare, so called either because obliged by the course of nature to a life of celibacy and *separation, or according to Bochart, because born of parents who are separated from their natural mates for strange mixtures. (Comp. Hosea iv. 14. and see Bochart. vol. 2. 231. & seq.) 2 Sam. xiii. 29. 1 Kings i. 33. x. 25. & al freq.

DER. Part, partition, apart, apartment, dispart, depart, &c. perhaps a pard, (from its distinct spots) whence compounded with Lat. *leo* a lion, leopard, likewise fret, the Latin *fretum*, and Eng. *fritb*, also *froth*, *forth*. Q. Also *ש* being prefixed, spread.

פרו

I. To disperse, scatter. It is both in sense and sound nearly related to **פרם**, and **פרץ** as **עלו** to **עלם** and **עלץ** which see. In Arabic, the Verb **פרו** signifies in like manner to divide, separate, sever. occ. in the form of a particip. pass. Esth. ix. 19. So the LXX. *διασπαρμενοι*, *dispersed*, and perhaps is used in the same sense. Hab. iii. 14. **ראש פרוו** The head of him that scattered him.

* Is not the Latin *Mulus* and Eng. *Mule* in the same view from the Heb. **פר** or **פרו** to cut off? No.

II. As a N. פרז joined with כפר or עיר signifies an open village or town, consisting of of houses dispersed or scattered here and there, and is opposed to fortified towns. occ. 1 Sam. vi. 18. Deut. iii. 5. In this latter passage villager seems to be the exactest rendering of the word. As a N. fem. plur. פרזות Villages. occ. Esth. ix. 19. Ezek. xxxviii. 11. Zech. ii. 4. As a collective N. פרזון Villages, open country. occ. Jud. v. 7, 11.

The above cited are all the passages wherein the root occurs.

DER. Lat. spargo, sparsum, whence asperse, consperse, disperse, &c.

צִי גַרְשָׁה עֵץ

פרח

I. To break forth, as a tree or plant in buds or gems, to germinate, bud, flourish. Gen. xl. 10. Num. xvii. 8. Cant. vi. 10. vii. 21. Hab. iii. 17. & al freq. In Hiph. The same. Ps. xcii. 14. Also to make to germinate or flourish. Isa. xvii. 11. Ezek. xvii. 24. As a N. פרח The flower-bud, gem or germ. Num. xvii. 8. Isa. xviii. 5. & al.

II. As a N. fem. plur. פרחות Flower-gardens. occ. Ezek. xiii. 20.—Ye there hunt souls לפרחות into the flower-gardens. These seem to have been places consecrated to idolatrous worship, (Comp. Isa. i. 29. lxv. 3. lxvi. 17.) and probably to that of אֲשֶׁרָה or Venus, to whose impure rites these pretended prophetesses decoyed persons to their destruction. Varro (de re rust. lib. i. c. 23.) informs us that places of this kind, in which there were public stews, were by the Romans called floralia, flower gardens. Comp. Prov. vi. 26.

III. To break out, germinate as the Blains miraculously occasioned in Egypt by Moses's sprinkling the ashes of the furnace. Ex. ix. 9, 10.—as the leprosy. Levit. xiii. 12, 20. & al.

IV. As a N. אפרח plur. אפרחים The young of birds, whose feathers begin to shoot out, and grow. occ. Deut. xxii. 6. Job xxxix. 30. Ps. lxxxiv. 4.

פרח To break out, as the signs of puberty, occurs not as a V. in this sense, but as a

collective N. פרחח Puberty, youth. occ. Job xxx. 12.

DER. Freak. Q. Also with ש prefixed, Spark, sparkle, &c.

פרט

To particularize, to distinguish particularly.

I. As a N. פרט it is used for each particular single grape of the vineyard. occ. Lev. xix. 20.

II. To particularize in musick, that is, to quaver, or run a * division with the voice or instrument. occ. as a part. masc. plur. Amos vi. 5,

DER. Part, (v. under פרח) particular, particularize. Hence also the Bards, the warlike poets and songsters among the antient Britons and Gauls. v. Univers. Hist. vol. 18. p. 593. and Martini Lex. in Bardus, and Bochart. vol. 1. 666.

פרך

Occurs not as a V. in Heb. but in Chaldee signifies to break, rend, and no doubt our Heb. word פרך is both in sense and sound nearly related to פרק which see.

I. As a N. פרך Violence, force, cruelty. Exod. i. 13, 14. & al. the LXX. render it Βία force, and μωχθῶν cruelty.

II. As a N. fem. פרכת The inner veil of the tabernacle, which broke, interrupted or divided between the holy place and the most holy; the Holy Ghost this signifying that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing. (Heb. ix. 8.) Exod. xxvi. 31, 33. & al. The LXX. constantly render it by κατακτετασμα. Does not the Heb. name פרכת moreover intimate the typical correspondence of this veil to the body or flesh of Christ? For this κατακτετασμα or veil was his flesh. Heb. x. 20. which being rent, affords us a new and living way into the holiest of all, i. e. into heaven itself. Comp. Heb. x. 19, 20. ix. 24. And accordingly when Christ's flesh was rent upon the cross, this veil also (το

* So Horace—grataque fæminis Imbelli cithara carmina divides. Lib. 1. Od. 15.

καταπετασματ^ς γα^ς) was rent εσχισθη in twain from the top to the bottom. Mat. xxvii. 51.

DER. Force, fierce, &c. to prick, pierce, Lat. ferox, whence ferocious, ferocity, break, &c. (see under פרק) From this root the fates were called by the Romans Parcae from their cruel inflexibility, and power.

פרס

To rend, properly at the seam, to rip. occ. Lev. x. 6. xiii. 45. xxi. 10.

DER. From. Q.

פרס

I. In Kal. To divide, break in pieces. occ. Isa. lviii. 7. Jer. xvi. 7.

II. As a N. פרסה A hoof divided into two parts or claws, as of the ox or sheep. As a V. in Hiph. To divide the hoof, or have it thus divided. Levit. xi. 3, 4. & al. freq. Comp. Deut. xiv. 6. It is said † Levit. xi. 6. that the hare divideth not the hoof. פריסה לא הפריסה. Here it is plain that dividing the hoof means dividing it into two parts only, for the hare hath more than two claws. The same observations may be applied to the שפן mentioned. Lev. xi. 5. Deut. xiv. 7. In plur. פרסות is used for the hoofs of horses, though not divided. Isa. v. 28. Comp. Jer. xlvii. 3. Is this a less proper application of the word borrowed from the hoofs of other animals, or is it not rather taken from horses stamping, breaking and beating things to pieces with their hoofs? Comp. Mica iv. 13.

III. As a N. פריס A species of eagle, called by the Romans ossifraga, or bone-breaker, because he not only devours the flesh, but even breaks and swallows the bones of his prey. Comp. Mica iii. 3. and See Bochart. vol. 3. 186. occ. Lev. xi. 13. Deut. xiv. 12.

DER. Lat. Pars, partio, whence part, party, partition, partial, &c. Comp. under פדר

פרע

To free, set free, disengage, exempt.

† "Quod ibidem leporem Moses ungulam divisam habere negat, sanè intelligendum est, non ut ungula divisa continuae sed ut multifidae opponitur. Lepus enim est πολυσχιδης. Divisa igitur eo loco eadem quæ bifida aut bisulea. Atque id est proprie כפרים." Bochart. vol. 2. 997.

compare עִז אַ עִז

I. In Hiph. To set free, disengage from work. Exod. v. 4.

II. In Kal. To free, exempt from punishment. Ezek. xxiv. 14.

III. To free, strip of cloathing, make naked. Levit. xiii. 45. & al.—or of sacred ornaments. Exod. xxxii. 25. (Comp. ver. 2. 3. 24.) Levit. x. 6. xxi. 10.

IV. In Kal. To break loose from the true religion and worship. Jud. v. 2. בפרע בפרע ישראל In apostatizing (there were) apostasies in Israel, i. e. even many in Israel as well as the Heathen, have lately apostatized from the true God. (v. ver. 8. and Jud. ch. 2. and 3.) Prov. xxix. 18. Where there is no vision the people יפרע will apostatize, where Aquila αἰσχυροῦσθαι, and Vulg. dissipabitur will be dissipated or dispersed. Comp. Ezek. 34. 1—6. Mat. ix. 36. In Hiph. To cause to apostatize, to withdraw from the true religion. 2 Chron. xxviii. 19. Because הפריע he had withdrawn some, or made apostates in Judah. So the LXX. (though they render it intransitively) preserve nearly the true idea of the word οὐτις ἀπεσχῆ ἀποσχάσει ἀπο κυρίου, because he had entirely apostatized from the Lord.

V. To discard, reject. Prov. i. 25. iv. 15. xiii. 18. & al.

VI. As a N. פרע The hair growing freely, without being cut or shaved. occ. Num. vi. 5. Ezek. xlv. 20. As a N. fem. plur. פרעות Locks of hair growing thus freely. occ. Deut. xxxii. 42. I will make my arrows drunk with blood—with the blood of the slain and captive, (with blood coming) כראש פרעות from the hairy head (or as we say, from the head of hair) of the enemy. Comp. Ps. lxviii. 22.

The Lexicons have given this word the sense of revenging, and our translators have followed them in two passages. Deut. xxxii. xlii. Jud. v. 2. But it must be observed, that neither the LXX. nor other antient Greek versions ever once so render it, and the best commentators entirely reject this interpretation.

DER.

DER. Fro, fray, p^rance, prank, fringe, Lat. frango, whence frangible, infringe, frank, franchise, enfranchise, &c. The + Franks (a German nation, so called from their freedom) who have given their name to France, &c. ש being prefixed spring.

To break cut or through.

I. To break, break through, or down as a wall or fence. Eccles. x. 8. Isa. v. 5. 2 Kings xiv. 13. Comp. Mica ii. 13. As a N. **פרץ** A breach. 1 Kings xi. 27. Isa. lviii. 12. & al.

II. To break or burst forth with violence. Exod. xix. 22, 24. Is not **חזון נפרץ** 1 Sam. iii. 1, a vision of the glory of the Lord, or of the second person breaking forth in visible fire, light or splendor, as he did. Exod. xix. xxiv. 16, 17. xl. 34, 35. 1 Kings viii. 10, 12. Levit. ix. 23, 24. Num. xiv. 10. xvi. 19, 42. Judges xiii. 20. Acts xxii. 6, 11. xxvi. 13. Rev. i. 14, 15.

III. To break forth as a child from the womb. Gen. xxxviii. 29.

IV. To break forth, spread abroad, encrease abundantly. Gen. xxviii. 14. xxx. 30.

V. To break or burst forth, as a spring through the strata of the earth, Job xxviii. 4. or as waters which break down their bank. 2 Sam. v. 20. 1 Chron. xiv. 11. Comp. Prov. iii. 10.

VI. To use force or violence, to force, urge. 1 Sam. xxviii. 23. 2 Sam. xiii. 27. 2 Kings v. 23.

DER. Press, &c. (see under **פצר**) Breach, burst, bruise.

פרק

I. To break, break off, or in pieces, to rend. occ. Gen. xxvii. 4. Exod. xxxii. 2. 1 Kings xix. 11. Pf. vii. 3. Zech. xi. 16. In Hith. To break off from oneself. Ex. xxxii. 3, 24. Also to be broken. Ezek. xix. 12. As a N. **פרק** Rapine, pillage. occ. Nahum. iii. 1.

II. As a N. **פרק** A cross-way where a road breaks or is divided into several. occ. Obad. i. 14.

+ V. Martini Lex. Etymol. in Francus, and Junius's Etymologic. Anglican. in Frank.

III. To rescue or rend one by force from his enemies. occ. Pl. cxxxvi. 24. Lam. v. 8.

IV. As a N. fem. in Regim. **מפרקת** The bone or vertebrae of the neck, so called from their several breaks, interruptions, or divisions. occ. 1 Sam. iv. 18.

V. Chald. To break off, cease from. occ. Dan. iv. 24. (or 27.)

DER. Break, brack, Lat. fractum, whence fracture, fraction, fragment. ש also under **פרר**.

פרש

I. To stretch, expand, spread out. Exod. ix. 29. Num. iv. 6, 7, 8, 11, 13, 14. Pf. cxi. 6. Job xxxvi. 30. As a particip. N. **מפרש** Somewhat expanded. occ. Ezek. xxvii. 7. masc. plur. in Reg. **מפרשי** Job xxxvi. 29. Can any understand **מפרשי עב** the expansions, or unfoldings of the density, i. e. the rarefaction and expansion of the gross air. Comp. Job xxxvii. 11.

II. To expound, explain, develop, unfold, expone. q. d. To expand, stretch or spread out before the eyes of the mind. occ. Levit. xxiv. 12. xv. 34. As a particip. Hiph. **מפרש** Expounding, or rather as an Adv. distinctly. Neh. viii. 8. So Ezra iv. 18. as a partic. Huph. **מפרש** Expanded or rather plainly, distinctly.

III. As a N. fem. in Reg. **פרשת** A declaration, declarative promise. occ. Esth. iv. 7. x. 2. the LXX. in the former passage *επαγγελίαν promise*—But this seems a Chaldee application of the root.

IV. To spread abroad, disperse, dissipate, sunder, separate. occ. Pf. lxxviii. 15. Lam. iv. 4. Mica iii. 3. Prov. xxiii. 32. and **פרש** shall diffuse (viz. poison) like a basilisk. So the Vulg. *venena diffundet*, and LXX. *διαχέεται*. But Bochart vol. 3. 404. rather inclines to the Chaldee sense of the word, namely, to prick, pierce. In Niph. To be dispersed. occ. Ezek. xxxiv. 12.

V. As a N. masc. plur. in Reg. **פרשי** seems used Isa. xxviii. 28. for the sharp teeth of the tribula or threshing instrument which separate the corn, and cut the straw in pieces.

VI. As a N. **פרש** *Excrement, dung* which is excreted, or separated as uleels from the body. Exod. xxix. 14. Mal. ii. 3. & al.

VII. As a N. **פרש** *A horseman.* occ. Jer. iv. 29. Nah. iii. 3. but most usually in the plur. **פרשים** *Horsemen*, or collectively *horse*, or *cavalry*, in contradistinction to the foot and chariots. v. Gen. l. 9. Exod. xiv. 9, 17, &c. so called from their freely making excursions, and spreading over a country for forage, plunder, or the like, according to that of Hab. i. 8. **פרשין** *Their horsemen shall spread themselves.*

DER. Hence the *Persians* (and their country *Persia*) had their name, from their excellency in *horsemanship*, which is taken notice of both by *Herodotus* and *Xenophon*, and (as the latter historian informs us) began by the wise institution of *Cyrus*: whence we may see the reason why the name **פרס** *Persia*, or *Persian* is never mentioned in the books of Moses, Kings, Isaiah or Jeremiah, nor in any that were written before the time of that prince, but frequently occurs in those of Daniel, Ezekiel, Ezra, &c. which were written after his time. v. *Bochart*. vol. 1. 224. and *Heylin's Cosmograph* Lib. 3. Pag. 141. Edit. 1677.

The *Pharisees* also had their name from this root, either as setting up for eminent expounders of the law, or as separating themselves from the people of the earth, from the vulgar, the publicans and sinners. v. *Prideaux's Connect.* Part 2. Book 5.

פשה

- I. In Kal. *To spread, be diffused*, as the leprosy. Levit. 13. freq. & al.
- II. In Kal. *To spread*, as horsemen. occ. Hab. i. 8. Comp. above **פרש** VII. In Niph. *To be scattered, dispersed.* occ. Nahum. iii. 18. As a N. **פש** *Extension, extent.* occ. Job xxxv. 15. *He (God) hath not taken notice or cognizance בפש מאד to a great extent.* i. e. he hath not called you to an account according to the full extent of your demerits.
- III. *To expatiate, range at large, run and frisk up and down* as a wanton calf. occ. Jer. l. 11. Mal. iv. 2. The LXX. renders it in

both passages by *σκιρτω*, *to frisk*, the Vulg. in the former by *effusi estis*, *ye are spread abroad*, in the latter by *salietis*, *ye shall leap or frisk.*

DER. *Push*, Lat. *fusum*, whence *fuse*, *fusion*, *diffuse*, *confuse*, &c. Lat. *piscis*, and Eng. *fish*, from their *diffusive increase*. Q. Comp. דג.

פשח

To tear in pieces. a. λ. Lam. iii. 11. The word is used in the same sense in *Chaldee* and *Syriac*.

פשט

- I. In Kal and Hiph. *To spoil, divest, strip off*, spoken of garments. Gen. xxxvii. 23. Job xix. 9. xxii. 6. & al freq.
- II. In Hiph. *To strip off the skin, to flay.* Levit. i. 6. Comp. Mica iii. 3. So LXX. *ἐξεδείραν* & Vulg. *excoriaverunt*.
- III. *To spoil, pillage, plunder.* 1 Sam. xxx. 14. 2 Sam. xxiii. 10. Hof. vii. 1. Nah. iii. 16.
- IV. *To rush forth*, as from an ambush. q. d. *To strip oneself of one's covert or concealment.* Jud. ix. 33. xlv. 20. 37. Comp. Job i. 7. *Cocceius* has rightly observed, that in this view the Gr. *ἐξορμασθαι* well expresses the sense of this word.

DER. Latin, *vastor*, whence *vast*, *waste*, *devastation*, &c.

פשע

- I. *To pass, go, go forwards.* So Vulg. *gradiar.* occ. Isa. xxvii. 4. As a N. **פשע** *A step, a pace.* So *Aquila* and *Symmachus* *βημα* and Vulg. *gradu.* occ. 1 Sam. xx. 3.
- II. As a N. fem. **פפשעה** *The buttocks*, that part of the body where the legs pass, i. e. *divaricate* or *diverge*, from each other. occ. 2 Chron. xix. 24.
- III. *To pass, trespass, transgress* as a law. Hof. viii. 1. **על תורתי פשעו** *They have passed over, transgressed, my law.* Also with ב following, *to transgress or rebel against one.* 2 Kings i. 1, 2. Chron. x. 19. Isa. i. 2. & al. Comp. 2 Kings viii. 22. The LXX. have given the idea of the word Isa. lxvi. 24. where they render it by

פשע
supra
plate
fuit it
ut
opere
nem

by παραβεβηκωτων, those who have *transgressed*. In Niph. *To be transgressed against, or offended by transgression.* occ. Prov xviii. 19. *Aquila αβετμενος rejected, despised.* As a participial N. פשע *A transgressor.* Isa. xlviii. 8. liii. 12. Also *transgression, trespass.* Gen. xxxi. 36. l. i. & al freq.

DER. *Pass passage, pace, trespass, &c.*

פשק

To distend, open. occ. Prov. xiii. 3. Ezek. xvi. 25.

פשר

To expound, explain, interpret. Dan. v. 16. As Nouns פשר, fem. פשרה and (Chald.) פשרא *An interpretation.* Eccles. viii. 1. Dan. iv. 15, 16. As it occurs only Eccles. viii. 1. and in the book of Daniel I suspect it to be a *Chaldee* word, formed by transposition from the Heb. פרש as the Chald. שרע from Heb. שער, &c. The Targums often use פשר in the above sense.

פשת

Occurs not as a V. but as a N. fem. פשתה plur. פשתים *Flax, linnen.* Exod. ix. 31. Levit. xiii. 47. Josh. ii. 6. & al.

Is not this root related in sense as well as sound, to פשט *To strip*, (as טף, and תף, פטר and פתר, &c.) and is not פשתה expressive of the *nature* of flax, whose bark is not only *stripped or disengaged* from the stalk, but also the filaments whereof the bark consists from each other, whence is made the spinning flax. Comp. בר II. And is not the Eng. word *flax* ultimately derived from the Heb. פלג or פלה *to divide, separate* or the like, in the same view?

פת-ה

To withdraw, separate or part from its present state, place, or connection.

I. *To part, dispart, divide.* It occurs not as a V. simply in this sense, (v. below פתח) but as a N. פת, *A partition, piece, bit.* Gen. xviii. 5. Levit. ii. 6. & al.

II. As a N. נפת *A partition, division, district or tract of country.* occ. Josh. xii. 23. xvii. 11.

III. As a N. נפת *Honey* which *parts* and distils from the comb of its own accord, without pressing, *virgin-honey.* occ. Ps. xix.

11. Prov. xxiv. 13. xxvii. 7. Cant. iv.

11. v. Plinii Nat. Hist. Lib. 11. Cap. 5.

IV. In Kal, intransitively. *To decline, deviate, withdraw itself,* Deut. xi. 16. Hof. vii. 11. כיונה פותח *like a wandering dove,* Vulg. seducta, *seduced.* The LXX. render it several times by πλανω, *to wander.* In Niph. The same. Job xxxi. 9. In Hiph. transitively, *To seduce, withdraw.* Hof. ii. 14. So the LXX. Πλανω.

V. As a N. fem. plur. פתוח *Hinges*, by which a door is continually *drawn* to turn round a *center.* occ. 1 Kings vii. 50.

VI. In Kal. *To entice to evil.* Exod. xxii. 16. Prov. i. 10. & al.—*to good.* Gen. ix. 27.

As a N. פתי *One that is easily persuaded,* (v. Prov. xiv. 15.) *simple,* either in a good sense, as Ps. xix. 8. cxix. 130. Prov. xix.

25. or in a bad one, as Prov. i. 22. ix. 4. Also *simplicity.* Prov. i. 22.

VII. As a N. פת *Female nakedness,* pudendum muliebne. occ. Isa. iii. 17. Comp. Gen. iii. 12, 17. Job xxxi. 9. Prov. vii. 21. Eccles. vii. 26.

VIII. Chald. (from the Heb. פתח) *To be dilated, broad.* Hence as a N. פתי *Breadth.* occ. Ezra vi. 3. Dan. iii. 1.

I. *To part or divide minutely, or into many pieces.* So the Vulg. divides minutatim. occ. Levit. ii. 6.

II. *To withdraw, persuade, entice, or seduce entirely.* occ. Jer. xx. 7. Prov. xxiv. 28.

In plur. פתאים *Simple or very simple,* (the final א heightening the meaning) whether in a good, as Ps. cxvi. 6. Prov. i. 4. or in bad sense, as Prov. vii. 7. ix. 6. & al.

DER. Bit, beat. Q. French petit, whence petty, pettiness, &c.

פתח

I. *To open or loose* what is shut or bound, *to open as the mouth, a window, the womb, a sack, the hand, &c.* v. Job iii. 1. Gen. viii. 6. xxix. 31. xlii. 27. Exod. xxi. 33. Num. xxii. 28. Deut. xv. 8. In Niph.

To

To be opened. Gen. vii. 11. Ezek. i. 1. & al. As Nouns פתח *The aperture or opening* of a door, *a door or door-way.* Gen. vi. 16. xviii. 1. xix. 11. & al freq. פתחו *An opening.* Ezek. xvi. 63. xxix. 21. מפתח Nearly the same. Prov. viii. 6. Also *an instrument of opening, a key.* Jud. iii. 25. Isa. xxii. 22.

II. *To draw, unsheath* a sword. Ps. xxxvii.
14. Ezek. xxi. 28.

III. *To loose, ungird, unbind.* Gen. xxiv. 32.
Job xxxix. 5. Isa. xiv. 17. lviii. 6. In
Niph. *To be loosed, unbound.* Isa. v. 27.
In Hith. *To loose oneself.* Isa. lii. 2.

IV. *To open or furrow* as the ground by ploughing, harrowing, &c. Isa. xxviii.
24.

V. *To open*, i. e. *to make an opening, incision, or engraving, to engrave* in precious stones, gold, wood, brass. v. Exod. xxviii. 9, 36. 1 Kings vi. 29. vii. 36. As a N. masc. plur in Reg. פְּתוּחִי *Engravings, graven or carved work.* Exod. xxviii. 11. Ps. lxxii. 6. & al.

VI. *To open, utter, declare.* Ps. xlix. 5.

VII. *To come, bring, or set forth.* v. Cant. vii.
12. Jer. i. 14. Amos viii. 5.

DER. Lat. *pateo*, whence *patent*, also *path*.

Q.

פתל

I. *To wreath, intwist, intertwine*, occurs not in Kal, but in Niph. Gen. xxx. 8. נִפְתָּוִתִי נִפְתַּלְתִּי אֵלֶיּוֹם *By the agency (Heb. twistings) of God I am intwisted with my sister*, i. e. my family is now *interwoven* with my sister's, and has a chance of producing the promised seed. To this purpose the LXX. συναντελαβετο με ὁ θεος, και συνανεσραφην τη αδελφῃ μου, *God hath taken me into partnership, (viz. with Leah) and I am intertwined (contorta sum) with my sister*; and Aquila still plainer συνανεσρεψεν με ὁ θεος και συνανεσραφην—*God hath intertwined me, and I am intertwined*—The Vulg. also preserves nearly the true sense, though not the idea of the word, *comparavit me deus cum sorore meâ, God hath made me equal with my sister.*

II. As a N. **פתיל** *A wreath* for the arm or

neck, *a twisted collar or bracelet*. So the Lat. torques, from torqueo, to *twist*. *Aquila* and *Symmachus* who render it by σπειρον from σπεω to *turn, twist*, preserve the idea. occ. Gen. xxxviii. 18, 25.

III. As a N. **פתיל** *A thread* formed by convolution or twisting, a small twist or twine. Exod. xxviii. 28. Jud. xvi. Ezek. xl. 3. Gold-thread, wire. Exod. xxxix. 3. The Eng. word *thread* is from the German *draien*, or *traien*, to turn round, twist, so according to its etymological signification, expresses the idea of the Heb. **פתיל** v. Junius's Etymol. Anglican. in *Thread*.

IV. As a particip. N. שָׁתוּף *Writked, tortuous, crooked, perverse.* occ. Job v. 13. Prov. viii. 8. So *Symmachus* renders it in the former passage σκολια, *tortuous, crooked*, as the LXX. doth in Prov. viii. 8. by σκολιον, and in this latter place *Aquila* and *Theodotion* translate it περιπεπλεγμενον, *twisted round*. As a V. in Hith. To make or shew oneself *tortuous, perverse.* occ. Ps. xviii. 27. where the LXX. διαστρεψεις, and *Vulg.* pervertêris.

פתלתל As a N. *Exceedingly tortuous, crooked,*
or perverse, LXX. διαστραμμενη and Vulg.
perversa. occ. Deut. xxxii. 5.

פתן

Occurs not as a V. in *Heb.* but in *Arabic* denotes, *to stir, move, disturb, make a commotion.*

I. As a N. נָחָשׁ A species of *serpent*, the *asp*. So the Vulg. the LXX. and other Greek versions frequently. It is so called on account of the *violent* and *speedy* effects of its poison, of which *Ælian*. Lib. ix. Cap. 61. Οξύτατον ἐστὶ τὸ ἐξ αὐτῆς φάρμακον, καὶ διαδραμεῖν ὠκισθόν. The poison of the *asp* is most *acute*, and most *speedy* in its effects. See more in *Bechart*. vol. 3. 380. & seq. v. Deut. xxiii. 33. Job xx 14.

From this root no doubt the serpent *Pykon*
feigned by a perverted tradition of the pro-
mise, * Gen iii. 15. to be slain by *Apollo*,
P p had

* Thus *Callimachus* celebrating this achievement in his hymn to *Apollo*, has these remarkable words

—*суду се МНТНР*

Die vanger h. beh
significat

had his name, hence too the oracular Pythian priests of *Apollo*, and the spirit of *Pytho* mentioned, Acts xvi. 16.

II. As a N. מפתן *The threshold* of a door, limen inferius, which is continually disturbed by the feet of those who go in and out.

1 Sam. v. 4. Zeph. i. 9. & al. The Eng. word *threshold*, very nearly answers the idea of the Heb. מפתן, for it is from the Sax. *spercpan*, which says *Junius* (Etymol. Anglican in *threshold*) "is plainly derived from *spercan*, to smite, strike, thresh, and *pals wood*; because the *threshold* is continually struck and worn by the feet of those that go in and out."

פתע

It occurs not as a V. in Heb. but seems nearly related to פתח to part, dispart, (as קצה to קצע, פרה to פרע, פרה to פרע) and in Arabic signifies to break in pieces.

As a N. פתע A moment, a small partition or division of time. Num. vi. 9. & al. It is also used adverbially in a moment or instant. Prov. vi. 15. & al.

פתר

To expound, explain, interpret. Gen. xl. 8, 16. & al. It is nearly related to פטר which see. As a N. פתרון Interpretation, solution. Gen. xl. 5, 12.

Hence the priests of *Apollo* among the Gauls, were called *Pateræ*, from the pretended oracular predictions and prophetic endowments of their wisdom-giving God. v. Bochart. vol. i. p. 666.

PLURILITERALS in פ.

פלגש

As Ns. from פל To separate, and נגש To approach. v. Ex. xix. 15. & al. פילגש and פלגש plur. פליגשים and פלגשים A con-

ΤΕΙΝΑΤ' ΑΟΞΕΗΤΗΡΑ—

Lin. 103. 4.

Which are thus translated by Mr. Dodd.

Thee thy blest mother bore and pleas'd assign'd

The willing Saviour of distressed mankind.—

Let me refer the reader to the hymn itself, and to Mr. Dodd's excellent translation of it for more on the subject.

cubine, pellex, to whom a man approaches in private, or when separated from his wife.

Gen. xxii. 24. xxv. 6. 2 Sam. iii. 7. v.

13. פלגשים seems once used for male paramours. Ezek. xxiii. 20.

next word.

פלני

From פל To separate, keep secret, and ני I. q. d. I keep secret, or I know not, it is bidden from me. A word used as the Eng. Such a one, What d'ye call him, or it? and applied both to a person and place. occ. Ruth. iv. 1. 1 Sam. xxi. 2. 2 Kings vi. 8. As פלני and אלמני are joined in these three passages, fo

פלמוני Such a one, a certain one, may seem of a mixt form between these two words, if it be not rather decomposed of פל bidden, secret, מו He and ני I. q. d. A person bidden or unknown to me. ā. λ. Dan. viii. 13.

פסנטר

Chald. As a N. masc. plur. פסנטרין Musical instruments of the stringed kind, played upon like harps, by striking the strings, psalteries. So LXX. ψαλτηρις and Vulg. psalterii. occ. Dan. iii. 6, 7, 10, 15. The learned bishop Chandler derives this word from the Chaldee, פשש to touch, impel, or from the Persic psana, which denotes the percussion of an instrument, and observes that פטר is an usual termination of substantives in Persic, as in dochter, suster, &c. (and thus der, in fader, moder) which words derived to us from the Saxon, are with little variation commonly used in English to this day. See Vindication of the Defence of Christianity. Book i. p. 53, &c.

פענה

As a N. Paaneah. α. λ. Gen. xli. 45. And Pharaoh called the name of Joseph צפנת פענה Zaphnath-Paaneah. צפנת is from צפן to hide, lay, or treasure up, and may be a personal name formed like קהלת the preacher, פענה is a plain compound from יפע to irradiate or enlighten, and נח rest, comfort. So the two words together may express, The treasure of glorious comfort or rest. A

name

name very apposite to *Joseph* on the occasion *: or else the two words פֶּעֶנָה צִפְנָה may be rendered, *the comfortable enlightner or revealer of a secret, or secrets*, and this interpretation it must be owned is most agreeable to the *Chaldee Targum* גִּלְיָן גְּבֵרָא דְּטַמְּוֹן—the man to whom secrets are revealed—and to several Greek versions cited in the *Hexapla*, one of which renders the words ο εἰδως τα κρυπτα, *one that knoweth secret things*, another, ὁ ἀπεκαλυφθη το μελλον, *one to whom futurity is revealed*, and a third, ὁ κερυμμενα εκαλυψεν, *one to whom He (God) hath revealed hidden things*.

פֶּרְבָּר

As a N. *Parbar*. It seems a *Chaldee* word, from פָּר or פֶּרְדָּ to divide, and בָּר (Chald.) without, denoting the outer part or division. occ. 1 Chron. xxvi. 18. v. *Pole Synopf.* in Loc.

סֶרְדָּס

As a N. *An orchard, garden, park or forest*. occ. Neh. ii. 8. Ecclef. ii. 5. Cant. iv. 13. LXX. παραδεισος. It is a *Chaldee* or *Persic* word, derived from the Heb. פֶּרָה to fructify, and דָּשָׂא a bud or germ, or rather from the Heb. פָּרַד to part, separate, and (Arab.) دَس to hide, and denotes a secret inclosure or separate covert. The word is plainly used Neh. ii. for a park or forest wherein a great quantity of timber grew. "The Greeks have acknowledged that the word (παραδεισος) *paradisus* came to them from the orientals or *Persians*, who give this name to their fruit-gardens and their parks, where they kept all sorts of wild creatures. *Xenophon* and other Greek writers often make use of the word in this sense." Calmet.

The LXX. almost constantly render גֵּן when it relates to the garden of *Eden* by παραδεισος. Hence the word παραδεισος, *Paradise* is in the N. T. applied to the state of faithful souls between death and the resurrection, where like *Adam* in *Eden* they are admitted to imme-

diat communion with God in *Christ*, or to a participation of the true tree of life, which is in the midst of the *Paradise* of God. v. Luke xxiii. 43. Rev. ii. 7. Of this blessed state St. *Paul* had a foretaste. 2 Cor xii. 4. See Mr. *Holloway's* learned and valuable Observations. Orig. vol. i. p. 79.

DER. *Paradise, paradiscal, Forest*

פֶּרֹל

Chald. As Nouns פֶּרֹל and פֶּרֹלָא *Iron*, from the Heb. בְּרוֹל which see. Dan. ii. 33, 34. & al.

פֶּרַעַשׁ

As a N. *A flea*. So the LXX. and another Greek version in the *Hexapla* ψαλλον and Vulg. Pulicem. occ. 1 Sam. xxiv. 15. xxvi. 20. It seems an obvious derivative from פָּרַע free and רָעַשׁ to move, leap, (v. Job xxxix. 20.) on account of its agility in leaping or skipping. So its name *flea* in English is perhaps from its fleeing, or quick motion.

פֶּרְשָׁן

As a N. *A copy, a declaration*. So the LXX. in Ezra v. 6. διασαφησις. It occurs also Ezra iv. 11. 23. The word seems compounded of פָּרַשׁ to declare, expound, and נֶון (Chald.) a form, likeness, q. d. a declarative form or copy, or a formal exposition.

פֶּרֶשׁ

From פָּרַשׁ *Dung, excrement*, and שָׂדָה to shed, pour out. As a N. fem. פֶּרֶשְׁנָה *Evacuated excrement*. occ. Jud. iii. 22.

פֶּרֶשׁוֹ

To spread out or abroad, to expand. So the LXX. ἐκπεταζων, Vulg. expandit. occ. Job xxvi. 9. The word seems a derivative from פָּרַשׁ to spread out and זָז motion. How justly therefore applicable to the expansion of the clouds. which are perpetually moving or shifting?

פֶּרְתָּם

As a N. masc. plur. פֶּרְתָּמִים *Princes, nobles*. *Aquila* and the LXX. (as cited in *Montfaucon's Hexapla*) renders it επιλεκτων choice persons, and another Gr. version ευγενων noble,

* See the learned Mr. *Bate*, in his Dissertation on supposed Confusion at *Babel*, p. 313.—15.

well-born. occ. Dan. i. 3. It seems a compound of the *Perfic* פּר (from Heb. פּאר) *to be glorious, honourable, and תם perfect, so expresses the most honourable or noble.*

Bp Chandler observes to our present purpose, that the word פּר or פּאר enters into the composition of several names of the princes and nobles among the *Medes and Persians*, as *Pharnaces, Pharnaspes, Pharnuchus, Phraortes, Phraates, Phradates, &c.* v. *Vindictat. of Defence of Christianity. Book 1. p. 58. & seq.*

פתאם

Occurs not as a V. but as a participial N. פתאם and פתאם *Sudden, instantaneous.* Job xxii. 10. Prov. iii. 25. Also adverbially פתאם *Suddenly, on a sudden.* Ps. lxiv. 5. Prov. vi. 15. & al freq. The word seems a compound of פת *A small portion (here of time)* and תאם *to join, denoting an instant or moment so closely joined with that immediately preceding, that one can conceive no intermediate time.* Comp. פתע.

פתבן

As a N. from פת *a piece*, and בן *to cut or break off* (Comp. בן) *A piece of meat cut off.* occ. Dan. i. 5. 8. 13, 15, 16. xi. 26. It is in some editions printed as two words פת בן Dan. i. 5, 13.

פתגם

Chald. As Nouns פתגם and פתגמא *A word, sentence, command, affair.* v. Ezra iv. 17. Esth. i. 20. Eccl. viii. 11. (where Symmachus ἀποφασίς, *a decree*) Dan. iii. 16. It answers to the Heb. דבר, and hence the Gr. φθεγγομαι, εφθεγμα *to speak, utter*, whence ἀποφθεγμα, *an apothegm, remarkable saying*, which *Greek words and their correlatives greatly illustrate the Chaldee*, and incline one to think פתגם *a simple uncompounded root in that tongue.*

פתיגיל

As a N. from פת *A piece*, and גל *to roll round.* The Vulg. renders it fascia *pectoralis*, *a swathe for the breast*, and the composition shews it to be somewhat of this kind. occ. Isa. iii. 24. *Aquila* as cited by

Jerome translates it cingulum exultationis, *a cincture of joy.* Comp. גל III.

פתשגן

As a N. *A copy, exemplar.* It seems compounded of פתש (Samar. and Arab.) *To examine diligently*, and גון (Chald.) *a form, q. d. an examined and so authentic form or copy.* occ. Esth. iii. 14. iv. 8. LXX. αντιγραφον, *a copy.*

continuit .

יצא ש. צא צאל

To shade, overshadow. It occurs not as a V. but as a N. masc. plur. צאלים *Shady trees.* occ. Job xl. 16, 17. (or 21, 22.) So Vulg. *umbræ, shades.* The word seems a dialectical variation from צלים (ש. צל) as טאב from טב, קאם from קם.

צאן

To be fruitful, abundant, plentiful exuberant. It occurs not as a V. (See below צאנן)

- I. As a collective N. צאן *Sheep or flocks of sheep.* צאן is distinguished from עזים *goats*, 1 Sam. xxv. 2. *Sheep* are thus denominated from their great *fruitfulness*, whence they are said to *bring forth thousands, yea infinite multitudes*, Ps. cxliv. 13, and the *pastures* are said to *be clothed with them*, Ps. lxxv. 14. And *Bochart* shews that the eastern *sheep* not only bring forth two at a time, (Comp. Cant. iv. 2.) but sometimes three or four, and that twice a year, and another learned * writer observes, that "we must not judge of the *sheep* of *Palestine* by ours. The *sheep* of that country often bring forth two young ones, and sometimes three or four. This great *fruitfulness* is particularly observed. Ps. cxliv. 13." v. *Bochart* vol. 2. 432. 510. & seq.
- II. *Mixt flocks of small cattle, sheep and goats, from their fecundity.* So *Aristotle* cited by *Bochart*. vol. 2. 417. observes of *goats* as well as *sheep* πολυτοκωτερα γαρ εσιν, that they are *remarkably fruitful.* Gen. xxvii. 9. xxxviii. 17. Levit. i. 10. & al freq.

* Sir Thomas Brown in Miscellany Tracts.

96 Arab. Hist. P. 11.

بعض عا الضان

The

The word is once written צנה dropping the נ Pf. viii. 8. and once צנא the נ being transposed. Num. xxxii. 24.

צאן As a N. *Zaanan*. The name of a place mentioned, Mica i. 14. but as all local names in Heb. are founded upon appellative reasons, so no doubt this was so called from its *fruitfulness* or *fertility*. Accordingly *Aquila* gives both the Heb. name and its interpretation, calling it Σενναων, ἡ ἐϋθυσσα, *Sennaon the fertile*. So *Jerome* tells us that *Symmachus* rendered the word *abundant*, *fruitful*, and as appears from a passage in *Cyril*, he used the same Greek word as *Aquila*, viz. εϋθυσσα. These antient versions of צאן confirm the exposition of צאן above given. v. *Bochart*. vol. 2. 432.

DER. Perhaps the Greek γεννομαι, γενναω, γενος, and Latin gens, genus, genitor, genero, &c. whence the Eng. *Gentile*, *generate*, *progenitor*, &c. &c. &c.

צאר

Occurs not as a V. in Heb. but in *Arabic* signifies *to incline, bend downwards* (v. *Castell's* *Heptaglott*. Lexic. under צור).

I. As a N. צואר The neck which is eminently formed for *bending* forwards or backwards, on one side or the other. Gen. xxvii. 40. & al freq. so plur. צוארים The vertebral or bending parts of the neck. Gen. xxvii. 16. Josh. x. 24. & al. Our Eng. *neck* according to its *etymological* signification, very nearly corresponds to the Heb. צואר, for *neck* or *nick* is a *Teutonic* name for that part of the body, which the learned *Junius* deduces from the V. *nicken*, to turn forwards, or backwards, or round on every side with an easy motion. v. *Etymolog. Anglican.* in *neck*.

II. Chald. As a N. צור (the נ being dropped), same. occ. Neh. iii. 5.

III. As a N. masc. plur. in Reg. צורני The bending parts of the neck or the neck. occ. Cant. iv. 9. This also seems a *Chaldaic* deflection of the root.

צבה

To elate, puff up, swell, tumify. S.

I. In Kal. To swell, grow turgid, occ. Num. v. 21. xxii. 27.

II. As a N. צב The toad from his swelling, or the Libyan lizard צב - vid. Hist. Lim. et Sebah et Lemur.

according to others, the tortoise from the turgid form of his shell. occ. Lev. xi. 29.

III. As a N. צב The covering or tilt of a waggon or carriage from its protuberant form, צב עגלת vaulted, covered waggons, plaustra camerata. occ. Num. vii. 3. צבים plur. covered carriages, chariots, or the like. occ. Isa. lxvi. 20.

IV. As a N. צבי Elation, pride, glory. 2 Sam. i. 19. Isa. iv. 2. xxviii. 5. Ezek. vii. 20. & al freq.

V. As a N. צבי A deer or roebuck, fem. צביה A doe or roe, from their beautiful stateliness. Deut. xii. 15, 22. Cant. iv. 5. vii. 3.

צבא I. To swell in number, assemble or go in multitudes or troops. v. Exod. xxxviii. 8. 1 Sam. ii. 22.

II. To go in troops to war. Num. iv. 23. xxxi. 7. & al. In Hiph. To cause to go to war, to enroll, muster an army. occ. 2 Kings xxv. 19. Jer. lii. 25. As a N. צבא An army, an host, plur. צבאות. Gen. xxi. 22. Ex. vi. 26. Also warfare, military service. Num. i. 3. & al comp. Job vii. 1. Isa. xl. 2.

III. To wait or attend on the service of God, by troops or companies as the Levites. Num. viii. 24. As a N. צבא Service so performed. Num. viii. 24, 25.

IV. The word צבא is often applied to the heavenly fluid, and denotes that infinite number of particles of which it consists, (according to that of Jer. xxxiii. 22. Comp. Job xxv. 3.) and the wonderful regularity of their actions on each other, and on all things subject to their dominion. Comp. Ps. ciii. 21. Isa. xlv. 12. The Scriptures abound in passages shewing how these celestial hosts or armies, צבא השמים, were adored by the Heathen and apostate Israelites. v. inter al. Deut. xvii. 3. 2 Kings xvii. 16. xxi. 3. 2 Chron. xxiii. 3. Jer. viii. 2. Zeph. i. 5. From which worship a great part of the Pagan world were called *Sabians*. Hence the formation of them is often reclaimed to *Jehovah*. v. Deut. iv. 19. Neh. ix. 6. Ps. xxxiii. 6. Isa. xlv. 26. † And hence יהוה צבאות *Jehovah of hosts* and אלהי

† V. *Hutchinson's* Works, vol. 2. pag. 96---7. 101. vol. 3. (Moses sine Princ.) pag. 69---73. vol. 4. pag. 140. 321.

צבאות

צבאות *Aleim of hosts* are often used as titles of the true God, and express that from him the *hosts of the heavens* derive their existence, and amazing powers.

V. As a N. masc. plur. *צבאים* fem. *צבאות* Deer or animals of the deer kind, such as stags and hinds, so called perhaps from their going regularly in troops or herds. So Junius in his *Etymologicum Anglicanum*, derives our Eng. word *stag* from the Greek *σταγχεῖν*, to march in order, which derivation he confirms from the observations of naturalists on these animals, particularly of Pliny. Nat. Hist. lib. 8. 32. Most interpreters make them of the same species as *צבי* (See above *צביה* V.) ecc. 1 Chron. xii. 8. Cant. ii. 7. iii. 5.

VI. Chald. As a N. *צבא* An appointed time. Job xiv. 14. Dan. x. 1. This sense seems to be taken from military service which is performed by stated, regular times.

VII. Chald. *צבא* To will, list, be desirous. occ. Dan. iv. 14. (or 17.) v. 19, 21. & al. As a N. or rather as the infinitive *מצבי* Dan. v. 32. (or 35.) *כמצביה* According to his will, or as he would, juxta velle suum. This Chaldean sense of the word is taken from that heaving or swelling which is the natural effect of desire, or willing. Comp. *אבה* IV.

צבט To reach, to'd cut, stretch forth, porrigere. So the modern versions, but the LXX. *εβρι-σεν*, and Vulg. *congeffit, he heaped up*. Comp. *שבט* and *צבת*. a. g. Ruth ii. 14.

צבע

To form longish lines, or streaks, or such as are longer than they are broad, q. d. oblongare, or to be of an oblong shape.

I. As a N. *צבע* plur. *צבעות* A finger or toe, from its longish or oblong form. Exod. xxix. 12. 2 Sam. xxi. 20. 1 Chron. xx. 6.

II. To streak or stripe. As a N. or participle pass. *צבע* A stripe, or striped. occ. Jud. v. 30. As a N. masc. plur. *צבעים* Stripes. occ. Jud. v. 30.

III. As a participial Noun *צבוע* or *צבווע* The hyæna, so called from the stripes or streaks with which its colour is variegated. occ.

1 Sam. xiii. 18. Jer. xii. 9: So in the former passage *Aquila* renders the word *†* *υαινω*, and the LXX. in the latter *υαινω*, where indeed *עֵיט צָבוּעַ* is strictly the *variegated* or *striped wild beast*, for though *עֵיט* be generally used for *rapacious birds*, yet there is no reason why it may not signify also a *beast of prey*. It appears from 1 Sam. xv. 19. xxv. 14. that the V. *עֵט* is applicable to any animal that *impetuously rushes* on its prey. The learned *Bochart* who proposes the interpretation of *עֵיט צָבוּעַ* by the *hyæna* or *variegated wild beast*, excellently and at large defends it, and thus translates. Jer. xii. 9. *Is then my heritage (people) to me (as) a fierce hyæna? Is there a wild beast all around upon her?* (the land of Canaan) The judicious reader cannot help remarking how well the verse according to this translation agrees with the context both preceding and following, and for further satisfaction I refer him to *Bochart* himself. vol. 2. 830. & seq.

IV. Chald. In Aph. (Hiph.) To wet, moisten, imbue. occ. Dan. iv. 22. In Ith. To be wetted. occ. Dan. iv. 12. v. 21. So the Vulg. render it by *tingi, infundi, infici*, and the LXX. in the last passage by *εβαψθη*. I apprehend the Chaldean *צבע* in this sense is a dialectical variation of the Heb. *שבוע* To saturate, as we say, with moisture.

צבר

To collect, gather together, heap up. Gen. xli. 35. Exod. viii. 14. Job xxvii. 16. & al. As a N. masc. plur. *צברים* Heaps. 2 Kings x. 8.

DER. To jabber. Q.

צבת

Occurs not as a V. but as a N. masc. plur. *צבתים* Sheaves or stacks of corn. The LXX. render it *βεβρυμενων*, heaped up,

† But it should be remarked that the Chaldean Targum on 1 Sam. xiii. 18. explains *צָבוּעַ* by *אִפְעִיָּה* Vipers. And it is very probable that in that place *צָבוּעַ* means either vipers, or some party coloured serpents of which *Bochart* shews there are several sorts, and one in particular called by the Greeks *υαυα*, hyæna, no doubt from its streaked skin. v. *Bochart*. vol. 3. 395.

which

which gives the idea. α. λ. Ruth ii. 16.

Comp. צב-ה and צבט.

DER. Sheaf. Q. Comp. under שף.

צד

The reduplicate of this Verb, צדר in Chaldee signifies to look sideways, &c. in Arabic, to turn away.

I. As a N. צד The side of any thing. Gen. vi. 16. Num. xxxiii. 55. Deut. xxxi. 26. & al freq.

II. As Nouns מצד fem. מצדה and מצודה A narrow pass, or defile, inclosing and protecting on each side. v. 1 Chron. xii. 8. Jud. vi. 2. 1 Sam. xxii. 4, 5. The LXX. render it several times by στενός narrow defiles, straits.

III. In Kal. To lie in wait, to watch on the side of one, q. d. laterare. Exod. xxi. 13. 1 Sam. xxiv. 13. As a N. fem. צדיה A lying in wait. Num. xxxv. 20, 22.

IV. To come or steal sideways upon one's game, whether beast or bird, to catch or take in this manner. Levit. xvii. 13. Lam. iii. 52. & al. It is also used spiritually for catching or ensnaring souls or persons. Ezek. xiii. 18, 20, 21. Comp. Gen. x. 9. As Nouns ציד A catching or taking of prey or game. Gen. xxv. 9, 27. Game taken, venison. Gen. xxv. 28. xxvii. 7. 19. & al. As Ns מצוד fem. מצודה An instrument used in catching game or prey, a toil, a net, a snare. Job xix. 6. Eccles. vii. 27. ix. 12. Ezek. xii. 13. Hence, *مصيدة* *مصيدة*.

V. As Nouns ציד fem. צידה and צדה Vic-tual, or provision in general. Jud. ix. 5, 11. Gen. xlii. 25. & al. Hence it is once used as a V. in Hith. הצטיד (התציד) To provide oneself, take for provision. Josh. ix. 12.

VI. Chald. In Niph. To be made desolate. To this purpose the LXX. ἐξελίπον failed, and Vulg. desolabuntur, ~~scilicet be desolate~~. occ. Zeph. iii. 6. The Verb is often used in this sense by the Chaldee Targums.

צדא whence הצדא α. λ. Dan. iii. 14. Is it true? So the LXX. Vulg. and almost all the antient versions, as if הצדא were a dialectical variation of הצדק Is it just or true? The Samaritans, says Castell, often use נ for

ק. Others explain it, Is it of set purpose, designedly? The sense of the Chald. צדא being a little varied from that in which צדיה is used. Num. xxxv. 20, 22. The reader may find other interpretations in Pole Synopf. but the most probable seems the latter of the two here proposed.

DER. Side, sidle, &c.

צדק

I. As a N. צדק fem. צדקה Just, justice. Lev. xix. 36. Scales of צדק justice, weights of צדק justice, an epha of צדק justice, an hin of צדק justice shall ye have. Comp. Deut. xxv. 15. Ezek. xlv. 10. In these passages the idea of the word is plainly given us, and we are directed to take it from the equal poise of a balance, or the equality of weights, and measures. So justice is emblematically represented with a pair of equal scales in her hand. Comp. Job xxxi. 6. Ps. lxii. 10. Dan. v. 25, 27. Mat. vii. 2. Luke vi. 38.

II. In Kal. To be just, of full weight or measure, in a moral or spiritual sense. Job ix. 2, 15. xxxiii. 12. xxxv. 7. & al. Also to justify, to make just. Job xxxii. 2. xxxiii. 32. Ezek. xvi. 52. & al. In Hiph. To justify, pronounce just, do justice. Deut. xxv. 1. 2 Sam. xv. 4. 1 Kings viii. 32. & al. In Hith. הצטדק (התצדק) To justify oneself. occ. Gen. xlv. 16. As a N. צדיק A justified person, one who obtains the effect of being justified, just, of full weight or measure in the estimation of divine justice. Gen. vi. 9. vii. 1. & al freq. Also a title of Christ the justifier, he who being just, or of full weight himself makes others just or gives them weight also. v. inter al. Isa. xlv. 21. liii. 11. Zech. ix. 9. Comp. Jer. xxiii. 5. xxxiii. 15. Mal. iv. 2. Rom. ix. 30. x. 3. 1 Cor. i. 30. Phil. iii. 9. 2 Cor. v. 21. See Hutchinson's Works. vol. 6. 186—93.

DER. Lat. Judex, judico. Q. whence judicious, judicial, judicature, Fr. juge, jugement, Eng. judge, judgment, &c.

צהב

I. In Hiph. To shine, glare, be resplendent. occ. Ezra

No originem contraxit.

Ezra viii. 27. So LXX. *σιλβοντος*, and Vulg. *fulgentis*. Symmachus also renders the N. by *σιλβης* *splendor*. Levit. xiii. 36.

II. As a N. **צהב** *Yellow*, from the glare or vividness of that colour. occ. Levit. xiii. 30, 32, 36. LXX. *ξανθος*, and *ξανθίζων* *Yellow*, and *yellowish*, so the Vulg. *flavus*. Comp. **צהב**.

צהל

I. In Hiph. *To cause or make to shine*. occ. Ps. civ. 15. So Symmachus, *στιλβειν*, *to shine*, *glisten*.

II. In Kal. *To neigh like a horse*. occ. Jer. v. 8. l. 11. As a Noun fem. plur. **מצהלות** *Neighings*. occ. Jer. viii. 16. xiii. 27. In this sense it seems to be a word formed from the sound, as *binnio* in Lat. *neigh* and *whinny* in Eng. Comp. **צל** I. IV. Hence

III. *To shout, make a cheerful or loud cry or vociferation as men*. Esth. viii. 15. Isa. x. 30. xxiv. 14. Jer. xxxi. 7. & al.

Others reconcile the three senses of this word making the radical meaning be, *to cheer, exhilarate*, as Ps. civ. 15. (where indeed the LXX. accordingly renders it *ιλυρναει*, and Vulg. *exhilarat*) thence to make a *cheerful or loud cry*, as horses or men. Comp. below **צח** I. VII.

DER. French *joli*, Eng. *jolly*, &c.

צהר

To shine, be resplendent, give light. It occurs not as a V. simply in this sense, but this is evidently the idea of the word for

I. As a N. **צהר** *A window to admit the light*. occ. Gen. vi. 16. Symmachus *διαφανες* *somewhat transparent*.

II. As a N. masc. plur. **צהרים** *The noon-day or meridian light*. So the LXX. render it by *μεσημβρια*, and Vulg. by *meridies*. The Heb. word is in the plur. because when the sun is in the meridian, the *atoms of light* are most *numerous*. Gen. xliii. 15. Deut. xxviii. 29. Ps. lv. 18. Amos viii. 9. & al freq.

III. As a N. **יִצְהָר** *Oil of olives*, "so called from its *brightness, limpidity, and capacity*

of sending out light." Aquila renders the word ideally by *στίλπνοτης* *splendor, resplendency*. Deut. vii. 13. Zech. iv. 14. So Theodotion in the latter passage by *λαμπροτης* *shining*. Comp. **תִּי** under **י** IV. Num. xviii. 22. 2 Kings xviii. 23. & al. Hence it is once used in Hiph. *To squeeze the oil from the olives*. Job xxiv. 11. v. *Hutchinson's Data*, pt. 1st, p. 110. & seq. and Comp. **תִּי** DER. *Star, to stare*. Q. Also *to cheer, cheerful*, &c.

צוה

To command, order, ordain. It is followed by the particles **על** and **ל** but sometimes not. v. Gen. iii. 11. vi. 22. Pl. lxviii. 29. Jer. xxxv. 6. Exod. xvi. 34. i. 22. Deut. xxxiii. 4. As a N. **צו** *A precept, command*. occ. Isa. xxviii. 10, 13. Hos. v. 11. As a N. fem. plur. **מצות** *Nearly the same*. Exod. xxiv. 12. Gen. xxvi. 5. & al freq.

צח

The idea of the word seems to be *vigorous activity or motion*, as of the light, air, &c.

I. *To shine, reflect the light strongly*, as milk. So the LXX. *ελαμψαν* Vulg. *nitidiores*. Lam. iv. 7. As a N. **צח** *White, shining*. So Symmachus *λαμπρος*. Cant. v. 10.

II. As a N. fem. plur. **צחות** *Things clear or plain to the understanding*. Symmachus *τρανα*, *perspicuous*. Isa. xxxii. 4.

III. As a N. **מצח** plur. **מצחות** *The front or forehead from its shining smoothness*. Exod. xxviii. 38. Ezek. ix. 4. & al freq.

IV. As a N. fem. plur. **מצחת** *Shining or polished plates, of metal laminæ*, occ. 1 Sam. xvii. 6.

V. As a N. **צח** *Vehement, violent, intense, of heat*. Isa. xviii. 4. hence as a V. *To be violently agitated*, and so *dried up by intense heat*. Isa. v. 13. So the Vulg. *exaruit*.

VI. As a N. **צח** *Active, violent, vehement, of wind*. Jer. iv. 11.

VII. The word denotes *intensity of sound*. In Kal. *To cry aloud, shout*. occ. Isa. xlii. 11. So the LXX. *βοησασιν* and Vulg. *clamabunt*. As a N. fem. **צוחה** *A cry, clamour, vociferation*.

vociferation. occ. Ps. cxiv. 14. Isa. xxiv. 11. Jer. xiv. 2. xlv. 12. In like manner the word הוֹר is applied both to light and sound, *v.* under הוֹר and Comp. צֶהַל.

צח Occurs not as a V. but

1. As a N. fem. צְחִיחָה *A dry parched country.* *Symphachus* καυσανος ξηροτητα (*æstus siccitatem*) *the parched desert.* occ. Pf. lxxviii.7.

II. As a N. צֶהָ The summit or top of a rock, either from being parched and dry, or exposed to winds and storms, occ. Ezek. xxiv. 7, 8. xxvi. 4, 14. v. צָה V. VI.

III. As a N. masc. plur. צְהָיִים *High places exposed to winds and storms*, ventosa cacumina. occ. Neh. iv. 13. Comp. Jer. iv. 11.

צחצח Occurs not as a V. but as a N. fem.
צחצחות *Great or intense droughts.* Isa. lviii.

11.

DER. *Choak*. Q. Latin *siccus*, *exsicco*, whence
Eng. *siccity*, *siccation*, *exsiccate*, *exsiccation*,
&c.

צחק

Occurs not as a V. in *Heb.* but in *Chaldee*, signifies *To corrupt, contaminate*, and in *Syriac* the N. denotes *corrupted, polluted*. As a N. fem. in Reg. צהנת *A stench, stink*. Vulg. *putredo, corruption*. a. λ. Joel ii. 20.

DER. *Stain, Nink, Stench.*

צדק

I. *To laugh*, or more accurately, *to move backwards and forwards* as the sides or lungs in *laughter*. Gen. xvii. 7. & al freq.

II. *To sport*, in an obscene sense. Gen. xxxix. 14, 17. Ex. xxxii. 6. Comp. 1 Cor. x. 8.

III. *To make sport or diversion, occasion laughter.* Jud. xvi. 25. Ezek. xxiii. 32.

This root is nearly related to שֶׁחַק (which see) as appears plainly from Jud. xvi. 25. and from a comparison of Gen. xxi. 6. with Amos vii. 9. where יִצְחָק *Isaac* is called יִשְׁחָק.

DER. *Foke, jog*, (compounded with גל *to roll*)
joggle. Comp. under שחק.

צחק

Occurs not as a V. in Heb. but is nearly related both in sense and sound to צָהָר. As a N. צָהָר *White, shining, of a bright, vivid,*

white colour. occ. Ezek. xxvii. 18. Jud. v. 10. To this purpose the LXX. (as cited by *Basil*) * λαμπρων, *Symmachus* στιλβων, and *Vulg.* nitentes.

۳

Denotes *dryness, drought, want of water or moisture*, *sitis*. So the LXX. frequently render it by *ανυδρος*, and *διψων*, and *Symmachus* in Ps. lxiii. 2. by *διψαδης*.

I. As a N. fem. דָּבָר Drought. Job xxiv. 19.
Pf. lxiii. 2. cvii. 25. Isa. xli. 18. & al.

II. As a N. צִיּוֹן *A dry desert place, a place parched up with heat.* occ. Isa. xxv. 5. xxxii. 2. As a N. צִיּוֹם *The same.* occ. Ps. cv. 41. So we have פְּרִיָּן and פְּרִיָּם in the same sense. See under פְּרִיָּה. III.

III. As a N. *is* *A covered ship with decks,*
which carries men and goods *dry*, in op-
position to an open boat. occ. Num. xxiv.
24. Isa. xxxiii. 21. Ezek. xxx. 9. Dan.
xi. 30.

IV. As a N. masc. plur. **דָּבָר** *Inhabitants of the desert.* Ps. lxxii. 9. lxxiv. 14.

V. As a N. masc. plur. **דִּבְיִם** A species of *wild beasts* haunting the *desert*. Bochart thinks they are most probably the *wild cats*, or *cat-a-mountains*. occ. Isa. xiii. 21. xxxiv. 14. l. 39. v. Bochart. vol. 2. 862. & seq.

VI. As a N. צִיָּן *A. sign.* v. under צִי V.

על

To shroud, shade, shadow, overshadow, protect,
cover.

I. *To overshadow.* It occurs not as a V. in Kal in this sense, but as a particip. *Hiph.* מִצֵּל *Shadowing, overshadowing.* occ. Ezek. xxxi. 3. As as a N. צֶלֶם *Shade, shadow.* 2 Kings xx. 9. Isa. xxv. 4. Also *shade, shelter, protection* of a house, Gen. xix. 8. of a tree, Jud. ix. 15. of a mountain, Jud. ix. 36. of a gourd, Jon. iv. 5. Comp. Num. xiv. 9. Ps. xci. 1. Isa. xxx. 2. As a N. fem. מְצִלָּה *A shady place or valley.* occ. Zech. i. 8. LXX. κατασκίων, *over-shadowing.*

* Should not the common reading *μεσημέρια* be understood in the same sense, viz. *shining like the noon-day light*? X

29

waters

capiti solae creavit Sol meridiana.

II. As a N. fem. **צולה** *A spread or extent of waters covering a large bottom.* occ. Isa. xlv. 27. As a N. fem. **מצולה** Nearly the same. *The ocean.* Exod. xv. 5. Job xli. 22. Ps. cvii. 24. & al. Comp. below **צלל** II.

III. The Lexicons give **צלה** the meaning of *roasting or the like.* 1 Sam. ii. 15. Isa. xlv. 16, 19. & al. But it properly signifies to *cover over, overspread* viz. with fire, and is when thus used either followed by **ש** *fire*, as Exod. xii. 8, 9. or else that word is plainly implied in the context, as in Isa. xlv. 16, 19. The Vulg. has given nearly the true sense, Jud. vii. 13. where it renders the reduplicate word **צלול** by *subcineritius (baked) under the cinders or coals.*

IV. **צל-ה** by an *onomatopœia* signifies, *To ring, tingle or sound*, as the ears in violent surprize or fright. occ. 1 Sam. iii. 11. 2 Kings xxi. 12. Jer. xix. 3. Thus the Lat. *tinnio*, and Eng. *ring, tingle, tinkle, toll, knoll, knell*, are all formed from the sound. Hence,

V. As a N. fem. plur. **מצלות** *Bells.* occ. Zech. xiv. 20.

VI. As a N. masc. plur. **מצלותים** *Cymbals*, these were most probably *two convex plates of brass or other metal*, which being struck against each other produced a hollow ringing sound. 1 Chron. xiii. 8. & al.

צלל I. *To be overshadowed.* occ. Neh. xiii. 19.

II. *To be overflowed, overwhelmed, covered with water.* occ. Exod. xv. 10.

III. *To sound, quaver* as the lips of a person in terror. occ. Hab. xiii. 16. Vulg. *contremuerunt, trembled.* Comp. above **צל** IV.

צלצל I. *To overshadow exceedingly, or very much.* occ. Isa. xviii. 1.

II. As a N. **צלצל** *The locust*, so called according to *Bochart* from their flying in such swarms as to *obscure the sun, and darken the air*, but rather I think from the remarkable *sound or hum* of their wings in flying. occ. Deut. xxviii. 42.

III. As a N. masc. plur. **צלצלים** *A kind of cymbals.* occ. 2 Sam. vi. 5. Ps. cl. 5. See above **צל-ה** VI.

IV. As a N. **צלצל** *A wheel or snare to catch fish, made of twigs, and sunk under water for that purpose, whence its name.* occ. Job xl. 26. or xli. 7. So *Symmachus* renders **בצלצל דגים**, *εν ιχθυοσφο-ποις.*

צלל Chald. In Aph. *To pray, supplicate.* occ. Ezra vi. 10. Dan. vi. 10. The Targum often uses it in the same sense.

DER. *Shel shelter.* Q. see under **של** and **שלט**.

צלח

צלח

I. *To pass, rush or break forth, or through.* 2 Sam. xix. 17. Amos v. 6. So the Vulg. in the former of those passages *irrupentes, rushing or breaking in or upon.* The word is several times applied to the Spirit of God *rushing or coming upon a person*, as Jud. xiv. 6. 1 Sam. xvi. 13. in the former passages *Symmachus* renders it by *ερωμυσεν, rushed upon*, in the latter by *ωρμυσεν, rushed.* This is an image plainly taken from the material spirit, or Air. So when the Holy Ghost was poured on the disciples on the day of pentecost, he was accompanied with his material symbol, a mighty rushing wind, *πνευματικος πνοης Briaas.* Acts ii. 2.

II. *To proceed or go forward, to prosper.* Isa. liii. 10. Jer. xii. 1. In Hiph. The same. 1 Kings xxii. 12. 2 Chron. xx. 20. Also *to make or cause to succeed or prosper.* Gen. xxiv. 21, 40. Comp. Dan. iii. 30.

III. As a N. fem. **צלחת** *A dish, paten or platter*, so called because it *passes round the table, or from guest to guest.* occ. 2 Kings ii. 20. **צלחת**. The same. occ. 2 Kings xxi. 13. 2 Chron. xxxv. 13. Prov. xix. 24. xxvi. 15. Those last passages should be rendered, *The slothful man dippeth his hand in the platter, and will not so much as (or ch. xxvi. 15. it grieveth him to) bring it to his mouth.*

DER. Latin *fulcus*, a furrow, Q. whence *fulcated*.

צלם

Occurs not as a V. in Heb. but in Syriac signifies *to figure, form, fashion.*

I. As a N. **צלם** *A figure, form, image.* v. Gen.

צלם intro. אלכסנדר.
צלם

it seems to me to have got the least allusion to death, but to be the plural of צלמה darkness. id est pl. uide

צלם—צלם

[299]

צמ—צמד

Gen. i. 26, 27. v. 3. Num. xxxiii. 52. 1 Sam. vi. 5. Ps. xxxix. 7. Dan. ii. 31. iii. 1, 2, 3, 19.

II. As a N. צלמות Shadow of death. v. among the pluriliterals.

manus. *צלע* *costa*
To be or go on the side.

I. As a N. צלע plur. צלעות A rib, q. d. a side-bone. Gen. ii. 21, 22. Comp. 1 Kings vi. 15, 16.

II. As a N. צלע The side or lateral extremity. Exod. xxv. 12. 1 Sam. xvi. 13. Job xviii. 12. & al freq.

III. As a N. צלע A side chamber. 1 Kings vi. 5, 8. & al.

IV. In Kal. To lean, or slip on one side, to halt in walking, q. d. To sidle. Gen. xxxii. 31. Mica iv. 6, 7. Zech. iii. 19.

As a N. צלע A slipping aside, a halting. Ps. xxxv. 15. xxxviii. 18. Jer. xx. 10. & al.

DER. To slink, to sling. Q.

צם

The ideal meaning of the word seems to be empty, hollow, vacant, destitute.

I. In Kal. To fast, abstain from meat and drink. freq. occ. v. Jonah iii. 5, 7. It is particularly used of thirst. Jud. iv. 19. Ruth ii. 9. As a N. צום A fast, fasting. 1 Kings xxi. 9. Ps. xxxv. 13. & al.

II. As a N. fem. in Reg. צמת The hair of the head, which consists of hollow tubes. occ. Cant. iv. 1, 3. vi. 6. Isa. xlvi. 2.

צום Occurs not as a V. but as a N. צמים (of the same form as תמים) A plunderer,

* Tho. Bartholin, Anatom. p. 347. "sunt porosi seu concavi, quod plica polonica nos docet. The hairs are porous or hollow as we learn by the (distemper called) plica polonica." And Blancard Anatom. p. 745. still more particularly, "si microscopio conspiciantur, videntur per longitudinem ex vasculis conflare in longum tendentibus, imo & ex transversis.—Ex hisce tubulis canna constitui videtur, in qua medullæ species continetur quæ nihil aliud est quam vasculorum varie inter se contortorum plica seu tænia. If you view the hair with a microscope, it seems to be composed length-wise of small vessels running in that and even in a transverse direction.—Of these little tubes is formed the pipe in which is contained a kind of marrow, which is nothing else but a complication of the small vessels twined together in various manners.

the root

in of pliculum colligit et constituit

robber, one who makes others destitute. occ. Job v. 5. xviii. 9. In the former of these passages however it must be remarked that Aquila renders the word διψωντες, and Vulg. sitientes, thirsty in the plur. and Symmachus, I think more rightly, διψων, thirsty in the singular, which since צמים is joined with שואף swallow up, and placed in apposition to רעב seems the best interpretation of the word.

צמא To thirst. Exod. xvii. 3. & al freq. As a N. צמא Thirst. Deut. xxviii. 48. Fem. צמאה. The same. occ. Jer. ii. 25. As a N. צמאון A dry, thirsty place or land. occ. Deut. viii. 15. Ps. cvii. 33. Isa. xxxv. 7. DER. Lat. jejunus, fasting, Q. whence jejune, jejuneity.

צמד

To join, fasten, connect.

I. As a particip. Huph. joined, fastened. So LXX. ἐζευγμενην. occ. 2 Sam. xx. 8. As a participial N. צמיר A ligature, somewhat fastened or bound closely to another thing. occ. Num. xix. 15. צמיר פתיל Somewhat fastened with a thread. Vulg. ligaturam, a ligature, LXX. δεσμον καταδεδεταί, a bandage is bound.

II. As a N. צמיר An ornament fastened to the arm, a bracelet. So LXX. ψελλια and Vulg. armillas. Gen. xxiv. 22. Num. xxxi. 50. & al.

III. As a N. צמד A yoke of oxen, asses, mules, that is, a pair joined together by a yoke. Jud. xix. 3. 1 Sam. xi. 7. 2 Kings v. 17.

IV. As a N. צמד An acre of land, that is, as much land as a yoke of oxen will plough in a day. For the same reason an acre is called in Lat. jugerum, from jugum, a yoke. occ. 1 Sam. xiv. 14. (v. Vulg. in Loc.) Isa. v. 10.

V. To join, unite. occ. as a partic. paoul. masc. plur. 2 Kings ix. 25. In Niph. To be joined, united, consociated. occ. Num. xxv. 3, 5. Ps. cvi. 28.

VI. In Hiph. To connect, adjust. occ. Ps. l. 19. Thy tongue תצמיד framed deceit. The LXX. translate it very happily περιεπλενε

Q q 2

δολιοτητα.

δολιοτητα, wove together *deceit*, i. e. *joined* deceit to deceit, as threads in a Net. Comp. Ps. lii. 4. and see חשב.

צמח

I. In Kal. To *spring, sprout or shoot up* as herbs and plants. Gen. ii. 5. xli. 6. & al. freq. In Hiph. To *cause to sprout, produce*. Gen. ii. 9. iii. 18. As a N. צמח fem. צמחה A *sprout, shoot, produce*. Gen. xix. 25. Pt. lxxv. 11. & al.

H. To *grow as the hair*, which in this respect resembles vegetables. Lev. xiii. 37. Jud. xvi. 22. Ezek. xvi. 7. So in Hiph. To *cause to sprout or grow as a horn*. Ps. cxxxii. 7. Ezek. xxix. 21.

III. To *spring up, arise* as other things. v. Isa. xlii. 9. lviii. 8. lxi. 11.

DER. Smoke. Q. Comp. under next root.

צמק

To be *dry, without moisture*. It occurs not as a V. but

I. As a participle or particip. N. masc. plur. צמקים Dry. Spoken of the breasts. So LXX. ζηρς and Vulg. arentia. occ. Hof. ix. 14.

II. As a particip. N. masc. plur. צמקים or צמקים Bunches of dried grapes, or raisins. occ. 1 Sam. xxv. 18. xxx. 12. 2 Sam. xvi. 1. 1 Chron. xii. 40.

DER. Smoke. Q.

צמר

Occurs not as V. in Heb. but in Arabic the V. signifies *inter al. to be weak, languid*, (v. Castell) and the idea of the Heb. word seems to be *soft, tender* or the like, for—

I. As a N. צמר Wool, from its softness. So the Eng. *wool* seems related to the Gr. γλος soft. Levit. xiii. 47. Pl. cxlvii. 16. & al.

II. As a N. fem. צמרת. The top, or leading shoot of the cedar, so called from its soft woolly texture. Ezek. xvii. 3. & al.

DER. Sheep. Q.

צמת

In Kal and Hiph. To *cut off, destroy, consume, deface*. Lam. iii. 53. 2 Sam. xxi. 41. Pl. xviii. 41. & al. freq. So the LXX. frequently render it by ἐξολοθρευω, and once

(Ps. xciv. 23.) by ἀσθίνω. In Niph. To *be cut off, consumed*. Job vi. 17. xxiii. 17.

צמתח To *cut off, destroy entirely*. occ. Ps. lxxx. 17. cxix. 139. As a N. צמתח Some-what entirely cut off or alienated from the owner, so as not to be restored to him at the jubilee. occ. Lev. xxv. 23. צמתח The same. occ. Lev. xxv. 30.

DER. Saxon smizan, whence Eng. *Smite*, &c. Smith. Comp. under שמר.

צנה

Occurs not as a V. but the ideal meaning seems to be *pointed, sharp pointed, picked, piercing, penetrative*, or the like. Comp. סנה.

I. As a N. masc. plur. צנים Thorns, prickles. occ. Job v. 5. Prov. xxii. 5.

II. As a N. fem. plur. צנות Sharp instruments, pikes, fish spears or the like. occ. Amos iv. 2. So Vulg. contis. Comp. Job xl. 26. (or xli. 7.)

III. As a N. fem. צנה plur. צנות A large kind of shield, a target. It is larger than כנף as appears from 1 Kings x. 16, 17. 2 Chron. ix. 15, 16. See also 1 Sam. xvii. 7, 41. The target was thus denominated, because the middle part of it projected in a sharpish point as some of the shields afterwards used by the Greeks and Romans did: and we are informed by the writers of their military affairs, that this pointed protuberance "was of great service to them, not only in repelling or glancing off missive weapons, but in bearing down their enemies: whence Martial has this allusion.

In turbam incideris, caecos umbone repellet."*

In crowds his pointed boss will all repel.

IV. As a N. fem. in Reg. צנת The piercing cold of snow. occ. Prov. xxv. 13. This seems a Chaldee rather than an Heb. application of the root. The Targum frequently use the word in this sense.

V. As a N. צין (of the same form as כיר from כר and צין from כן) A sign, mark or monument, properly I think a conical, pyramidal or such kind of pillar terminating in

* Archbp. Potter's Greek Antiq. vol. 2. p. 35. 1st Edit. a point.

116
Liquavit cerebrum ejus.

117
affecit
cervicem
sol.

118
clausit os
corruptionis
fuit hic

119
Lac spume
corruptionis

120
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grau. l. l. f. f. t.

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a point. occ. 2 Kings xxiii. 17. Ezek. xxxix. 15. (Comp. Gen. xxxv. 20.)

VI. As a N. masc. plur. **צנפים** Pointed pillars, marks. Jer. xxxi. 21. *צנפים*

VII. As a N. **צנה** Sheep. v. under **צא**.

צנן Occurs not as a V. but as a N. masc. plur.

צננים or **צנינים** Very sharp pointed thorns or darts. So LXX. *βολιδες* Vulg. lanceæ & fudes. occ. Num. xxxiii. 25. Josh. xxiii. 13.

צנצנ As a N. fem. **צנצנת** An urn or pot, say the Lexicons with a wide belly, and strait pointed mouth. occ. Exod. xvi. 33.

DER. Sting, a stang, stake, stun. Q. Snout, a snite, now snipe, from its pointed bill.

צנח

To throw or drive downwards, cum impetu demittere, defigere. It is nearly related to **זנח** to cut off, and **זנק** to leap forth.

I. Intransitively. To throw oneself off, or light as from an ass. occ. Josh. xv. 18. Jud. i. 14.

II. Transitivity. To drive downwards as a nail. occ. Jud. iv. 21.

DER. To sink. See also under **זנח**.

צנח *formant* *צנח* *formant*

Occurs not as a V. but as a N. fem. plur.

צנמוח Withered, dry, parched, or rather perhaps small, slender, so the LXX. *λεπτοι* and Vulg. *tenuis*, and in this view the word may appear related to **צנ** sharp-pointed, as

צנ to **נר**, &c. a. l. Gen. xli. 23.

צנח *formant* *צנח* *formant*

In Niph. or Hiph. To be modest, humble.

occ. Mica vi. 8. In the form of a partic.

צנוע Modest, humble, meek. So

LXX. *ταπεινω*, and Theodotion *επεινω*.

Vulg. *humilitas*, *humility*. occ. Prov. xi. 2.

צנף

I. To turn or roll round and round as a ball by

tossing. occ. Isa. xxii. 18. As a N. fem.

צנפה Circumvolution, rolling round. occ. Isa.

xxii. 18.

II. To circumvolve, roll or wrap round, as a

turban on the head. occ. Levit. xvi. 4.

As a N. **צנף** A turban, which consists of a

cap, and of a sash of fine linnen or silk,

formant *צנף* *formant*

formant *צנף* *formant*

formant *צנף* *formant*

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formant *צנף* *formant*

artfully wound in divers plaits about the cap †. Every one almost knows that this is the usual head dress of the Turks, Persians, and other eastern nations to this day, and we find it as antient as Job ch. xxix. 14. & al. Fem. plur. **צניפות** Turbans. Isa. iii. 23. As a N. fem. **צנפת** The turban either of the king, as Ezek. xxi. 26, or of the high priest. Exod. xxviii. 4. & al. freq.

DER. Old German *jumpon* and Eng. *jumper*.

צנף *formant* *צנף* *formant*

Occurs not as a V. in Heb. but the Samaritan

uses it in the sense of confining, shutting up, Arab. *hah*.

“coarctavit clausit.” Castell. As a N. *in LXX.*

צניק A place or instrument of confinement, *in LXX.*

a. l. Jer. xxix. 26. where the LXX. *καταρ*

ραυτην Dungeon, Syr. (in Hexap.) *ειρητην*

and to the Vulg. *carcerem*, *prison*.

DER. *Intag. Q.* *צנף* *formant* *צנף* *formant*

Occurs not as a V. but the Arabic **زَنَرَ**, which

seems a corruption from the Heb. **צנר**, sig-

nifies to fill. As a N. **צנר** A gutter, *in LXX.*

drain or *passage for water*. occ. 2 Sam. v. 8.

Pf. xlii. 8. In the former text *Aquila* renders

it *αρνησμοι*, a spring, Vulg. *fistulas*, *pipes*, in

the latter *Symmachus* *αρνων*, *springs*, the

LXX. *καταρακτων*, and Vulg. *cataractarum*,

cataracts. Eng. Transl. *waterspouts*.

This difficult word may receive some il-

lustration from the name of a deep and ra-

pid river in Sicily, mentioned by *Thucydides*,

(lib. 7.) and called by the Greeks *Assmaros*,

which *Bochart* with great probability thinks

is from the Heb. **הצנור**, an appellation

given it by the *Phœnicians*, who much fre-

quented that island. See *Bochart*, vol. 1.

543, 4.

צע

I. In Hiph. To spread, stretch out, strew as

sackcloth and ashes. occ. Isa. lviii. 5. So

the LXX. *υποσπαση*, and Vulg. *sternere*. In

† Are not the Persic *dulbend*, and Turkish *tulbend*,

whence by corruption our Eng. *turband*, and *turban*, de-

derivatives from the Heb. **צנ** To go round and **ב** Band.

So *The complete system of geography*, vol. 2. p. 175. explains

the Persic *dulbend* by a band that goes round.

Niph.

Niph. *To be strewed or spread.* occ. Esth. iv. 3. Isa. xiv. 11. The LXX. render it by *σπῆνναι*, Vulg. by *sterno*.

II. As a N. *צע* *A bed, a couch*, somewhat spread out for men to lie upon. Gen. xlix. 4. & al. So the LXX. *σπῆμνῃ* and Vulg. *stratum*, preserving the idea of the Heb. Also *a chamber, a bed chamber*. So Montanus, Thalamus. occ. 1 Kings vi. 5, 6, 10. Comp. 1 Chron. ix. 27. *צע* *A bed, a couch.* occ. Isa. xxviii. 20. where *Theodotion* *υποσπῆμα*. Hence in Hiph. *To make one's bed.* occ. Ps. cxxxix. 8.

III. *To strew, strike or throw down.* occ. Isa. lxiii. 1. Jer. xlviii. 12. So the Vulg. renders the word in this latter passage by *stratores* and *sternent*, and the LXX. by *κλινον-τας* and *κλινουσιν*.

IV. As a particip. N. *צע* *stretched out, lying along*, as a person confined in prison. occ. Isa. li. 14. or as a prostitute. occ. Jer. ii. 28. So the Vulg. *prosternebaris*.

צע Occurs not as a V. but as a N. masc. plur. *צעעים*. occ. 2 Chron. iii. 10. *And be made—two cherubim* *צעעים* *מעשה* *of overlaid work, and overspread them with gold.*

“This word expresses it (the manner of the workmanship or of covering the cherubs with gold) to have been by *spreading* or *laying along* the gold close upon all parts.—

The gold was *spread* upon the images, so as to take their exact shape or form.

The sheet of gold was *spread* upon every part of the images, being made to *cover* them as the skin does the body, not like a loose garment, but conforming to the images in every point, as if it had been their outward surface; and as there were many *spreadings* upon the many shapings, parts and turns of their bodies, the word (*צעעים*) is very properly doubled and plural. Thus the learned Mr. Bate in his Enquiry into the Similitudes, &c. p. 125, 6. where the reader may meet with farther satisfaction on this subject.

צק

I. In Kal. *To go, go forwards, proceed.* Gen. xlix. 22. Prov. vii. 8. Jer. x. 5. In a

Hiph. Sense. *To cause to go, to bring or carry.* Job xviii. 14. As a N. *צע* *A step, progress.* Job xiv. 16. Prov. iv. 12. Ps. xviii. 37. & al. As a N. masc. plur. in Regim. *צע* Nearly the same. Ps. xxxvii. 23. Prov. xx. 24.

II. In Kal. *To march, move in a pompous state-ly manner.* Jud. v. 4. 2 Sam. vi. 13. Hab. iii. 12. As a N. fem. *צע* *A moving, marching.* occ. 2 Sam. v. 24. 1 Chron. xiv. 15.

III. As a N. fem. plur. *צעות*. occ. Isa. iii. 20. As these are mentioned among the parts of the *bead dress*, I suspect them to be some kind of ornaments worn on the head, designed by their *waving motion* to add a grace and dignity to their stature, perhaps not unlike what the Turkish women still use, who, we are told “to give their stature the best advantage, instead of a turban wear a *bonnet of paste-board*, covered with cloth of gold, or some handsome stuff.” See Complete System of Geography. vol. 2. p. 20.

IV. As a N. fem. *צע*. Some kind of bracelet, so called perhaps from being *loose and moveable*, in which it is distinguished from *צמיר*. occ. Num. xxxi. 50. 2 Sam. i. 10.

In a Niph. Sense. *To be removed, transferred.* So the Vulg. *transferri*. LXX. *σεισθῶσιν*, *be moved, shaken.* α. λ. Isa. xxxiii. 20.

צע

Occurs not as a V. but hence as a N. *צע* *A kind of veil.* occ. Gen. xxiv. 65. xxxviii. 14, 19. The LXX. constantly render it by *θερίσπον*, *A summer veil or garment*. May not therefore the ideal meaning of *צע* be *to rage* as the *heat* in summer, and is it not in this view nearly related to *זע*, which is used in a similar sense, Isa. xxx. 30? Comp. *זע* and *צע*, *זע* and *צע*, &c.

צעק

I. In Kal. & Hiph. *To cry out or aloud, to exclaim.* Gen. xxvii. 34. 2 Kings ii. 12. & al freq. As a N. fem. *צעק* *Cry, clamour*

mour, vociferation. Exod. xi. 6. xii. 30. & al freq.

II. In Kal. *To convoke, call together by proclamation.* 1 Sam. x. 17. So the LXX. *παρηγγεileen*, and Vulg. *convocavit*. In Niph. *To be convoked, assembled by proclamation.* Jud. vii. 23, 24. & al. Comp. *זעק*.

Denotes smallness, littleness, meanness. As a V. *To be little, mean, vile.* occ. Job xiv. 21. Jer. xxx. 19. in both which passages it is opposed to *כבוד* *glorious*. As Nouns *צעור* and *צער* *Little*. Jer. xiv. 3. Zech. xiii. 7. *צעיר* *Little, small, young.* Gen. xix. 31. Josh. vi. 26. Isa. lx. 22. *כצער* *Small, little.* Gen. xix. 20. Also *a little time or while.* Isa. lxiii. 18. Fem. in Reg. *צערות* *Littleness, youth.* Gen. xliii. 32. comp. *זער*.

צפה

To comprehend, comprise, as by overspreading, enclosing, surrounding, overflowing or seeing.

I. In Kal. *To enclose, overspread, overlay with some solid matter, as gold, brags, wood, stones.* v. inter al. Exod. xxv. 11, xxvii. 2. 1 Kings vi. 15. 2 Chron. iii. 6. Prov. xxvi. 23. To this sense should I think be referred, 2 Kings vi. 6. *ויצף ברזל* *And the iron* (i. e. the eye of the ax head) enclosed it (the stick) As a N. *צפוי* *An overlaying, covering.* So LXX. *περιθεμα*. Num. xvi. 28, 39. Isa. xxx. 22. & al.

II. As a N. fem. *צפת* *A circular or spherical enclosure or crown, placed on the heads of each of the columns in the porch of Solomon's temple.* occ. 2 Chron. iii. 15. by comparing which passage with 2 Chron. iv. 12. and with 1 Kings vii. 16. it appears that *צפת* is but another name for *כתרת* which we see under *כתר* III.

III. As a N. *צוף* plur. *צופים* *A honeycomb, the waxen cells enclosing the honey.* occ. Ps. xix. 11. Prov. xvi. 24.

IV. As Ns. *צפון* and *צפן*. *The north, or northern hemisphere of the heavens, which is overspread to all the inhabitants of the northern hemisphere of the earth.* Gen. xiii. 14. Exod. xxvi. 20. Hence *the northwind.* Cant. iv. 16. Does not *צפון* Job

xxvi. 7. signify the *overspread covering or shell of the earth* * ?

V. *To surround or overflow as waters.* Lam. iii. 54. So the LXX. *υπερεχυνθη*, and Vulg. *inundaverunt*. In Hiph. *To cause to overflow.* occ. Deut. xi. 4. LXX. *επειλυσσε*, *overflowed*. Vulg. *operuerint*, *covered*.

VI. In Kal & Hiph. *To comprehend by seeing or vision.* (Comp. *חזה*) *To look round or on all sides, circumspicere*, in this sense *to watch*. Gen. xxxi. 49. Ps. lxvi. 7. Lam. iv. 17. Hab. ii. 2. 1 Sam. iv. 13. The Vulg. has given the true meaning of the word Job xv. 22. where it is rendered by *circumspectans undique, looking round on all sides*. As a N. fem. in Reg. *צפת*, *A looking round.* occ. Ezek. xxxii. 6. *ארץ צפתך* *The land of thy looking round, i. e. the country as far round as thy watchmen can see.* As a participle or participial Noun *צפה* *A person watching, a watchman.* 2 Sam. xiii. 34. xviii. 24. & al freq. *מצפה* *The same.* Isa. xxi. 6. Mica vii. 4. Also *a place of watching, a watch tower.* 2 Chron. xx. 24. Isa. xxi. 8. As a N. fem. *צפית* *A watch, a watching.* Isa. xxi. 5.

I. *צפצפה* *To look about accurately, or curiously.* It occurs not as a V. in this sense, but hence as a N. fem. (used adverbially) *צפצפה* *Curious circumspection, looking about with great caution and circumspection.* LXX. *επιβλεπομενον*. occ. Ezek. xvii. 5.

II. In Kal & Hiph. *To chirp, peep as birds.* occ. Isa. viii. 19. x. 14. xxix. 4. xxxviii. 14. In this sense it is plainly a word formed from the sound as the Lat. *pipio*, and Eng. *peep, chirp, cherrup*. See similar instances in *צל-ה* IV. and in *צלצל* III. under *צל*, and consult Bochart. vol. 3. 149.

DER. *To spy.*

צפר

To adhere, stick close. So LXX. *επαγη* (from *πηγνυω*) and Vulg. *adhælit. α. λ.* Lam. iv. 8. In Arabic the word is used for *binding bard or close.*

DER. *Spot. Q.*

* See Hutchinson's Moses's Princip. pt. 1. p. 37.

צפה

Occurs not as a V. in Heb. but is perhaps related to צפה (as אנה to אנה, &c.) to comprehend, enclose, contain.

- I. As a N. fem. צפה *A cruse, small vessel or cup to contain liquids, as water or oil, Scyphus.* 1 Sam. xxvi. 11. 1 Kings xvii. 11.
- II. As a N. fem. צפחה *A cake made in the form of such a vessel.* occ. Exod. xvi. 31.

צפן

- I. In Kal and Hiph. *To hide, conceal, lay up.* Exod. ii. 2, 3. Ps. xxxi. 20. & al. freq. In Niph. *To be hidden, concealed.* occ. Job xvii. 20. xxiv. 1. Jer. xvi. 17.
- II. As a N. fem. צפון or צפן *The north, so called say some because hidden or concealed from the sun, but this in whatever sense it is affirmed of the north is equally true of the south.* See therefore under צפה IV.
- III. בעל צפון *Baal Zephon, mentioned Exod. xiv. 2. Num. xxxiii. 7. as the name of a place. The words signify Baal the coverer, or (if צפון belong to the root צפה) Baal the overspreader, i. e. I apprehend, the covering or overspread circumference of the heavens, "quod tegit omnia cælum." No doubt the place was named from the Egyptians worshipping this idol there*. And did not their being overwhelmed and drowned in the red sea near this place mark out their crime by their punishment? Comp. כרה under כרה XIV.*

IV. פענה Gen. xli. 45. See under פענה.

צפע

Occurs not as a V. in Heb. but I suspect the radical idea to be, *to cast or dart forth with force or violence, to eject*, for in Arabic it denotes to eject the fæces, and also to smite or slap with the hand, which last signification it also hath in Etkiopic.

- I. As Ns. צפע, צפעני, and עפעני, *A species of serpent, the basilisk.* So *Aquila* in Jer. viii. 17, Βασίλισκος, and Vulg. throughout by Regulus. It seems to be so called from its violent darting on its prey, though Bochart rather thinks it denominated by an

Onomatopœia from its hissing, which he shews to be very remarkable, and accordingly it is hence in Latin called *sibilus*. 'occ. Prov. xxiii. 32. Isa. xi. 8. xiv. 29. lix. 5. Jer. viii. 17. v. Bochart. vol. 3. 399. & seq.

- II. As a N. fem. plur. צפעות *Issue.* occ. Isa. xxii. 24.

III. As a N. masc. plur. צפועי *Excrements, dung.* occ. Ezek. iv. 15. So the LXX. Βολβίτα, from Βάλλω, to cast.

DER. צפר

- I. *To move quickly, rush hastily.* occ. Jud. vii. 3. where the LXX. (according to the Alexandrian copy) ἐξωρμησεν, *rudded forth.*

II. As a N. plur. צפרים *A bird in general, whether great or small, so called from their swift motion.* (Comp. עוף under עפה) Gen. vii. 14. Levit. xiv. 4. Deut. iv. 17. xiv. 11. & al. freq.

III. As a N. צפיר *An he-goat from his nimble motion.* 2 Chron. xxix. 21. & al. *Alexander the Great* is very properly represented under this emblem from the *swiftness* of his motions, and the *rapidity* of his conquests. Dan. viii. 5, 8. comp. ver. 21.

IV. As a N. masc. plur. in Reg. צפרני *The nails (quibus involatur seu irruitur) with which beasts and birds rush on their prey or enemies,* (Comp. טפר and Dan. iv. 30. vii. 19.) and which are also a kind of natural offensive weapons to † men. occ. Deut. xxi. 12.

V. As a N. צפרן *The sharp point of some hard substance, which resembles a nail.* occ. Jer. xvii. 1. So a *nail* is used in Eng. for a small *sharp spike* of some metal.

VI. As a N. fem. צפירה, and צפרה *The brisk morning light, or rather the vivid light, in*

† Thus Horace.—Glândem atque cubilia propter Unguibus & pugnis, dein fistibul.

Pugnabant Lib. Sat. 3. l. 100—3. Then they for acorns fought or for a cave With nails, then clubs, the arms that nature gave.

So Pythias in Terence's Eunuch. Act. 1. Scen. 3. l. 5. 6.

Qui si nunc detur mibi

Ut ego unguibus facile illi in oculos involem venas.

"Whom if I could but find, how gladly would I fly at his eyes with my nails." ?

general

plantas emisit terra et flores plantarum. et quasi oculi oculi oculi

צפר-צק

[305]

צק-צר

general darted on the earth. Comp. עפה

III. and עפה II. occ. Ezek. vii. 7, 10.

VII. צפירת תפארה Cidarior gloriae, A crown of glory, sparkling with gems and darting forth rays of light. occ. Isa. xxviii. 5. So Symmachus *αἰδανὸν δόξασματος*.

DER. Spur. Q. Sparrow, sport, spirit, spirit, Lat. *spiro*, to breathe, whence *aspire*, *inspire*, *perspire*, *respire*, *spirit*, *spiritual*, &c. Gr. *ζεφυρος*, Lat. *zephyrus*, and Eng. *zephyr*.

To break, burst, spring or shoot forth as a flower, the light, the hair, &c. efflorescere.

I. In Kal. To flower, blossom, bloom. occ. Num. xvii. 8. (where the LXX. *ἐξηύθησεν* blossomed. Vulg. *eruperant burst forth*) Ezek. vii. 10. (where the LXX. *ἡύθησεν* Vulg. *floruit*, flowered) In Hiph. To flower, flourish. Pl. lxxii. 16. xc. 6. & al. As a N. ציץ plur. ציצים A blossom, flower. Num. xvii. 8.

I Kings vi. 18. & al. As a N. fem. ציצת An efflorescence or flowering, a flower. occ. Isa. xxviii. 4.

II. In Hiph. To radiate, emit splendor, or radiance. occ. Pl. cxxxii. 14. Cant. ii. 9.

III. As a N. ציץ It is rendered a plate, but I think it properly means what we call a crown that is a *cineture* of metal surrounding the head, with rays to represent the irradiation of light. occ. Exod. xxviii. 36. xxxix. 30. Levit. viii. 9. No doubt this ornament was to point out the high priest as the emblem of the holy one, the divine light.

IV. As a N. fem. ציצת A fringe or border of a garment, formed with indentations or rays like a flower (v. Pole Synopf.) and so an emblem of irradiation. occ. Num. xv. 38, 39.

V. As a N. fem. ציצת, joined with ראש, The hair of the head, "which shoots out and spreads in form of irradiation." Comp. נור

II. v. Hutchinson's Data: pt. 1. p. 235. occ. Ezek. viii. 3.

VI. As a N. ציץ The feathers or wings of a bird. occ. Jer. xlviii. 9.

To press, press down, compress, straiten.

I. In Kal & Hiph. To compress, straiten. Job xxxviii. 38. Deut. xxviii. 53. & al freq. As a N. fem. צוקה Compression, compressure. Isa. viii. 22. As a N. מצוק Straitness. Deut. xxviii. 53. & al. As a N. יצוק A compressed concretion, also compressed, firm, hard. Job xli. 14, 15. (or 23, 24.)

II. מצקי ארץ The instruments of compressing, or the compressors of the earth, i.e. The light and spirit which compress or keep its parts together. occ. 1 Sam. ii. 8.

III. In Kal. To lay down, i.e. properly, to let a thing be pressed down, or settle on the ground by the pressure of the expansion. occ. Josh. vii. 23. 2 Sam. xv. 24.

IV. In Kal & Hiph. To oppress, distress. Pl. xli. 9. Jud. xiv. 17. As Nouns צוק and fem. צוקה Distress. Prov. i. 27. Dan. ix. 25. מצוק and fem. מצוקה Nearly the same. Pl. cxix. 143. Zeph. i. 15.*

DER. To stick, a stick. Q. Stock, stake.

Occurs not as a V. but hence as a N. צקל The husk of corn, or rather a scrip, a small bag. So the LXX. according to the complutensian edition *πηρα*, and Vulg. *pera*. α. λ. 2 Kings iv. 42.

DER. If the word be taken in the former sense, *scale*, as of a fish, Lat. *siliqua*, a husk, whence Eng. *siliquose*, if in the latter the Germ. *sechel*, and Eng. *satchel*.

To environ, bind close, inclose.

I. In Kal. To bind up, bind close, inclose. Deut. xiv. 25. 2 Kings v. 23. xii. 10. (LXX. *εσφριζω*) Isa. viii. 16. (where *Aquila*, *αποδησον*, Symmachus *δησον*.) Ezek. v. 3. Cant. viii. 9. So in this last passage Symmachus *περισφριζωμεν* and Vulg. *compingamus*. As a N. צר Narrow, strait, inclosed on each side. Num. xxii. 26. Isa. xlix. 20.

II. As a N. מצור and fem. מצורה A munition or fortification inclosing a place, a strong hold, a fortress. v. 2 Chron. viii. 5. xi. 5. Jer. x. 17. 2 Chron. xiv. 6. Nah. ii. 2.

* V. Hutchinson's Moses's Princ. pt. 2. p. 137-42. 192. 311. 327.

R r III.

III. The word is applied to the celestial fluid or matter of the heavens, and denotes its being *bound close together*, so *compressed*, or *condensed*. So the Eng. *freeze*, *frost*, is derived from Heb. **פָּצַר**, *to compress*. See under **פָּצַר**. Isa. v. 20. **חֶשֶׁךְ צַר**, *thick*, or *condensed*, *darkness*. The LXX. version is here remarkable, which renders the words by *σποτος σκληρον*, *hard darkness*. Comp. Exod. x. 21. So as a N. fem. **צָרָה** *condensation*. Isa. viii. 22. Comp. Zeph. i. 15. and see below **צָרָה** II. *Zir*

IV. As a N. **צֹר** or **צֶר**, *A rock*, or *flint* whose parts are *compacted*, or *bound hard by compression* (viz. of the expansion) Exod. iv. 25. xvii. 6. Num. xxiii. 9. Ezek. iii. 9. & al. freq.

V. Spoken of a city or men. In Kal. *To environ*, *beset*, *beleaguer*, *besiege*, *blockade*. In this sense it is generally followed with **עַל** or **לְ**, tho' not always. v. Deut. xx. 15. 19. 2 Sam. xi. 1. 1 Chron. xxi. 1. 1 Sam. xxiii. 8. Pf. cxxxix. 5. In Niph. *To be besieged*. Isa. i. 8. Ezek. vi. 12. As a N. **מִצֹּר** *a siege*, *blockade*. Deut. xx. 19. xxviii. 53. & al. freq.

VI. As a N. **צֵרִי** *Balm*, *balsam*, *a natural expression* or *exsudation* from certain plants or trees. Gen. xxxvii. 25. Jer. viii. 22. & al. freq. Of the balm of Gilead, here mentioned by Jeremiah, Dr. Quincy speaks thus: "This is the finest balsam we know, of the consistence of a syrup, but of exceeding fine and subtile parts; it is very fragrant, of the turpentine kind. It is so greatly esteemed even where it is produced, that it is accounted a rich present from the chief prince of *Arabia Felix* to the Grand Signior. When genuine it is a most noble medicine," says he, and proceeds to enumerate its virtues.

VII. In Kal. *To straiten*, *oppress*, *distress*. Exod. xxiii. 22. Deut. ii. 9, 19. In Hiph. the same. Jer. x. 18. Zeph. i. 17. Comp. Jer. xlviii. 41. xlix. 42. As a N. **צָר**, and fem. **צָרָה** *distress*, *strait*. Deut. iv. 30. Jud. xi. 7. 1 Sam. xiii. 6. Gen. xxxv. 3. xlii. 21. As a N. **צָר** plur. **צָרִים** *a person that distresseth*, or *afflicteth*, *an afflicter*, *oppressor*.

Gen. xiv. 20. Num. x. 19. Josh. v. 13. & al. freq.

VIII. As a N. masc. plur. **צָרִים** or **צִירִים** *Girds*, or *girding pains* as of a woman in travail, occ. 1 Sam. iv. 19. Isa. xiii. 8. xxi. 3. Dan. x. 6.

IX. As a N. **צִיר** *A hinge* which *binds* a door close to its post, *quia januam angit* & premit ad se, says Martinius Lexic. Etymol. in *Cardo*. So *Aquila* *ερωφει*, LXX. *ερωφει*, and Vulg. *Cardine*. But is not this rather a *Chaldee* or foreign, than an Heb. application of the root? occ. Prov. xxvi. 14. Hence,

X. As a N. **צִיר**, spoken of a person, *An ambassador*, *agent*, *messenger*, one upon whom the business turns as upon an hinge, q. d. *Cardinalis*. Prov. xiii. 17. Isa. xviii. 2. & al. It is once used as a V. in Hith. **הִצִּיר** (for **הִתְצִיר**) *to make*, or *seign one's self an agent or ambassador*. occ. Josh. ix. 4. It may illustrate this application of the Heb. **צִיר** to observe, that in like manner the *Latincardinales*, *cardinals*, from *cardo*, *a hinge*, was a title of the *prime ministers* of the emperor *Theodosius*: and every one knows it is now retained in the church of *Rome*, as a title of the pope's counsellors.

XI. As a N. masc. plur. **צִירִים** *Compressors*. A name for certain idols representative of the *heavens* under this attribute, occ. Isa. xlv. 16. Comp. above III. The Canaanites had a temple to the *compressor*, called **בֵּית צֹר**, which gave name to a place mentioned Josh. xv. 58. 2 Chron. xi. 7. Neh. iii. 16. The great *stone* which among some of the antient heathens was esteemed a sacred emblem (as a *rock* still is among the *Negroes*) appears to have been representative of this power of nature, or of the heavens. To this species of idolatry several claims and miracles recorded in the scriptures seem to be opposed*.

XII. Chald. as Ns. **צֹר** and **צֹרִין**. See under **צָרָה** II. III.

* See Hutchinson's Trin. of Gent. p. 415, & seq. Moses Princ. pt. ii. p. 134, &c. p. 328, &c.

צרך, I. In Kal and Hiph. *To bind up closely, to confine closely.* Exod. xii. 34. 2 Sam. xx. 3. Hof. xiii. 12. Josh. ix. 4. As a N. plur. צרות *a bundle, a collection of things bound close together.* Gen. xlii. 35.

II. Of the heavens or celestial fluid. *To bind close, compress closely.* Hof. iv. 19. comp. Job xxvi. 8. Prov. xxx. 4. and Job xxxviii. 9. comp. above צר III. X.

III. As a N. צרור *A piece of solid matter bound hard, or closely cohering by the compressure of the expansion, a stone, a grain.* occ. 2 Sam. xvii. 13. Prov. xxvi. 8. (see under רגם) Amos ix. 9. comp. צר IV.

IV. *To distress or afflict exceedingly.* Num. xxv. 17. xxxiii. 55. Ps. cxxix. 1, 2. As a participle, or participial N. *One that cruelly distresseth, or afflicteth, a bitter persecutor.* Ex. xxiii. 22. Num. x. 9. Esth. iii. 10. & al. freq.

DER. French *ferrer* (to bind hard) whence Eng. *to ferr, ferry*, also *sure, surety, assure, assurance*, &c. *fore, sorry, sorrow.* comp. under צר. Lat. *miser* (מצר) whence *miser, miserable, commiserate*, &c.

צרב

In Niph. *To be burnt, scorched.* occ. Ezek. xx. 47. So the LXX. κατακαυσθησεται. As a N. fem. צרבת *A burning, an inflammation.* occ. Levit. xiii. 23, 28. Prov. xvi. 27. in which last passage Theodotion has καίω, burning, and Vulg. ardescit, burneth. comp. צרב, צרה, and צרב, which have an evident relation to this root.

צרה

To strengthen, or elevate. It occurs not as a N. simply in this sense, but as a N. צריח plur. צריחים *a fortress*, either from its strength or eminence. occ. Jud. ix. 46, 49. 1 Sam. xiii. 6. In the former passages the LXX. according to the Alexandrian MS. render it three times by οχυρωμα *a fortress*. So the Vulg. in Jud. ix. 49. by praesidium.

II. In Kal and Hiph. *To raise or elevate the voice, to shout, cry aloud.* occ. Isa. xlii. 13. Zeph. i. 14.

DER. Shriek. Q.

in above and fugam
canem. Ham.

צרך

Occurs not as a V. but as a N. צרך *Necessity, want, occasion.* So the LXX. χρεία, and Vulg. necessaria. α. λ. 2 Chron. ii. 16. The root has the same sense in Chaldee, Syriac, and Arabic.

צרע

Occurs not as a V. in the Heb. Bible, but I apprehend we cannot be much mistaken in saying its ideal meaning is, *to smite or strike* as with some venemous or infectious matter. The Arabic has words apparently from this root, for *smiting, or beating down, laying prostrate, or the like.*

I. As a participle paoul. צרוע *A person smitten or infected with the leprosy, a leprous person, a leper.* Levit. xiii. 44. & al. So in the form of a particip. Hiph. or Huph. מצרע the same. 2 Sam. iii. 29. 2 Kings v. 1, 27. As a N. fem. צרעת *The stroke or plague itself, the leprosy.* Levit. xiii. 2, 3. & al. freq.

II. As a N. fem. צרעה *The wasp, or rather hornet, whose sting in the hot eastern countries is very venemous and even deadly, as may be collected from Deut. vii. 20. It occurs also Exod. xxiii. 28. Josh. xxiv. 12. Comp. Wisdom xii. 8. and see Bochart.* vol. iii. 534.

DER. *Strow, stroke, strike.*

I. *To melt or refine metals by fire.* Isa. i. 25. Jer. vi. 29, & al. As participles or participial Ns. צרה, צורה, and מצרה *A refiner of metals.* Jud. xvii. 4. Isa. xl. 19. Mal. iii. 2, 3, & al. As a N. מצרה *A refiner's vessel, a refiner's pot, a crucible.* Prov. xvii. 3. xxvii. 21.

II. *To refine, purify, prove, try.* v. inter al. Ps. xii. 7. xviii. 31. xxvi. 2. lxvi. 10. Dan. xi. 35. Zech. xiii. 9. Comp. צרב and צרה which are nearly related to this root.

PLURILITERALS in צ.

צלמות

As a N. compounded of צל *shadow*, and מות *death*. *Shadow of death, that is darkness* as

Rc 2

Un Arabisch Hist. 114.

فانصبحت اصبهان ظلمات
بعضها فوق بعض بعد ان كانت نور
بعضها نور

as of the state of death. So the LXX. frequently and *Aquila* and *Symmachus* several times render it *Συμὰ θανάτου*, thus also the Vulg. *Umbra mortis*. To confirm this interpretation we may observe that the word is generally either joined with other words expressive of darkness, as Job. iii. 5. x. 21. xxviii. 3. xxxiv. 22. Ps. cvii. 14. Isa. ix. 2. or opposed to such as denote light, as Job x. 22. xii. 22. xxiv. 17. Amos v. 8.

צנתר

From צן to penetrate, and תר round. As a N. fem. plur. צנתרות round hollow pipes, or tubes. α. λ. Zech. iv. xii. *Symmachus* επιχυτηρων, Pipes for pouring in, infundibula, q d. *infusories*.

צפרדע

As a collective N. צפרדעים, and plur. צפרדעים. *Frogs*. So *Symmachus* in Ps. lxxviii. 45. βατραχον, and the LXX. throughout βατραχος, and Vulg. *Rana*. Exod. viii. 2, 6, & al. freq. I take the Heb. word to be compounded of צפר denoting the brisk action or motion of the light, and דע to feel, because this animal is in an eminent manner affected thereby; *Jobnston* observes, "æstivis duntaxat mensibus coaxare solent, & adventante Hyeme occultantur. They usually croak only in the summer months, and hide themselves when winter approaches." Hist. Natural. de Quadruped. p. 131. The above derivation is not a little confirmed by two of the Chaldean names of this animal, אורדע, and אורדען, plainly compounded in like manner of אור the light, and דע to feel.

xxv. 27. written with a י instead of the נ, קי for קא. As a N. קיא *Vomit, matter vomited*. occ. Isa. xix. 24. xxviii. 8. Jer. xlviii. 26. קא the same occ. Prov. xxv. 11.

II. As a N. קאת *The pelican*. So the LXX. πελεκαν. Levit. xi. 18. Ps. cii. 7. and Vulg. in the latter passage pelicano. A species of bird, whose principal food is shell-fish, which it swallows, shells and all, and afterwards, when by the heat of its stomach the shells begin to open, vomits them up again, and picks out the fish. This fact, says *Bochart*, is so unanimously asserted by the ancient writers, that it cannot be doubted, and cites a number of testimonies to prove it. See *Bochart*. vol. iii. 294, & seq. *Johnston*. Hist. Natural. de Avibus, p. 92. and *Watson's Animal World* displayed, p. 242—244. Comp. נסיה under כוס VI. occ. Levit. xi. 18. Deut. xiv. 17. Ps. cii. 7. Isa. xxxiv. 11. Zeph. ii. 14.

DER. To kèck.

Chald. from the Heb. קם or קום, as טאר from טוב To arise. occ. Hof. x. 14.

קבה

I. To curse, execrate. Num. xxii. 11. xxiii. 27. & al. Comp. נקב X. to which root this is nearly related, as נרה to נרה.

II. As Ns. קב, קבה, and יקב. See under נקב.

I. To receive, accept, take. 1 Chron. xii. 18. xxi. 11. Job. ii. 10. Prov. xix. 20. & al. As a partic. Hiph. fem. plur. מקבילות Receiving, taking hold. occ. Exod. xxvi. 5. xxxvi. 12. So a Samaritan version as translated in the Hexapla, διαδεχομεναι. LXX. αντιπικτουμεναι, coinciding.

II. As a particle קבל. 1. Before, in the presence of, opposite to. occ. 2 Kings xv. 10. Ezek. xxvi. 9. But this seems to be a Chaldean application of the root, in which sense לקבל occurs in the Chaldean of Daniel, ch. ii. 31. iii. 3. v. 1, 5. 2. With ל prefixed. Chald. לקבל Because of, on account of. occ. Ezra iv. 16. Dan. v. 10. III. Chald. כלקבל With all respect to, (so *Montanus omni respectu*) entirely on account, forasmuch

I. In Kal and Hiph. To vomit, vomit out. Levit. xviii. 26, 28. Prov. xxiii. 8. xxv. 16. Jon. ii. 11. & al. freq. It is once Jer.

* By giving צפר this its true sense, instead of confining it to that of the Morning, as the Rabbins do, *Bochart's* objection to this derivation, that "Frogs croak in the Evening, not in the Morning," is obviated and *Mercer's* question, "What sense has the knowledge of the morning in a frog?" appears foreign to the purpose.

קבל—קר

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קר—קדם

forasmuch, or because. So כל קבל די be-cause that, *forasmuch as.* Dan. ii. 8, 10, 40, & al. כל קבל דנה on account of this, for this cause. Dan. ii. 12, 24, & al.

DER. To quibble, Lat. *equivocare*, Eng. *cavil*, &c.

קבע To press down, depress, oppress. It occurs not not as a V. simply in this sense; but hence

I. As a N. קובע A kind of defensive armour, an *helmet*, which by its weight (for it was made of metal) *presses hard* upon the head. occ. 1 Sam. xvii. 38. Ezek. xxiii. 24. Comp. כבע.

II. As a N. fem. In Reg. קבעת The lees of wine, which are *pressed down* or *subside* to the bottom of the vessel. occ. Isa. li. 17, 21.

III. In a moral sense. To oppress, afflict, defraud. occ. Prov. xxii. 23. Mal. iii. 8, 9. So *Aquila* and *Symmachus* in Mal. iii. 8. by *αποστερεω*, to deprive, defraud.

קבץ I. In Kal. To collect, gather together things before dispersed. Gen. xli. 35. Deut. xxx. 3. & al. freq. In Niph. To be collected. Josh. x. 6. & al. In Hith. To gather themselves together. Jud. ix. 47, & al. As a N. masc. plur. in Reg. קבוצי Collections of people, companies. occ. Isa. lvii. 13. As a N. fem. in Reg. קבוצת A gathering together. occ. Ezek. xxii. 20

II. To gather in, withdraw. Nah. ii. 11. Joel ii. 6. See פארור under פאר.

קבר In Kal and Hiph. To bury, inter. Gen. xxiii. 8, 11. Num. xxxiii. 4. & al. freq. In Niph. To be buried. Gen. xv. 15. & al. As Nouns קבר fem. קברה A grave, a sepulchre. Gen. xxiii. 4, 6. xxxv. 20. & al. קבורה Sepulture, burial. 2 Chron. xxvi. 23. Isa. xiv. 20.

DER. Greek *κρυβω*, and *κρυπτω*, to hide; whence *cryptical*, *cryptography*, *apocrypha*, &c. Also German *grab*, and Eng. *grave*.

קר I. To bow, bow the head. Gen. xxiv. 26. 1 Sam. xxiv. 9. & al. freq.

II. As a N. fem. קרה *Cassia*, a kind of reed or cane, so called from its growing with the head inclined (so Isa. of the bull-rush, chap. lviii. 5.) The aromatic *cassia* is the bark of this shrub. occ. Exod. xxx. 24. Ezek. xxvii. 19.

קרקר As a N. The crown of the head. Gen. xlix. 26. Deut. xxviii. 35. & al. The most eminent part of the body of man is thus denominated in the sacred language, from inclination or obeisance, to denote that man is made and born a *subject*, and must accordingly bow down to his Maker, and to those whom God hath invested with honour and authority. v. Mr. Holloway's Orig. vol. ii. p. 180, 181.

קרה

In Kal transitively. To kindle a fire. occ. Isa. l. 11. Jer. xvii. 4. Intransitively to kindle, be kindled as a fire. occ. Deut. xxxii. 22. Isa. lxiv. 1. Jer. xv. 14.

II. As a N. fem. קרהת A burning, inflammatory fever. occ. Lev. xxvi. 16. Deut. xxviii. 22.

III. As a N. קרהת A precious stone of a fiery colour, a carbuncle, or the like. occ. Isa. liv. 12.

וקדם

Denotes precedence, priority, or antiquity.

I. To be, come, or go before, to prevent. v. Deut. xxiii. 4. Job iii. 12. xxx. 27. Ps. lxviii. 26. cxix. 148. Jon. iv. 2. In Hiph. the same. occ. Job xli. 2. (or 11.) Amos ix. 10. As a N. קדם Antiquity, priority. Deut. xxxiii. 15, 27. 1 Kings xix. 25. also adverbially *anciently*, *formerly*. Ps. lxxiv. 2. Jer. xxx. 20. Lam. v. 21. As a N. קדמוני Antient, predecessor. 1 Sam. xxiv. 14. Job xviii. 20.

II. As Nouns קדם The east. Gen. ii. 8. xi. 2. & al. freq. קדים the same. Ezek. xl. 10. xliii. 17. & al. freq. Also the east wind, Gen. xli. 6, 23. Ex. x. 13. comp. ver. 19. קדמוני and קדמני East, eastern. Ezek. x. 19. xi. 1. & al. As a N. fem. קדמת Towards the east, eastward, אל, ל, or the like being understood. Gen. ii. 14. & al. The reason why the east is denominated from this root is evident, namely, because in the earth's progressive rotation, the eastern part always

always precedes, or is before the western.

Comp. אחר IV.

DER. Lat. and Eng. Quondam.

קדר

est

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I. In Kal. To be dark, obscure, black. occ. Job vi. 16. Jer. iv. 28. xiv. 2. (comp. Lam. iv. 8.) Joel ii. 10. iii. 20. Mica iii. 6. In Hiph. To obscure, make dark. occ. Ezek. xxxii. 7, 8. In Hith. To make itself dark, become dark, be darkened. occ. 1 Kings viii. 45. As a N. fem. קדרות Darkness, obscurity. occ. Isa. l. 3.

II. As words expressive of light are frequently in scripture used for joy, (see under נהר III.) so is קדר, denoting darkness, for grief or mourning.

In Kal. To grieve, mourn. occ. Jer. viii. 21. As a participle or participial N. קדר mourning, mournful. Ps. xxxv. 14. xxxviii. 7. & al. Comp. Job xxx. 28. As a N. fem. קדרנית Grief, mourning. occ. Mal. iii. 14. here used adverbially, mournfully, or ב being understood, in mourning or grief. Comp. ענה II.

קדש

I. In Kal & Hiph. To separate or set apart from its common and ordinary to some higher use or purpose. To sanctify, consecrate. Gen. ii. 3. Exod. xiii. 2. 2 Sam. viii. 11. & al. freq. This separation, or setting apart is the ideal meaning of the word, as appears from * comparing Levit. xx. 24. with ver. 26. and Deut. xix. 2, 7. with Josh. xx. 7. in which last passage the LXX. accordingly render it by διασελαν, they severed. In like manner St. Paul, Gal. i. 15. alluding to Jer. i. 5. uses αποριζειν, to separate, for קדש. In Niph. To be sanctified, consecrated. Exod. xxix. 43. Levit. xxii. 32. & al. In Hith. To sanctify oneself. Exod. xix. 22. Levit. xi. 44. & al. As a participle or participial N. קדש and קדש sanctified, holy. Exod. xix. 6. xxix. 31. & al. freq. As a N. קדש Holiness, sanctity. Exod. iii. 5, 15. & al. freq. As a N. מקדש A sanctuary or holy place. Exod. xv. 17. It is particularly used for the sanctuary or holy

* See the learned Jos. Mede's works, p. 6, 7.

place of the tabernacle or temple. Levit. xvi. 33. 2 Chron. xxvi. 18. & al. freq. which was an eminent type of the true tabernacle which God pitched and not man, even of the body of Christ, the holy one of God, whom the father sanctified and sent into the world †. Comp. Heb. viii. 2. ix. 11. Luke i. 35. John x. 36.

II. As Nouns קדש and fem. קדשה A prostitute male and female. It is evident from 1 Kings xiv. 24. xv. 12. 2 Kings xxiii. 7. Hof. iv. 14. that such wretches were sacred among the Canaanites and apostate Jews to their idol אשרה or Venus, and that they practised their abominable impurities as acts of religion. Eusebius expressly informs us, that in that sink of pollution the temple near mount Libanus, at Aphac ‡, Venus was honoured not only by female but by male prostitutes ||; and it is well known that among

† See Mr. Calcott's Sermons, entitled, The tabernacle of the sanctuary a type of the Body of Christ.

‡ The name Aphac itself is derived from the Syriac אפח to embrace. See Bochart, vol. i. 749.

|| His words, speaking of this temple, are, Εχολη τις ην αυτη κακοερσιας πασιν ακολαστοις πολλη τε βλαση διεφθερου το Σωμα γυνιδες γυν τινες ανδρες απ ανδρες, το Σωμα της φυσικης απαρνησανται, δηλαδη νοση την δαιμονια ιλασιν. γυναικων τε αυ παρανομοι ομιλαιοι, κλειψιγαμοι θ' ομιλαιοι, αρενηλοι τε και επιρενηλοι πραξεις ως εν ανομω και αποσταλη χωρη καλα του δε τον νεων επεχειρησιν. v. Bochart, vol. i. p. 748, 749.

I add, that the original of this and all such sodomitical abominations (comp. Gen. xix. 5, &c.) being practised as acts of religion, seems to be that very antient physical opinion, that the heaven or air was αρενοθηλυς, an hermaphrodite, or both male and female; by which, as Damascius the philosopher informs us they meant to declare its all-fruitful or prolific nature, for, speaking of the first principle, he says, that the Orphic Theology αρενοθηλυς αυτην υπενησασιν, ποτε ενδεξιν των πασων γυνηλικης νοσας. So in the Orphic Verses concerning Jupiter, i. e. the Air or Ether, cited Aristot. de Mundo.

Δις δ' εκ παντα τελευται
Ζευς αρενη γενεο, Ζευς δαμνοσος επλετο Νυμφη.

"All things sprung from Jove;
Jove was a male, Jove an immortal nymph."

Οι μιν γαρ ΑΕΡΑ διφυν αρενοθυλον, τον Δια λεγουσιν.
"For some call the Air, which is of a twofold nature, both male and female, Jove, or Jupiter." Athenag. pro Christianis, cap. xviii. p. 83. See more to this purpose in Professor Campbell's Necessity of Revelation, p. 216, Not.

among the *Greeks* whores were consecrated to the same idol. Further it appears from Gen. xxxviii. 21, 22. that such a consecration, or rather *desecration* was in practice among the *Canaanites* as early as the days of *Judab*, and no doubt had gained ground among them before the *Israelites* came out of *Egypt*; hence one reason of the law, Deut. xxiii. 17.

קהה

To be blunt, hebetari, hebetescere.

- I. To be blunt as iron. occ. Ecclef. x. 10. So Vulg. retusum.
- II. To be blunt, or as we say, set on edge, as the teeth. occ. Jer. xxxi. 29, 30. Ezek. xviii. 2.

קהל

In Kal & Hiph. To collect, assemble, gather together. Exod. xxxv. 1. Num. i. 18. viii. 9. x. 7. xvi. 19. & al. In Niph. To be gathered together, to assemble. Exod. xxxii. 1. Num. xvi. 3. 2 Chron. xx. 26. & al. As a N. קהל An assembly, a congregation. Gen. xxviii. 3. Exod. xii. 6. & al. freq. As a N. fem. קהלה the same. occ. Neh. v. 7. and in Reg. קהלת occ. Deut. xxxiii. 4. As a N. קהלת A gatherer together, an assembler. It seems to refer to Solomon's convoking the people, and discoursing with them on the most important subjects. The word קהלת is properly feminine, and seems applied as we use the abstruse Nouns *majesty*, *excellence*, *eminence*, &c. for personal titles, and hence it is joined with Verbs, either masculine, as Ecclef. i. 2. xii. 8, 10. or feminine, as Ecclef. vii. 28.

קרה

To stretch, stretch out, tend, tendere.

From hence we may observe the peculiar propriety of the punishment of *Sodom*, and of the neighbouring Cities. By their sodomitical impurities they meant to acknowledge the heavens as the cause of fruitfulness, independently upon, and in opposition to *Jehovah*, therefore *Jehovah* by raining upon them not genial showers but fire and brimstone from heaven, not only destroyed the inhabitants, but also changed all that country, which was before as the garden of God, into brimstone and salt, that is not sown, nor beareth, neither any grass groweth therein. See Gen. xiii. 10. xix. 24. Deut. xxiv. 23. Comp. Tacit. Hist. lib. v. cap. 7.

I. To stretch or tend towards. It is a word of gesture, and of like import as St. Paul's ἀποσπασμα, Rom. viii. 19. Phil. i. 20. which is properly the * stretching forth the head and neck, with earnest intention and observation, to see when a person or thing expected shall appear: So our Heb. word may be translated to expect earnestly, anxiously, or eagerly. Thus *Aquila* and *Symmachus* several times render it προσδοκα. It is used transitively in this sense, and with ל or אל following. v. Gen. xlix. 18. Job iii. 9. Ps. xxvii. 14. As Nouns מקוה Hope, expectation, properly the object. Jer. xiv. 8. xvii. 13. & al. תקוה expectation or hope. Ruth i. 12. Job vi. 8. & al. freq. יקהה v. יקה. in *Sehat et Hamis*

II. As a N. קו Matter stretched forth or expanded. Ps. xix. 5. where *Aquila* καὶ ἔκτεινον line. Also a measuring or marking line stretched out. 2 Chron. iv. 2. Isa. xlv. 13. קוה the same. occ. 1 Kings vii. 23. Zech. i. 16. מקוה Thread, yarn spun out in length. occ. 1 Kings x. 28. It is written מקוה after the Chaldee form. 2 Chron. i. 16. Our English translation of the two last cited passages seems by far the best. תקוה A thread. Josh. ii. 18, 21.

III. In Niph. To be made to tend, to tend, spoken of waters, occ. Gen. i. 9. Of nations, occ. Jer. iii. 17. So the LXX. in both texts render it συναγασθαι, to be gathered together. As a N. מקוה A place whither water tends, a pond, ditch, or the like. occ. Gen. i. 9. (comp. Ecclef. i. 7.) Exod. vii. 19. Levit. xi. 36. Isa. xxii. 11.

לקח ו. קח

קט

I. In Kal & Niph. To loath, nauseate, be offended, or disgusted at. It is used transitively in Kal, or with ב following in Niph. occ. Job viii. 14. x. 1. Ps. xcv. 10. Ezek. vi. 9. xx. 43. xxxvi. 31. As a N. קט A loathing, disgust. occ. Ezek. xvi. 47. Yet hast thou not walked after their ways, nor done after their abominations, קט במעט that

* Vide Leigh's Crit. sacra in Αποσπασμα.

was

was a loathing (to thee) i. e. that was loathed † as a small matter, (thou didst disdain such a low degree of wickedness,) and so thou wast corrupted more than they in all thy ways.

II. Chald. קט v. קיט.

קט in Hiph. *To be exceedingly disgusted.* occ. Pf. cxix. 158. cxxxix. 21.

DER. Quott, full even to loathing, (v. Lye's Junius Etymol. Anglican.

קטב

To cut, cut off. It seems used as a participle active Isa. xxviii. 2. שער קטב Eng. Transl. a destroying storm. So the Vulg. turbo confringens. In the Chaldee Targum it occurs as a V. in this sense.

As a N. קטב A cutting off, excision, destruction. occ. Deut. xxxii. 24. Pf. xci. 6. Hof. xiii. 14. This root appears to be nearly related to קטף to crop, as צרב to צרף.

קטל

To kill, slay. Job xiii. 15. Pf. cxxxix. 19. Dan. iii. 22. In Ith (Chald.) *To be slain.* Dan. ii. 13. As a N. קטל Slaughter. Obad. i. 9. This root occurs only in the Books of Job, and Daniel, once in the Psalms, and once in Obadiah, and seems rather a Chaldee than Hebrew word, answering to the Heb. הרג.

DER. CatNe. Q.

קטן

In Kal. *To be small, little.* occ. Gen. xxxii. 10. 2 Sam. vii. 19. 1 Chron. xvii. 17. In Hiph. *To make small, diminish.* occ. Amos viii. 5. As a N. קטן Small, little, young. Gen. i. 16. xxvii. 15, 42. xxix. 18. & al. freq.

קטף

To crop, or pluck off. occ. Deut. xxiii. 25. Job viii. 12. xxxiv. Ezek. xvii. 4, 22.

קטר

In Kal and Hiph. *To fume, fumigate, make to smoke,* applied to incense and sacrifice. 2 Kings xxiii. 8. Isa. lxxv. 7. Exod. xxix. 13. xxx. 7. & al. freq. As Nouns קיטר and קיטור Smoke, vapor. Gen. xix. 28. Pf. cxlviii. 8. cxix. 83. קטר (Jer. xlv. 21.) and fem. קטורה (Deut. xxxiii. 10.) and קטרות In-

cense. Exod. xxv. 6. xxx. 1. & al. freq. Fem. מקטרת A censet, an instrument for offering incense. occ. 2 Chron. xxvi. 19. xxx. 14. Ezek. viii. 11.

II. Chald. *To bind, bind together,* from the Heb.

קשר. It occurs not as a V. in the Bible, but is often used by the Targums in this sense. As a N. masc. plur. in Reg. קטרי Ligatures, ligaments. So LXX. συνδεσμοι, and Vulg. compages. occ. Dan. v. 6. קטרי Knots, knots, points, difficulties. occ. Dan. v. 12, 16.

קיט

Chald. As a N. from the Heb. קיץ The summer. occ. Dan. ii. 35.

קיק

Occurs not as a V. but as a N. קיקיון, The Ricinus or Palma Christi. occ. Jon. iv. 6, 7, 9, 10. It is described by Jerome as "a kind of shrub having broad leaves like the vine, affording a very thick shade, and supported by its own stem. It grows, says he, very commonly in Palestine, and chiefly in sandy places, and if one throws the seed upon the ground, it thrives wonderfully fast, and within a few days after the plant appears, one sees a little tree." v. Martinus's Lexicon in Ricinus, who adds, that the fruit grows in a triangular form, with three sharp pointed edges, which opening when it comes to maturity, the seed starts or leaps out with violence (cum impetu exilit.) And perhaps this last mentioned uncommon circumstance may have given the Heb. name to the plant, for tho' I can find no Verb in the oriental languages (except נקק which see) to which קיקיון may be referred, yet Homer, whose language may in some sense be reckoned eastern, uses the Verb κικιο (kekio) for leaping, leaping upwards; and κικυω (kikuo) signifies to be strong, forcible, to hasten.

DER. Quick, &c. Q.

קל-ה

Denotes levity, lightness, &c.

I. In Kal. *To be light, alleviated.* Gen. viii. 8, 11. In Hiph. *To make light, alleviate, lighten.*

lighten. Exod. xviii. 22. 1 Kings xii. 4, 9. & al.

II. As a N. מקל plur. מקלות *A light rod or twig.* Gen. xxx. 37. Exod. xii. 11. Num. xxii. 27. & al. freq.

III. In Kal. *To be light, nimble, swift.* 2 Sam. i. 23. Job vii. 6. ix. 25. As a N. קל *Swift, nimble.* 2 Sam. ii. 18. Isa. xxx. 16. & al. freq.

IV. As a N. קול or קל plur. קלות and קלת *Voice, sound, noise, articulate or inarticulate, from its lightness or the swiftness with which it moves.* Dr. Derham found, by many accurate experiments, that sound moves at the prodigious rate of 1142 feet in one second of time. v. Gen. iii. 8. Exod. ix. 23, 23. xix. 16, 19. Levit. xxvi. 36. Job iv. 10. xxxix. 24. Ps. xciii. 3.

V. In Niph. *To be light, easy, not difficult.* occ. Prov. xiv. 6.

VI. In Niph. *To be light, trifling, comparatively mean, or unimportant.* 1 Sam. xviii. 23. 2 Kings iii. 18. xx. 10.

VII. In Kal and Niph. *To be light, vile, contemptible.* Job xxxix. 34. Nah. i. 14. Gen. xvi. 4. Deut. xxv. 3. In Hiph. *To esteem vile, despise, make light of, set light by.* occ. Deut. xxvii. 16. (LXX. ατιμάζων *dishonouring*) 2 Sam. xix. 23. Ezek. xxii. 7. As a N. קלון *Vileness, ignominy.* Job x. 15. Ps. lxxxiii. 17. Prov. iii. 35. & al.

VIII. *To roast, parch, fry, that is, to evaporate the fluids, and so make light by roasting, parching, &c.* So the LXX. ἀπετηγανιση, and Vulg. frixit. in Jer. xxix. 22. which is the only passage where it occurs as a V. in this sense; but as a participle קלוי *parched.* occ. Levit. ii. 14. Josh. v. 11. As a N. קלי *parched corn.* occ. Levit. xxiii. 14. Ruth ii. 14. 1 Sam. xxv. 18. 2 Sam. 17. 28. קליא the same. occ. 1 Sam. xvii. 17.

קלל. I. In Kal and Hiph. *To make or regard as exceeding vile. To curse, revile.* Gen. xviii. 21. xii. 3. Exod. xxi. 17. 2 Sam. xvi. 5, 7. As a N. fem. קללה *A curse, malediction.* Gen. xxvii. 12, 13. & al. freq. Comp. קל VII.

קלל. I. In Kal and Hiph. *To make or regard as exceeding vile. To curse, revile.* Gen. xviii. 21. xii. 3. Exod. xxi. 17. 2 Sam. xvi. 5, 7. As a N. fem. קללה *A curse, malediction.* Gen. xxvii. 12, 13. & al. freq. Comp. קל VII.

† So Avenarius excellently, *Est enim vox res levissima, & velocissime fertur.*

II. *To smooth or polish a metalline body, to burnish.* Burnishing is now performed by a round, polished piece of Steel, called a *burnisher*, which is rubbed with a *swift motion* upon the metal. As a participle or participial N. קלל *Burnished.* occ. Ezek. i. 7. Dan. x. 6. See below קלקל III.

קלקל. I. *To be exceeding light.* It denotes great intenseness. Occurs not as a V. but as a participle, or participial N. קלקל *Exceeding light.* occ. Num. xxi. 5.

II. In Kal. *To move very lightly or swiftly.* occ. Zech. xxi. 21. Vulg. commiscens, *mixing together* *. In Hith. *To move oneself, or be moved very lightly.* occ. Jer. iv. 24. Comp. קל III.

III. *To whet by moving or rubbing swiftly against a whetstone or the like.* occ. Eccles. x. 10. Quere is not this application of the root and that also under קלל II. rather Chaldean than Hebrew?

DER. Call, keel. Q. *To quell, quail* (languish.) Q. Gr. καλεω, whence Lat. *calendæ*, Eng. *calends*. Gr. κελω, and Lat. *celero*, to hasten, whence *celerity, accelerate, acceleration.* Lat. *caleo, calidus*, whence *calefy, calefaction, calid.*

קלח

Occurs not as a V. in Heb. but hence as a N. fem. קלחת *A chaldron, kettle.* occ. 1 Sam. ii. 14. Mica iii. 3. The V. in Chaldean signifies *to flow, flow out*, thus the LXX. render קלחת by χυτραν, from χυω *to pour forth*. So it seems a name for a larger kind of vessel.

קלט

To contract. It occurs not as a V. in the Heb. Bible; but hence,

I. As a participle קלול *Contracted, shrunk up, having some part contracted, or wanting, spoken of an animal.* occ. Levit. xxii. 23.

II. As a N. מקלט *Contraction, retreat, retirement, refuge.* Num. xxxv. 6. & al. freq.

DER. Cold, contracted or compacted air. Comp. קר VI.

* Concerning divination by arrows, see Calmet, under this word.

קלע — קלע
קלע

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קלע — קמ

To sport in contempt, to deride, occ. Ezek. xvi. 31. And thou wast not an harlot, לקלם אתנו to sport at or deride the hire, i. e. in order to make thy lover give thee more: to this purpose the Vulg. rightly explains it, Nec facta es quasi meretrix fastidio augens pretium. Nor wast thou like an whore that increaseth her hire by disdain, viz. of what is offered her. In Hith. with ב following. To sport oneself with, to make sport at, to mock, scoff. occ. 2 Kings ii. 23. Ezek. xxii. 5. Hab. i. 10. So in the two former texts the LXX. render it by πατα-
ταιζω and επιπαιζω. As a N. קלם A derision, sport. occ. Ps. xlv. 14. Jer. xx. 8. Ezek. xxii. 4.

קלע

To divide or distinguish into slips, leaves, or the like, variegare. The idea is clearly given 1 Kings vi. 34. where שני קלעים is used for the two leaves of a folding door: so the LXX. πτυχαι.

I. In Kal. To divide into slips, or into distinct spaces. 1 Kings vi. 29. And all the walls of the house round about קלע פתוחי be* variegated with carvings of distinct slips of cherubs. Cocceius well observes that this verse shews the difference between קלע and פתח. Comp. ver. 32, 35.

II. As a N. masc. plur. קלעים Curtains, that is, distinct pieces or breadths of hanging or tapestry. v. Exod. xxvii. 9, 11, 12, 14, 15. where we may observe that what is expressed ver. 14. חמש עשרה קלעים the curtains, fifteen cubits, is expressed ver. 15. חמש עשרה קלעים fifteen curtains, which seems to shew that there were so many slips or curtains each of a cubit breadth, hanging down from the silver rods between the pillars. Comp. ver. 9. and 11.

III. As a N. קלע A sling, which antiently consisted of a slip or thong of leather. 1 Sam. xvii. 40. As a V. in Kal. To sling, cast with a sling. occ. Jud. xx. 6. 1 Sam. xvii.

* "Ne quid diiāmus nōd certum קלע explicemus varie-
gare. per plagulas scilicet & spatia distincta." Cocceius.

49. xxv. 29. Jer. x. 18. As a particip. N. masc. plur. קלעים Slingers. occ. 2 Kings iii. 25.

DER. Clay. Q.

קלש קלש calcitrant.

Occurs not as a V. in Heb. but the Chaldee Targum uses it in Ith. for being attenuated, wasted, becoming small. As a N. קלשון The tine or spike of a fork from its slenderness. occ. 1 Sam. xiii. 21. where שלש קלשון is used for a three tined instrument or fork, so the Vulg. renders the words by Tridentum, and a Greek version in the Hexapla by τρισελησιν.

DER. Close. Q.

קמה

To rise, arise, stand up, be established, &c.

I. In Kal. To rise, arise. Gen. xiii. 17. xviii. 16. xix. 1. & al. freq. In Hiph. To cause to rise, to raise up. Josh. v. 7. Jud. ii. 18. 2 Kings ix. 2. & al.

II. In Kal with אל, על, or ב following. To rise up against, in an hostile manner. Gen. iv. 8. Jud. ix. 18. Ps. liv. 5. xxvii. 12. & al. As a particip. act. masc. plur. in Reg. קמיו, קמיו, קמיו. Those that rise up against me — thee — him — us. v. 2 Sam. xxii. 40. Exod. xv. 17. Deut. xxxiii. 11. Ps. xlv. 6. Comp. 2 Kings xvi. 7. In Hiph. To raise, stir up. 1 Sam. xxii. 8.

III. In Kal. To stand, remain, subsist, be established. Deut. xix. 15. Josh. ii. 11. 1 Sam. xiii. 14. Jer. xlv. 29. Ps. i. 5. In Hiph. To cause to stand, to establish. Num. xxx. 14, 15. 1 Kings vi. 12. ix. 5. As a N. fem. קומה Stature, height. Gen. vi. 15. 1 Kings vi. 23, 26. vii. 15. & al. As a N. מקום A place where any thing standeth or subsisteth. Gen. i. 9. xix. 27. & al. freq. As a N. יקום That which subsisteth, substance. occ. Gen. vii. 4. 23. Deut. xi. 6.

IV. To rise, grow up, as corn. It seems used as a V. in this sense Isa. xxxvii. 27. So the Vulg. renders it as a V. maturefceret it was ripened. So also the Chaldee Targum מטא למהוי שבולין — it cometh to be (in) ears. As a N. fem. קמה Grown, or standing corn. Jud. xv. 5. Isa. xvii. 5. & al.

V. In

V. In Kal. applied to the eyes. *To grow consistent, thicken, be incrassated.* It refers to the humours of the eye, which in old age lose much of their fluidity and become gross and thick, and by consequence less transparent. occ. 1 Sam. iv. 15. 1 Kings xiv. 4. So the LXX. preserving the idea of the Heb. render it in the former passage *επα-νασυσαν*, *steterant, were become stiff.*

קמ In Hith. *To raise up oneself, to rise up.* The reduplicate קמ denotes *intenseness* or *violence*. occ. Job. xx. 27. xxvii. 7. Ps. lix. 2. As a N. fem. plur. קוממיות q. d. *Uprightnesses.* It is used adverbially, the particle כ or the like being understood *with uprightness, uprightly.* occ. Levit. xxvi. 13. As a N. masc. plur. in Reg. תקוממי *Persons that rise up, insurgents, adversaries.* occ. Ps. cxxxix. 21.

DER. Comb (on the head of a cock.) Q.

קמח

Occurs not as a V. in the Heb. Bible, but as a N. קמח *Meal, flower, corn reduced to powder by grinding.* Gen. xviii. 6. & al. freq. The radical idea of the word seems to be, *to grind, or reduce to powder by grinding.* So in Gr. αλευρον (by which word the LXX. generally render קמח) is from αλεω. *to grind,* and our Eng. *meal* from the German *malen, to grind.* Comp. Derivatives under מל.

קמץ

To lay hold of, arrest, take, or take off. occ. Job xvi. 8. xxii. In the former text the LXX. render it *επελαβς, thou hast laid hold,* in the latter *συνηλθισαν. were taken, Symmachus αλωσονται shall be taken,* and Vulg. *sublati sunt, were taken away.* Comp. קמץ.

קמל

To wither, fade. occ. Isa. xix. 6. xxxiii. 9. So the Vulg. in the former passage, *maresecet.*

DER. By transposition, קמל, calm. Q.

קמץ

To grasp, take a grasp, or handful. As a N. קמץ *A handful.* Levit. ii. 2. & al.

קמש

Occurs not as a V. in Heb. but in Arabic the words קמץ and קמאץ, which seem cor-

ruptions of this root, denote *agitation, commotion, &c.* As Nouns קמוש, קימוש, and קמשון *A species of thistle or nettle,* perhaps from the agitation they occasion in the nerves or nervous fluid, and the pain consequent thereupon. So Vulg. *urtica, a nettle.* occ. Isa. xxxiv. 13. Hof. ix. 6. Prov. xxiv. 31.

קנה

To hold, contain, as somewhat hollow doth.

I. As a N. קנה *A hollow pipe or tube, natural or artificial.*

1. *A stalk of corn.* Gen. xli. 5, 22.
2. *A branch of the candlestick made hollow like a pipe, to convey the oil to the lamps.* Exod. xxv. 31, 32, & al.
3. *A reed or cane.* 1 Kings xiv. 15. Cant. iv. 14.—for measuring, Ezek. xl. 3, 5, & al.
4. *A hollow bone.* Job xxxi. 22. the os humeri.
5. *The beam of a ballance* from its resemblance to a cane, or perhaps canes might anciently be the very substance of which they made ballances for weighing small weights. Isa. xlvi. 6. So LXX. ζυγω. and Vulg. statera.

II. As a N. קן *A hollow receptacle.*

1. *A nest for birds.* Deut. xxii. 6. Ps. lxxxiv. 4, & al.
2. *A room or mansion, for men or animals.* Gen. vi. 14. Num. xxiv. 21, & al.

III. As a N. קין *A spear, from its resemblance to קנה a cane, according to some; but more properly, I apprehend, a helmet or casque which contains and so protects the head.* occ. 2 Sam. xxi. 16.

IV. In Kal. *To hold, possess, get, gain, acquire in whatever manner, by gift, purchase, or otherwise.* Gen. iv. 1. xxv. 10. Ecclef. ii. 7, & al. freq. In Niph. *To be acquired, gotten, bought.* Jer. xxxii. 43. In Hiph. *To cause to possess.* Zech. xiii. 5. As a N. מקנה *Possession, acquisition, purchase.* Gen. xxiii. 18. xlix. 32, & al. And because the ancient possessions principally consisted in cattle, hence מקנה is most frequently used for cattle. v. Gen. xiii. 7. xlvii. 17. Job i. 3, 10.

V. As a N. fem. קינה *Lamentation.* See below קנ III.

קנ. I. In Kal and Hiph. *To build or make a nest, to nest nestle.* occ. Ps. civ. 17. Isa. xxxiv.

קס *To cut or pluck off.* So the Vulg. *distringet.* α. λ. Ezek. xvii. 9. This root seems related to קץ or קצץ (which see) as פרס to פרץ.

קסם

To divine, presage, prognosticate. Deut. xviii. 10. 1 Sam. xxviii. 8. 2 Kings xvii. 17. & al. As a N. **קסם** *A diviner.* Deut. xviii. 14. 1 Sam. vi. 2. & al. Also *divination.* Num. xxiii. 23. Ezek. xxi. 21. & al. plur. **קסמים** *The rewards of divination,* So Vulg. *pretium divinationis.* Num. xxii. 27. As **פעל** is used for the *reward of work* in general (see **פעל**) so **קסמים** for the *rewards of divination.* These St. Peter calls, 2 Ep. ii. 15. *μισθον αδικιας, the reward of unrighteousness.* Thus **קסם** is generally used in a bad sense, but sometimes in a good one. As a N. **קסם** *Sagacity, penetration in discouraging, or rather guessing hidden things.* Prov. xvi. 10. Also *sagacious, prudent.* Isa. iii. 3. where the LXX. to the same purpose *σοφασην.*

DER. Dutch *ghissen*, Eng. *guess*, &c. Q.

קסת

Occurs not as a V. but as a N. **קסת** *An ink-born.* (So one of the editions of *Aquila μελανοδοχειον*, and Vulg. *atramentarium*) or rather *a writing table or tablet* (so *Symmachus πινακιδιον*) which was a *thin smooth board* on which they anciently writ with a style or bodkin of iron or brass. (Comp. **עט** III. and see Prov. iii. 3. vii. 3. Jer. xvii. 1. Luk. i. 63.) Is not therefore our word a derivative N. from **קס**, *to cut off*, as a board from the tree or *plank*? occ. Ezek. ix. 2, 3, 11. Comp. **קשת**.

קע

To make or impress a mark, to stigmatize. It occurs not as a V. in Heb. but hence

As a N. **קעקע** *A marking or stigmatizing.* So the LXX. render **קעקע כחבת** by *γραμματισματα*, and Vulg. by *stigmata.* α. λ. Levit. xix. 28. Comp. 2 Chron. xxxvi. 8. Gal. vi. 17. No doubt these were prohibited to the *Israelites*, because practised by the heathen on an idolatrous account. Thus “the greatest part of the *Arabian women*

have their arms and cheeks marked with these *stigmata*; and *Lucian* says that all the *Assyrians* bore these printed characters, some on their hands, others on their necks *.” Perhaps the *incisions* which the antient *Britons* made on their bodies in various shapes, and afterwards died with the juice of woad or kelp, were of the same idolatrous sort. These are called by *Tertullian* *Britannorum stigmata.*

DER. French *coing* or *coin*, a stamp to mark money, whence Eng. *coin*, money so stamped.

קער

Occurs not as a V. but as a N. fem. **קערה** *A dish, charger, or the like, of some considerable size and depth.* Exod. xxv. 25. Num. vii. 85. & al. Words from this root in *Arabic* are used for *deep, depth*, and the like. v. *Castell. Lex. Heptaglott.*

DER. *A charger.* Q. Old Eng. *to cower*, to sink down, as upon one's knees.

נקר ו. קר

קפא

In Niph. *To be congealed, coagulated, condensed.* occ. Exod. xv. 8. Zeph. i. 12. Zech. xiv. 6. Comp. **יקר** and **עב** IV. In Hiph. *To coagulate, curdle,* occ. Job x. 10.

DER. *To coop.* Q. The antient northern languages have preserved traces of this Heb. word; thus we have the Gothic *quapgan*, the Swedish *quafwa*, and Islandic *kifa* or *kiefwa*, to suffocate, extinguish: whence the old Eng. *to quappe*, fail or faint as the heart, and perhaps *to quaff*, to swallow in large draughts.

קפר

I. In Kal. *To pass swiftly, to dart, shoot away,* occ. Isa. xxxiv. 11. **קפרתי כארנ חיי** *I have passed swiftly through my life as a shuttle.* Comp. Job vii. 6. As a N. fem. used adverbially, **ב** being understood. *With swift-ness, swiftly.*

I. As a N. **קפר** *A species of bird, the cataracta, or cormorant.* It is remarkable for the *swiftness* with which it darts on its prey, which are small fish, which it seizes in the

* See Calmet in *Stigmata.*

water. Mr. *Watson* shews, that in several respects it nearly resembles the *pelican* (קאח) and accordingly we find it mentioned with that bird, Isa. xxxiv. 11. Zeph. ii. 14. It occurs also Isa. xiv. 23. all which passages concur to prove that the interpretation of קפר above given must be very near the truth. See also *Johnston Nat Hist. de Avibus*, p. 94. and *Watson's Animal World* displayed, p. 244.

קפו

Occurs not as a V. in *Heb.* but seems nearly related to קפץ *To skip*, and in *Arabic* signifies *to leap*. As a N. קפון *A species of animal*. *Bochart* hath proved, with a great profusion of entertaining learning, that this word denotes that species of *serpent*, which is called in *Greek* *ακοντίας*, and in *Latin* *jaculus*, from the violence with which they *leap* or *dart* on their prey. occ. Isa. xxxiv. 15. v. *Bochart*, vol. iii. 409—415.

DER. Skip. Q. v. under קפץ.

קפץ

- I. In Kal. *To contract, shut, shut up, restrain*. occ. Deut. xv. 7. Job v. 16. Ps. lxxvii. 10. cvii. 42. Isa. lii. 15. In Niph. *To be shut up, restrained*. occ. Job xxiv. 24.
- II. In Hiph. *To skip, bound, leap*. occ. Cant. ii. 8. So the LXX. *διαλλομενος*, *Symmachus* *διακιδων*, and *Vulg.* *transiliens*. But it properly means *to contract* or *draw up* the body, in order to take a greater spring, and is expressive of a most beautiful image borrowed from animals of the deer kind (comp. Cant. ii. 9.) who when preparing to take a *leap* or *bound*, *contract* or *draw up* their legs and body in a remarkable manner, as is obvious to common observation.

DER. *To skip*,

קצה

To cut, wound, scrape, tear, or cut off the extremity or outside of any thing.

- I. In Kal. *To cut off the extremity of any thing*. occ. Deut. xxv. 12. Prov. xxvi. 6. In Kal. with or without כ following, *To cut short*. occ. 2 Kings x. 32. Hab. ii. 10.
- II. In Hiph. *To scrape the walls of a house, to*

abrade their outer surface. occ. Levit. xiv. 41, 43. So the LXX. *αποξυω*.

III. As a N. קץ plur קצים *A thorn, which wounds and tears the surface of the flesh*. Gen. iii. 18. Exod. xxii. 6. & al.

IV. With כ following, *To nauseate*, have the stomach irritated or stimulated to vomit by somewhat loathsome. occ. Num. xxi. 5.

V. In Kal intransitively, with כ or כפני following, *To be wounded, torn in mind, to fret, be fretted*. Gen. xxvii. 46. Exod. i. 12. Levit. xx. 23. & al.

VI. As Nouns קץ fem. קצה *Extremity, end*. It is applied to time, place, and other things. Gen. iv. 3. viii. 3. xix. 4. xxiii. 9. & al. freq.

VII. As a N. fem. plur. קצות *The locks, the extremities, or ends of the hair*. So *Avenarius* *fines capillorum, extremitates pilorum capitis*. occ. Cant. v. 2, 11.

VIII. As a N. קץ *The summer*. v. under קץ. קצץ *To cut off, cut through and through or in pieces*. Exod. xxxix. 3. Jud. i. 6. 2 Kings xxiv. 13. Ps. xlv. 10. Jer. ix. 26. & al. קצוצי פאה Eng. Marg. "Having the corners of their hair polled," or cut off. So the LXX. *περιμετρομενον τα κατὰ προσωπον*, *having the face shaved round*. And by this expression I doubt not are meant the *Arabians*, who on a superstitious account used, as *Herodotus* informs us, to cut their hair round, shaving their temples. v. *Herodot.* lib. iii. cap. 8. edit. Gale. Comp. פאה.

DER. *Queasy*, (squeamish) *queasiness, quash*. Q.

קצב

- I. *To cut equally, exactly, or by rule and measure*. occ. 2 Kings vi. 6. See under קצ. As a N. קצב *Cut, form, fashion, *size*. occ. 1 Kings vi. 27. vii. 37. קצבי הרים Jon. ii. 7. The cuttings off of the mountains (so LXX. *κοιμας ορεων*) plainly means those parts which were cut off from them at the Deluge, and hurried down with the receding waters into the great abyss.

II. *To shear as sheep*. occ. as a partic. *paoul.* plur. fem. Cant. iv. 2. Eng. Transl. *even shorn*.

* From the *Greek* *Καζω*, or *Latin* *scindo* to cut. Q.

קצה

קצב *dissectant*.

קצה

Occurs not as a V. in Heb. but seems nearly related to קצה *To cut* (so אנה to אנה, קשה to קשה, which see) and in Arabic is used in this sense. As a N. קצה *A kind of plant, gith.* So Vulg. Gith, and LXX. and *Aquila* μελανθιον. It is thus described by Ballester Hierolog. lib. iii. cap. 5. p. 234. "Gith, says he, is a plant, which is called in Greek *melanthion*, vulgarly (in Spanish) *nigella*; it is commonly met with in gardens, and grows to a cubit height, and sometimes more, according to the richness of the soil. The leaves are small like those of fennel, the flower blue, which disappearing, the ovary (*capitulum*) shews itself on the top, like that of a poppy, furnished with little horns, oblong, divided by membranes into several partitions and cells, in which are inclosed seeds of a very black colour*, not unlike those of the leek, but of a very fragrant smell." The reason of its Hebrew name קצה may be deduced from the divided structure of its ovary or fruit, or from the warm inciding quality of its seeds, whose taste, *Ausonius* says †, is in pungency equal to that of pepper. occ. Isa. xxviii. 25, 27.

קצין

Occurs not as a V. but as a N. קצין *A captain, commander in war.* Josh. x. 24. Jud. xi. 6. & al. freq. *Leigh* says they are so called (from קץ *ektremiti*) because their post was in the extreme parts (of the army) to give directions, and reduce things or persons into order. But quere?

קצע

I. *To cut, or scrape off the extremity or surface.* It is nearly parallel to קצה (so פרע to פרה) as appears from the only passage wherein it occurs as a V. Levit. xiv. 41. So the LXX. ἀποξυσσαι, Vulg. radi, *scrape.*
II. As a N. מקצוע or מקצע plur. מקצעות *The termination, extremity, or End of a wall, or of the side of a building.* Our translators

* Hence the Greek Name μελανθιον, and Lat. and Spanish *nigella.*

† Est inter fruges moris piper equiparans Gith.

and others render it *corner*, which in an angular building comes to the same thing, though that be not the strict meaning of the word. v. Ex. xxvi. 23. 2 Chron. xxvi. 9. Neh. iii. 19, & al. freq. Comp. קצה VI.

III. As a N. fem. plur. קציעות *Cassia.* So the LXX. κασια, and Vulg. Casia. It is properly the bark or peel stripped off the cassia plant, or the cassia bark of the Shops, and very much resembles cinnamon in appearance and taste. occ. Ps. xlv. 9.

DER. Cassia.

קצה

I. *To foam, froth.* It occurs not as a V. simply in this sense, but as a N. קצה *Foam, froth*, as of water. occ. Hof. x. 7. where the Vulg. spumam, and Symmachus ἐπιζεμα, *effervescence, ebullition.* Fem. קצפה the same, applied to figs, which, when they do not ripen kindly, are of a frothy or foamy substance. occ. Joel i. 7.

II. In Kal. *To foam with anger or rage, to be in a violent rage.* Gen. xl. 2. xli. 10. & al. In Hiph. *To cause to foam with anger, to provoke to violent rage.* Deut. ix. 7, 8. & al. In Hith. *To foam, rage.* Isa. viii. 21. As a N. קצה *Foaming, rage.* Num. i. 53. Deut. xxix. 28. & al. freq.

DER. Gafsa

קצר

I. In Kal and Hiph. *To cut short, curtail, abbreviate, shorten.* Ps. lxxxix. 46. cii. 24. Also in Kal. *To be cut short, shortened.* Num. xi. 23. Isa. l. 2. This word joined with רוח (Exod. vi. 9. Job xxi. 4. Mica ii. 7.) or with נפש (Num. xxi. 4. Jud. x. 16. xvi. 16. Prov. xiv. 29. comp. ver. 17.) denotes that shortness of breath which is occasioned by extreme grief, anger, or fatigue. The above passages shew it is in concession to our capacities applied to God as well as to man.

II. *To cut off or down, to reap or mow the fruits of the earth.* Levit. xix. 9. & al. freq. As a N. קצר *Fruits so cut down, harvest.* Lev. xix. 9. & al. freq. *The time of harvest.* Exod. xxxiv. 21. Ruth i. 22. Also the bough, branch,

branch, or shoot of a tree which bears the fruit, and is by consequence usually cut or taken off. Ps. lxxx. 12. Job xiv. 9. xviii. 16. xxix. 19.

קיק ש. קק קר-ה

To meet, join, coalesce, as when two or more persons or things meet together.

I. In Kal, Niph. & Hiph. To meet, light upon. Num. xxiii. 3, 4. Exod. iii. 18. 2 Sam. i. 6. Gen. xxix. 12, where the Vulg. occurs, meet; but it may be rendered cause to meet, namely what I desire. In Hiph. To cause to meet. Gen. xxvii. 20. applied to a well collecting its waters. Jer. vi. 7. As a N. קרי meeting, occurrence, opposition, contrariety. Levit. 27, 28. & al.

II. In Kal. To occur, befall, happen. Gen. xlv. 29. Num. xi. 23. 1 Sam. xxviii. 28. Esth. iv. 7. Eccles. ii. 14. & al. As a N. מקרה An event, occurrence. 1 Sam. vi. 9. Eccles. ii. 14. iii. 19. & al.

III. To contignate, rafter, or floor, i. e. to make the timbers, rafters, or boards used in building meet and fit each other. occ. 2 Chron. xxiv. 11. Neh. ii. 8. iii. 3, 6. As a participle in Hiph. it expresses the wonderful work of God in consolidating the shell of earth over the abyss, and joining the Parts of which it consists firmly to each other. occ. Ps. civ. 3. מקרה laying the beams or rafters of, or contignating his lofts in the waters. So Montanus, contignans in aquis cœnacula sua. Comp. Ps. xxiv. 2. cxxxvi 6. As a N. קיר plur. קירות A wall of a house, or side of an altar formed by the meeting or junction of several stones or planks. v. Exod. xxx. 3. Levit. i. 15. xiv. 37. Num. xxii. 25. As a N. קר A wall. Isa. xxii. 5. As a N. fem. קורה A beam, rafter. 2 Kings vi. 2, 5. As a N. fem. in Reg. קרת A contignation or roof, Gen. xix. 8. As a N. fem. מקרה A contignation, fabrick. Eccles. x. 18.

IV. As a N. masc. plur. in Reg. קורי The threads which being joined together form the spider's web. See Nature displayed, vol. i. p. 59, & seq. occ. Isa. lix. 5, 6.

V. As a N. fem. קריה A city, so called, either from the meeting of many men, or collection of many houses therein. Deut. ii. 36. 1 Kings i. 41, 45. & al. freq. קרת the same. Job xxix. 7. Prov. viii. 3. & al.

VI. As a N. קר fem קרה Cold, i. e. the air in a gross compacted state, cohering in large masses, (or grains, and so incapable of pervading the pores of bodies, but by its external pressure rendering them more fixed and solid; the LXX. give the true idea of the word, Nah. iii. 17. where they render by *παγεος*, cold, from *παγεω*, to compact. Comp. צר III. and קפא.

Also as an adjective, קר cold. Prov. xxv. 25, & al. As a N. מקרה Cooling, refrigeration. Jud. iii. 20, 24.

קר is opposed to חם heat: "An intense degree of which latter reduces most bodies, even gold and the hardest stones, the diamond excepted, to a fluid state. On the other hand, not only are these restored to their former solidity by cold, but greater degrees of it will congeal all kinds of water, even that of the ocean, and the watery particles to be found in spirits." Gen. viii. 22. Job xxiv. 7. & al.

VII. The word is by some antient versions rendered to dig (I suppose by mistaking it for כרה) in 2 Kings xix. 25. Isa. xxxvii. 25. These are followed by the modern translations, but may not קרתי in both the above cited texts be best rendered, I have met with? As a N. מקור A spring or fountain. See under נקר V.

קר In Kal & Hiph. To destroy, demolish, properly as a wall. occ. Isa. xxii. 5. It is also applied to persons or people. occ. Num. xxiv. 17. There are many Verbs in Heb. as in English, formed from Nouns in the contrary signification, thus from עקר the stock of a tree, עקר to stock up, from שרש a root, שרש to root up, eradicate. See also under ערף and דשן.

קרה It is nearly of the same signification as קרה I. In Niph. To meet. Exod. v. 3. comp. chap. iii. 18. As a N. fem. in Reg.

+ See New and complete Dictionary of Arts, &c. in Cold, Condensation, and Frost.

קרא *meeting*. It always occurs with ל prefixed, **לקרא** for *meeting, to meet, opposite, over against*. Gen. xiv. 17, xv. 10. & al. freq.

II. In Kal and Niph. *To occur, happen, befall, light upon*. Gen. xlii. 4, 38. 2 Sam. i. 6. xx. 1.

III. As a N. **קרא** *A partridge*. occ. 1 Sam. xxvi. 20. Jer. xvii. 11. So in the former passage the Greek versions in the *Hexapla* (except the LXX) *περδιξ* and the LXX, in the latter *περδιξ*, and the Vulg. in both *perdix*. 'This bird, I apprehend, is so named from the note it utters when calling its young or mate, which cannot be better expressed in articulate sounds than by **קרא** *Quera*.

Whoever reads, with tolerable attention, the *Hierozyicon* of the learned Bochart, or even the * ninth chapter of the first book, must have the credulity of an infidel, if he can believe that the Hebrew names given by Adam to the animals, were not intended to express some remarkable and eminent quality in each. It appears, from Gen. ii. 19. that the Lord God brought every beast of the field, and every fowl of the air unto Adam, † to see what he would call them, (i. e. to make proof of his understanding) and whatsoever Adam called every living creature, that was the name thereof. Hence it is very evident, that Adam must, in general, have had ideas of actions, and words suited to those ideas, (which words, no doubt, were taught him by God,) or, in short, that he must have had language, (as appears also from Gen. ii. 16, 17) before he could give the animals proper and descriptive names; for example, he must have had an idea of and a name for retribution, or requital, namely **גמל**, before he called the Camel **גמל**, or the requiter: but in some particular cases, where the cries or notes of animals were very remarkable, and sufficient to distinguish them from all others, these might be taken to give names to the animals themselves; so the wild ass is called **ערור**, from the harsh, disagreeable sound of his braying, the turtle dove **תר**, or **תור**, from its note. But per-

haps this is, in no instance, more striking, than in the Heb. name of the Partridge, **קרא**, which is so plainly denominated from its cry. And if we consider, that by this cry the Partridge remarkably calls its mate or brood, we shall see the Rationale of **קרא** signifying,

III. As a V. in Kal. *To call in general, as* *ידע*

one person calls to another. Levit. i. 1.

ix. 1. & al. freq. *To call, cry out, proclaim*. Isa. vi. 3. Job v. 1. Jonah iii.

2. As a N. fem. **קריאה** *A proclamation*.

Jon. iii. 2. As a N. **מקרא** *A convocation, meeting by proclamation*. Exod. xii.

16. Isa. i. 13. As a V. with ל following. *To call, to name, give a name to*, Gen. i. 5, 8,

10, & al. freq. **קרא בשם** *To name, utter, or pronounce the name of any one*. Exod.

xxxv. 30. comp. ch. xxxi. 2. xxxiii. 19.

So when spoken of naming the Divine Name. 1 Kings xviii. 24. 25. & al. In

Niph. *To be named, or called*. Deut. xxviii.

10. 1 Kings xviii. 10. 1 Kings viii. 43.

IV. In Kal *To read, to pronounce from writing, call written signs by the names for which they stand*. Deut. xvii. 19. Jer. xxxvi. 6. & al.

As a N. **מקרא** *Reading*. Neh. viii. 8.

DER. *A crew, Q. Cry, &c. crow* (as a cock) or this word like the Heb. **קרא**, III. formed from the sound.

Carthage, Carthago, antiently Carthada, i. e.

קרתא חדתא The new city, as we learn from *Solinus*, v. *Bochart*, vol. I. 167. & al.

The Welsh *Caer* (from **קיר**) a city, or walled town, which word makes up part of the names of several towns in England and Wales, as *Carlisle, Cardiff, Caermarthen, Caernarvon*, &c. The Mahometan *Coran*, or *Koran*, q. d. the lecture or reading.

קרב

I. In Kal. *To approach, come near, or close to*.

Gen. xx. 4. Exod. xiv. 20. & al. freq.

Also *To bring near, make to approach*. Isa.

xlvi. 13. Ezek. xxxvii. 17. & al. In

Niph. *To be made to approach, be brought near*. Exod. xxii. 8. Josh. vii. 14. In

Hiph. *To cause to approach, bring near*.

Exod. xxviii. 1. xxix. 4, 10. & al. Also

to approach, come near. Gen. xii. 11. Exod.

I t

xiv.

* De nominibus animalium ab Adamo impositis. ✕

† Comp. Gen. viii. 8.

xiv. 10. & al. As a N. קרוב and קרב
Near. Gen. xix. 20. xlv. 10. Exod. xii. 4.
xiii. 17. & al. freq. As a N. קרבן An ob-
lation or offering, a Corban, which was to
be brought to the house or altar or priests of
the LORD. v. inter al. Lev. i. 2, 3. ii. 2,
8. iii. 2.

II. With על following, To approach, or ad-
vance against in an hostile manner, To assault,
attack. occ. Ps. xxvii. 2. As a N. קרב An
assault, attack, conflict, combat. 2 Sam. xvii.
11. Ps. lv. 19. lxxviii. 9. & al.

III. As a N. קרב The inmost, or most intimate
part of any thing, That which, to borrow
the expression of the Latin proverb, is *
nearest itself, the midst, inwards, or entrails.
Geh. xviii. 12, 24. xxv. 22. Exod. iii. 20.
xxix. 13. Levit. i. 9. iii. 3. & al. freq.

קרר

To be smooth, without excrescences, or rough-
ness.

I. As a N. קרר Ice, from its smoothness, or
congealing cold or frost, which makes the sur-
face of water hard and smooth. occ. Gen.
xxxi. 40. Job vi. 16. xxxvii. 10. xxxviii.
29. xxxvi. 30. Ps. cxlvii. 17. Doth not
the word in this last passage mean icy concre-
tions or hailstones?

II. As a N. קרר Crystal, from its smoothness,
and resemblance to ice. So LXX. κρυσταλλος
and Vulg. Crystalli. occ. Ezek. i. 22. It
may be observed, that the Greek name
for Crystal, Κρυσταλλος, primarily signifies
ice, from κρυος (Heb. קרר) cold, and σελλόμαι,
to concrete.

III. In Kal and Hiph. To make smooth, or bald,
on the head. occ. Levit. xxi. 5. Mica. i. 16.
Ezek. xxvii. 31. xxix. 18. In Niph. To
become, or be made bald. Jer. xvi. 16. As Ns
קרר Bald. Lev. xiii. 40. fem. קררה Baldness.
Levit. xxi. 5. Deut. xiv. 1. once קררה
after the Chaldee form. Ezek. xxvii. 31.
fem. קררה The bald part of the head, the bald
head or pate. It denotes the top or hinder part of
the head which becomes bald, as גבהת doth
the bald forehead. v. Levit xiii. 42, 43, 55.

DER. Crystal, crystalline. See above II.

* Proximus sum egomet mibi.

קרם

To superinduce, bring over or upon, cover over
with. Also To be superinduced, cover. occ.
Ezek. xxxvii. 6, 8. The word is used in a
like sense in Chaldee and Syriac.

DER. Lat. Cremor, Eng. Cream. Q.

קרן

To shoot forth, diffuse, as horns or rays of light.

I. In Kal. To radiate, shoot forth, or emit rays
of light, occ. Exod. xxxiv. 29, 30, 35.
LXX. δεδοξασαι was glorified. Comp. 2 Cor.
iii. 7. As a N. Masc. plur. קרנים Rays or
beams of light, Hab. iii. 4. Hence Dr.
Merrick (Appendix to a Sermon on the Pa-
rable of the Vineyard) well explains. Isa. v. 1.
My beloved had a vineyard בקרן in a strong
light (which vines require for ripening the
fruit) and this vineyard was בן שמן the son
of oil, which is one of the PRINCIPAL CON-
STITUENTS in all vegetables as well as ani-
mals; without which, for the light to act
upon, there can be no vegetable or animal
life at all.

II. As a N. קרן plur. קרנים A horn of animals.
Gen. xxii. 13. Deut. xxxiii. 17. Fem. Plur.
קרנות or קרנת Horns, of an altar. Exod.
xxvii. 2. & al. freq. In Hiph. To shoot forth
horns. occ. Psal. lxix. 32. So the LXX.

κερата εμφοροντα, Vulg. Cornua producentem.
III. קרנות Horns of teeth, that is, the
tusks or teeth of the elephant, which shoot
from the mouth like horns, and of which
ivory is made. Ezek. xxvii. 15.

IV. Chald. as a N. קרנא A cornet or wind in-
strument made of horn. Dan. iii. 5. & al.

Horns are the well known emblems of strength,
power, or glory, both in the sacred and pro-
fane writers; and that not only because the
strength of those animals that are furnished
with horns consists therein, (v. Deut. xxxiii.
17. Ps. xxii. 22. xcii 11. Dan. ch. viii.) but
also because, as horns are in Heb. expressed
by the same word as the rays or columns of
light, so are they striking emblems of that
great agent in material nature, which, af-
fisted by the spirit or gross air, impels the
parts of matter in various manners, effects
the revolution of the planets in their respec-
tive

tive orbits; the production and growth of vegetables and animals, and in a word, all those wonderful operations which, wherever we turn, loudly call upon us to adore the LORD that formed it, and that Redeemer, even the *divine Light*, whose representative the *natural light* is*. We find, that among the heathen†, *horns* are the very *hieroglyphical* name for *force* or *power*, and that *horns* or *horned* animals, such as bulls, goats, stags, &c. were supposed to bear a peculiar relation to their *Apollo*, the *sun*, or *solar light* ‡.

DER. Lat. *Cornu*. Eng. *Cornet*, *horn*, *corner*, *crown*, *kernel*. Latin *Corona*, whence *coronation*, *coronet*, *coronal*.

Cornwall, antiently by the Britons called *Cornaw*, from *Corn*, a horn, on account of its many promontories, which shoot into the sea like *horns*, and by the Saxons *Cornwall*, i. e. the country of *Cornaw*, inhabited by *Gauls* or *Britons*.

קדם

I. *To bend*, *stoop*. occ. Isa xlv. 1, 2.

II. As a N. masc. plur. קדמים *Hooks* or *tacks* from their *curve* form. Exod. xxvi. 6. & al. freq.

קרע

In Kal. *To rend* or *rent*. In Niph. *To be rent*.

It is applied to the *rending* or *tearing* of cloaths. Gen. xxxvii. 29. & al. freq. Comp. Joel. ii. 13. to the *rending** or *wresting* a kingdom, or people, from a king. 1 Sam. xv. 28. 2 Kings xvii. 21. & al. to the *rend-*

* ו. unde, קרב and קרע. But no one has confirmed this truth with such a variety of (I had almost said *irrefragible*) evidence as the Rev. Mr. Lee, in his excellent work entitled *Sophron*, which I therefore very heartily recommend to the reader.

† So *Horace*, speaking of wine,
Addis cornua pauperi.

Thou givest *horns* (strength, power) to the poor.
Homer of Achilles. II. 2. lin. 861.

Τρωας κεραιζε.

He pushed with *horns* (force) the *Trojans*.

Comp. 1 Kings xxii. 11. Mica. iv. 13.

‡ The reader may meet with further satisfaction on this subject in Mr. *Holloway's* Orig. Vol. I. p. 163. & seq. in the Appendix to Dr. *Merrick's* Sermon on the parable of the vineyard, and in Mr. *Catcott's* Sermons, p. 297. note.

ing an altar. 1 Kings xiii. 3, 5. to the *rending* or *dividing* the heavens. Isa lxiv. 1. to the *rending* the eyes with black lead, Jer. iv. 30. (comp. פור) to the *cutting out* windows in a wall. Jer. xxii. 14. As a N. masc. plur. קרעים *Pieces rent off*, *rents*, *rags*. 1 Kings xi. 30. Prov. xxiii. 21. & al.

DER. *To crack*, also French *crever*, whence *crevice*.

קרץ קרץ קרץ

To move, *agitate*.

I. *To move*, *agitate* the lips, as persons muttering in deep thought. ecc. Prov. xvi. 30. *To move*, *wink*, or *twinkle* the eyes. So the LXX. by διανεω and εννεω, and Vulg. by annuo. occ. Pl. xxxv. 19. Prov. vi. 13. x. 10.

II. As a N. קרץ *Agitation*, *violent motion*, or rather perhaps a species of *insect*, the *Breeze*, or *gad-fly*, of which *Virgil*

*Asper, acerba sonans, quo tota exterrita sylvis
Diffugiunt Armenta.*

At whose fierce hum, the trembling herds
alarm'd

Wildly disperse.

occ. Jer. xlv. 20. where *Egypt* is represented under the image of a *beifer*, and in the next verse her auxiliaries under that of *bullocks*, who also are said to be turned back, and fled away together. The Vulg. renders קרץ in this passage by stimulator.

III. In Kal. *To be moved*, *agitated*, *formed by agitation*, *kneaded*. occ. Job xxxiii. 6. קרצתי I am kneaded from the clay, even I. It is an allusion to the potters kneading their clay and preparing it for use.

IV. Chald. As a N. masc. plur. in Reg. קרצין *Accusations*. It seems to have derived this meaning from those significant *nods* and *winks*, by which men may slander their neighbours without uttering a word. Comp. Prov. vi. 13. x. 10. occ. Dan. iii. 8. vi. 24. in both which passages it is joined with the V. אכל. which, as it frequently signifies *to eat*, has driven the Lexicon-writers and Commentators, who adhere to this sense, to a very forced, not to say absurd, interpretation: but as *L'Empereur* well intimates on Dan. iii. 8. (v. Polé. Synopf. in Loc.) the

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Chaldee אכל hath certainly another sense much better suited to these passages; for in the *Targum* on Joel iii. 9. (or 14.) אכל answers to the *Heb.* קרא *proclaim*, and on Ps. civ. 21. to the *Heb.* שאן *roar*, and therefore in Dan. אכל קרץ may be best translated *to speak aloud, or proclaim an accusation.*

קש

Occurs not as a V. in *Heb.* the *Vulg.* however has, in two passages, Exod. xxvi. 26. xxxvi. 31. rendered it verbally; לקרשי *ad continendas tabulas, to hold fast the boards*; in like manner, in *Chaldee*, the word signifies *to congeal, condense*, and the *Syriac* uses it as a N. for *contignation*. The idea therefore of קרש seems, *To join, fasten, or connect together*. As a N. קרש *A board or plank to joined*. Exod. xxvi. 15, 16. & al. freq.

DER. Latin *crassus*, whence *crass*, *incrassate*, &c. French *graisse*, whence *grease*, *greasy*. Also *coarse*, *gross*, *engross*, &c. Latin *cresco*, whence *crescent*, *excrecence*, *increase*. Also *crust*, perhaps Eng. *cross*, and Lat. *crux*, whence (let the Christian remark!) *crucio*, *excrucio*, &c. *to torment*, and Eng. *excruciate*; from *crux* and *figo* to fix, the Lat. *crucifigo*, *crucifixio*, &c. & Eng. *crucify*, *crucifixion*. *Crush*, *craysh*, Q. v. under קרע.

قش
in unum
fraxit. compulsiue
specora

קשה

To bring, close together, collect into a narrow compass, to constipate.

I. In Kal. *To be collected, gathered together*. occ. Zeph. ii. 1. So Symmachus συλλεγετε and *Vulg.* congregamini. Comp. קש I.

II. As a N. קש *Stubble which is so collected*. Exod. v. 12. & al. freq.

III. In Niph. *To have hard labour*, as a woman in travail. q. d. *To be constricted*. Gen. xxxv. 16, 17.

IV. In Kal. *To be stiff, stubborn, hard*, as by *constriction* or *constipation*. In Hiph. the same, also *to make stiff*, &c. As a N. קשה *stiff, hard*, &c. The word is applied to the *stiffness* of the neck. Exod. xxxii. 9. & al. freq. to beaten gold, on account of its greater toughness. Exod. xxv. 18. & al. to

the
i h surrit cor gni

the *force*, of wind. Isa. xxvii. 8. to the *stiffness, resisting, or strength* of the palm-tree. Jer. x. 5. to *steadiness* of face, impudence. Ezek. ii. 4. to *difficulty* of breathing, as of persons in grief. 1 Sam. i. 15. to *rough, resolute, or peremptory* speech. Gen. xlii. 7, 30. to *implacable* anger. Gen. xlix. 7. to *hard* slavery. Exod. i. 14. to *hardness* or *stubbornness* of heart. Exod. vii. 3. xiii. 15. & al. Comp. Deut. ii. 30.

V. As a N. fem. plur. קשות *Vessels or cups of beaten gold*. occ. Exod. xxv. 29. xxxvii. 16. 1 Chron. xxviii. 17. The *Lexicon* writers, in compliment to the *Rabbi's*, and their punctuation, make a distinct root of this word; but why should not קשות have the same idea Exod. xxxvii. 16. as מקשה hath the very next verse, and so signify *vessels or cups* made of *beaten gold*, as the *cherubim* and *candlestick* also were? The use of these vessels is expressed, Exod. xxxvii. 16. Num. iv. 7. to be for נסך *Libation*, accordingly the LXX. have constantly rendered קשות by σπονδεια *Libation-cups*.

VI. As a N. מקשה *A place or garden of cucumbers*. So the LXX. σικυνηρατω *Vulg.* cucumerario. occ. Isa. i. 8. v. below קשא.

קש I. In Kal & Hiph. *To collect, gather together* several things before dispersed. occ. Exod. v. 7, 12. Num. xv. 32, 33. 1 Kings xvii. 10, 12. In Hiph. *To gather themselves together*. occ. Zeph. ii. 1.

קשקש Occurs not as a V. in *Heb.* but

I. As a collective N. fem. קשקשת *The scales of a fish*, which are closely joined or constipated one upon another. Levit. i. 9. & al.

II. As a N. masc. plur. קשקשים *The metal scales of a coat of mail*. occ. 1 Sam. xviii. 5.

קשא Occurs not as a V. but as a N. masc. plur. קשאים *Cucumbers*, so called from their *cooling* and *incrassating* qualities, by which they frequently occasion dangerous *viscidities* of blood to those who incautiously indulge in them. So the LXX. σικνας, and *Vulg.* cucumeres. occ. Num. xi. 5.

DER. Lat. *Caseus*, Eng. *Cheese*, formed by *coagulation*. Also ש being prefixed, *squeeze*.

קשב

In Kal and Hiph. *To hearken, attend, listen.* Isa. xxxii. 3. 1 Sam. xv. 22. 2 Chron. vi. 40. vii. 15. It is a word denoting the *gesture* of persons in attention. *To incline the ear,* *Au-rem intendere.* As a N. קשב *Attention, listening.* Isa. xxi. 7.

קשה

In Hiph. *To stiffen, harden, obdurate.* occ. Isa. lxiii. 17. Also *To treat hardly or cruelly.* occ. Job xxxix. 16. It is of nearly the same, but of more intense signification than קשה IV. So קצה and קצה (which see) are related in like manner.

קשט

I. Occurs not as a V. but as a N. קשט *Truth, rectitude, integrity, purity.* occ. Pl. lx. 6. Prov. xxii. 2. Chald. קשט and קשוט the same. occ. Dan. ii. 47. iv. 34.
II. As a N. fem. קשיטה *A lamb or sheep.* So the LXX. and Vulg. render it in the only three passages wherein it occurs. Gen. xxxiii. 19. Josh. xxiv. 32. Job xlii. 11. but it is plain, from a comparison of Gen. xxxiii. 19. with Acts vii. 16. that the word denotes some kind of *money*, and most probably a *coin* stamped with the figure of a *lamb* or *sheep*, to intimate that *Lamb of God* which *takes away the sin of the world*, and being *without blemish and without spot*, verily was *foreordained as the Redeemer before the foundation of the world.* See John i. 29. 1 Pet. i. 18, 20. And hence we may also see the reason why the *coin* was not called by any of the common *Heb.* names of a *lamb* or *sheep*, but rather by a name which describes what those creatures are typically, namely, *pure, harmless.* See Leigh's *Critica Sacra*, and Dr. Hodge's *Elihu*, p. 223, 4th edit. for further satisfaction on this subject.

DER. Lat. *Cassus*, Eng. *Chaste, chastity.*

קשר

I. *To bind, bind together.* Gen. xxxviii. 28. Deut. vi. 8. & al. In Niph. *To be bound, bound up.* 1 Sam. xviii. 1. also *to be joined close, compacted.* Neh. iv. 6. As a N. masc. plur. קשרים *Bands, head-bands, fillets.* occ. Isa. iii. 20. Jer. ii. 32.

II. As participles, or participial nouns קשרים

(masc. plur.) and מקשרות (fem. plur.) joined with צאן *Sheep*, denote the *stronger* kind, whose bodies are more *firm* and *compact.* occ. Gen. xxx. 41, 2.

III. In Kal & Hith. *To band together, conspire, form a conspiracy.* 1 Kings xv. 27. 2 Chron. xxiv. 21, 25, 26. & al. freq. As a N. קשר *A banding together, a conspiracy, or confederacy.* 2 Kings xi. 14. xii. 20. IIa. viii. 12. & al.

קשת

Occurs not as a V. but

I. As a N. fem. קשת *A bow to shoot with,* Gen. xxi. 16. & al. freq.

II. *The rain-bow* from its form. Gen. ix. 13. & al. freq.

The lexicons in general make this a distinct root, but perhaps the word may most properly be considered as a derivative from קשה *To be stiff, tense*, which affords a good description of a *bow*.

PLURILITERALS in ק

קיקלון

From קי *Vomit* (see Jer. xxv. 27. under קא) and קלון *Vileness.* As a N. קיקלון *Vile, shameful vomit.* So the Vulg. *Vomit* *ignominiae.* occ. Hab. ii. 16.

קיתרם

As a N. *A musical instrument of the stringed kind. A harp.* So the LXX. *κίθαρα*, and Vulg. *Cithara.* occ. Dan. iii. 5, 7, 10, 15. "It seems to be denominated קיתרם from the *citron* tree, the product of *Armenia, Media, and Persia*, of whose wood it was made. And that tree might take its name (קתרם) from the *rocky* ground on which it flourished, for קתר signifies a *rock* in *Chaldee.* Prov. xxx. 26." v. Bishop Chandler's *Vindict. of Def. of Christianity*, ch. i. p. 50.

קרדם

As a N. *A hatchet or ax.* plur. קרדמים and קרדמות occ. Jud. ix. 48. 1 Sam. xiii. 20, 21. Pl. lxxiv. 5. Jer. xlvi. 22. The word seems a compound of קר *to meet, light upon*, (or of the Chald. קרר *to scrape, abrade*) and דם *to subdue*, for the *ax*, by *impact, abrasion*,

suspicio ideo esse Albedinem & idque ^{figura} album Corallium.

downwards †. occ. Job. xxviii. 18. Ezek. xxvii. 16. in the former passage it is rendered ideally by the LXX. *μετεωρα*, by *Symmachus* *υψηλα*, and by the Vulg. *excelsa*, *high things*. As to the latter text it may be observed that this might well be one of the chief commodities in which the *Syrians* dealt, since the *Mediterranean* is the principal sea wherein it is found.

DER. *Ram*. Q.

ראש

Denotes *priority* or *precedence* in respect of time, order, place, or dignity.

I. As a N. ראש *Beginning*—of time. Exod. xii. 2. Jud. vii. 19. Prov. viii. 23. Lam. ii. 19. As a N. fem. ראשית the same. Isa. xlvi. 10. Eccles. vii. 9. Job viii. 7. xlii. 12. (in this sense the *N* is once dropt. Deut. xi. 12.) Also, *First-fruits*, Levit. ii. 12. Comp. Exod. xxiii. 19. xxxiv. 26. As a N. ראשון *Prior, first*. Exod. xii. 2. 2 Sam. xix. 43. & al. freq. It is written ראשון Job xv. 7. & ראשון Job viii. 8.

II. As a N. ראש *Very poor, or low in the world*, as we say; for the *riches* of men are usually reckoned by *number*, which always begins with *unity*, or the *lowest*. occ. 2 Sam. xii. 1, 4. Prov. x. 4. xiii. 23, in the three former passages it is opposed to עשיר *Rich*, which see under עשיר.

III. As a N. ראש *The beginning*—of place. Isa. li. 20. Lam. ii. 19. Ezek. xvi. 25, 31. & al. As a N. fem. used adverbially ראשונה *First, in the first or foremost place*. Gen. xxxiii. 2. Num. ii. 9.

IV. As a N. ראש *Principal, chief, most excellent*. Exod. xxx. 23. 2 Chron. xix. 11. As a N. fem. ראשית *The excellency, chief, the chief or principal part*. Job xl. 15. Ps. lxxviii. 51. cv. 36. Jer. xlix. 35. Amos vi. 6.

V. As a N. ראש *The head* of animals, whether of men, beasts, or birds, because *first* or *highest* in place, and on account of the senses therein lodged, in dignity. Gen. xl. 13, 16. Levit. i. 4, 15. iii. 2. & al. freq.

† See a curious account of *coral* and *coral fishing* in *Nature Display'd*, Vol. III. p. 156, & seq.

נשא ראש *To lift up the head* is used for *mustering* or *numbering* the people, because this was done by the *poll* as we speak, and for this purpose the people were made to *stand upright*, or *lift up their heads*. v. Exod. xxx. 12. Num. i. 2. iv. 2, 22. xxvi. 2. xxxi. 25. 49.

VI. As a N. ראש *The head, summit, or top* of a mountain, building, staff, &c. v. Gen. viii. 5. xi. 4. xlvii. 31.

VII. As a N. masc. plur. ראשים *The heads* or *origins* of rivers, or streams of water, but without regard to the direction or course in which they flow. occ. Gen. ii. 10.

VIII. As a N. masc. plur. ראשים *Military bands* or *troops*, under distinct *heads* or *leaders*. Jud. ix. 34, 43. 1 Sam. xi. Job i. 17.

IX. As a N. ראש *An economical or political head, superior, ruler, director, governor*. Ex. vi. 14, 25. Num. xiv. 4. Jud. xi. 8, 9, 11.

X. As a N. ראש *A capital or deadly poison*, whether animal, as Deut. xxxii. 33. or vegetable, Deut. xxix. 18. xxxii. 32. Ps. lxix. 22. & al. freq. It is frequently joined with לענה *Wormwood*, as Deut. xxix. 18. Jer. ix. 15. xxiii. 15. Lam. iii. 19. Amos vi. 12. and from a comparison of Ps. lxix. 22. with John xix. 29. the learned *Bockart* thinks the herb ראש in the psalm to be the same as the *Evangelist* calls *υσσωπω* *Hyssop*, a species of which, in *Judaea*, he proves from *Isaac Ben-Omran*, an *Arabic* writer, to be *bitter*, adding, that it is so *bitter as not to be eatable*; (v. *Bockart*, vol. II. 590-2.) and *Chrysostom*, *Theophylact*, and *Nonnus* (cited *Martinii Lexicon in Hyssopus*) took the *hyssop* here mentioned by *St. John* to be *poisonous*. *Theophylact* expressly tells us, that *hyssop* was added, *ως δηλητηριωδες*, as being *deleterious*, or *poisonous*; and *Nonnus*, in his paraphrase says:

Ωρεγεν υσσωπω κενερασμενον οζος ολεθρα.

One gave the *deadly* acid mixt with *hyssop*.

XI. As a N. fem. in Reg. מראשת—plur. מראשתי *A pillow for the head*. occ. 1 Sam. xxvi. 7, 11, 16. 1 Kings xix. 6.

XII. As a N. fem. plur. in Regim. מראשתי *Head ones, or heads*. It seems plainly to mean

Job. xxviii. 18.

ראשיות ופנינים

white or red coral.

See my notes on Lam. iv. 7.

mean not pillows, but the cherubic heads or head ones. Gen. xxviii. 11, 18. Comp. ver. 19. and see Hutchinson's Hebrew Writings perfect. p. 370-4. So מראשתיו its heads is applied to Michal's Teraphim, 1 Sam. xix. 13, 16. which, from this very expression, appear to have been one image with several heads, even as the Cherubim were. Comp. תרפים under רפה VII. and see Mr. Bate's Enquiry into the Similitudes, &c. p. 191-2.

DER. *Rash*, heady, precipitate. *A Rash*, from its head. See Isa. lviii. 5.

רבה

I. In Kal. To be, or become many or great. To increase, multiply, magnify. Gen. i. 22. vi. 1. Deut. xxx. 16. 1 Sam. xiv. 30. Job xxxiii. 12. & al. freq. In Hiph. To cause to increase or multiply. Gen. iii. 16. xvi. 10. & al. freq. To enlarge. 1 Chron. iv. 10. Comp. Ezek. xxiii. 32. As a N. רב Multitude, number, magnitude, abundance. Levit. xxv. 16. Ps. xxxvii. 11. cl. 2. As an Adj. רב Much, many. Gen. xxiv. 25. xxvi. 14. Exod. i. 9. & al.—great. Gen. xxv. 23. Josh. xi. 8. Job xxxix. 11.—chief. 2 Kings xxv. 8. Jer. xxxix. 9, 10, 11, 13. & al. freq. As a N. fem. מרבית Increase, multitude, greatness. occ. 1 Sam. ii. 33. 1 Chron. xii. 29. 2 Chron. ix. 6. xxx. 18. As a N. fem. תרבות Increase, progeny. occ. Num. xxxii. 14.

II. As a N. fem. תרבות Increase, increment, somewhat added to the original stock. Lev. xxv. 36. & al. מרבית the same. occ. Lev. xxv. 37.

III. In Kal. To bring up, nourish, q. d. To make great. So Vulg. by nutritio, occ. Lam. ii. 22. Ezek. xix. ii. Comp. גרל II.

IV. In Kal and Hiph. To multiply words in dispute, to make many words, as we say, to dispute or contend with a multiplicity of words. Gen. xxvi. 20, 21. Exod. xvii. 2. Jud. vi. 31. & al. freq. It is only applied to a verbal contention or strife. As nouns ריב and רב A verbal strife or controversy. Gen. xiii. 7. Exod. xxiii. 2. Deut. i. 12. xix. 17. & al. freq. Fem. מריבה nearly the same. Gen. xiii. 7. Exod. xvii. 7. & al. As a N. masc.

One that contendeth, or disputeth. occ. Ps. xxxv. 1. Isa. xlix. 25. Jer. xviii. 19.

V. As a N. ארבה A species of insect, the Locust, so called, from their prodigious multiplication and increase. v. inter al. Jud. vi. 5. vii. 12. Jer. xlvi. 23. It is but a few years since we had authentic accounts of these insects invading the south-eastern parts of Europe in such amazing swarms, as to darken the air and cover the earth for many miles round, as they have frequently done both in Asia and Africa.

VI. Some of the Lexicon writers and Translators have given this root the sense of darting or shooting in the following passages, all of which may, however, be fairly reduced to one of the preceding senses. Gen. xxi. 20. And became רבה קשת powerful with his bow, i. e. a great archer. (Comp. Ezek. xvii. 7.) Gen. xlix. 23. And grieved him, ורב and contended with him. So the LXX. ελοιδόρουν, and Vulg. jurgati sunt. Job xvi. 13. רביו His great men (so Montanus magnificus) compass me round about. Ps. xviii. 15. רב He hath multiplied lightnings. So the LXX. ἐπληθύνε, and Vulg. multiplicavit. Jer. i. 29. Call together against Babylon רבים many i. e. men or nations. So the LXX. πολλοίς, and Vulg. plurimis. Decem milia VII. Chald. As a N. רבו A myriad, ten thousand. 1 Chron. xxix. 7. plur. fem. רבות Myriads, tens of thousands. Neh. vii. 71. v. below רבא.

Occurs not as a V. in this reduplicate form, but

I. As a N. fem. רבבה An infinite or indefinitely great number or multitude. Gen. xxiv. 6. Levit. xxvi. 8. Ps. xci. 7. Ezek. xvi. 7. The versions generally render it a myriad, or ten thousand, but it rather seems indefinite. The learned Mr. Bate †, I think, justly takes רבבת קדש Deut. xxxiii. 2. for the name of a place, as Sinai, Seir, Paran in the context, preceded by the same particle מ, undoubtedly are. In the form of a par-

* It may be taken either as a participle or as a participial N.

† See his Enquiry into the Similitudes, &c. p. 62-3, and Integrity of the Heb. text, p. 74-5.

ticip.

ticip. Hiph. fem. plur. **מרבבות** Bringing forth infinite, or indefinite multitudes. occ. Pf. cxliv. 13. *אין מרבות*

II. As a N. masc. plur. **רבים** and **רביבים**

Rain, or showers, from the infinite number of drops of which they consist. Deut. xxxii. 2. Jer. iii. 3. xiv. 22. & al. Comp. Ecclus. i. 2. *אין מרבות*

רברב Chald. As a N. masc. plur. **רברבין** and **רברבין** Very or exceedingly great. Dan. ii. 48. iii. 33. Also, Very great men, chief lords or nobles. Dan. iv. 33. v. 2. & al.

רבה Chald. As a N. **רבוא** A myriad, ten thousand. Ezra ii. 64. plur. fem. **רבאות** Myriads, tens of thousands. Ezra ii. 69. Dan. xi. 12.

DER. Rabbet, from their great increase, Rabble and rubble, from **רב** and **בל** Confusion, mixture. *אין מרבות*

I. To increase, interweave, intertwine. occ. Prov. vii. 16. So Vulg. intexui. As a N. masc. plur. **מרברים** Threads of different colours interwoven. occ. Prov. vii. 16. Also tapestry made of such. occ. Prov. xxxi. 22. *אין מרבות*

II. As a N. **רבר** or **רביד** A wreath, chain, collar, or necklace, consisting of parts interwoven. occ. Gen. xli. 42. Ezek. xvi. 11. The Vulg. torques, from torqueo, to twine, expresses the same idea.

DER. Raft, rafter, wreath, writhe. Q. also Greek *ραπτω*, to sew, whence, compounded with *ωδη*, a song, *ραψωδια*, and Eng. Rhapsody, &c. *אין מרבות*

To fry, roast, or bake in a pan. It occurs as a particip. Huph. fem. **מרבכת** Fried. Lev. vi. 21. vii. 12. i Chron. xxiii. 29. So the Vulg. render it in the last passage, ad torrendum, to parch, bake. *אין מרבות*

DER. **רב** being transposed, and softened into **ר**, parch. Q. *אין מרבות*

To agitate violently, put into a violent agitation or commotion. *אין מרבות*

I. In Kal. To agitate with lust, to mix carnally with. occ. Levit. xviii. 23. xx. 16. The Vulg. in the former passage, renders it mis-

in IV. *אין מרבות*

cebitur, shall mix, copulate. In Hiph. To cause to mix or copulate. occ. Levit. xix. 19.

II. As the fourth day was that on which the sun, moon, and stars were formed, and the natural * agitation of the celestial fluid began, v. Gen. i. 14.—19. hence as nouns **ארבע** is used for the number four. Gen. xi. 13, 16. & al. **ארעתים** Fourfold. 2 Sam. xii. 6. Comp. Exod. xxii. 1. **רבע** A fourth part, or quarter. Exod. xxix. 40. i Sam. ix. 8. **רביעי** (as if from **רבע**) the fourth. Gen. i. 19. ii. 14.

In the form of a participle **רבע** four-square, quadrangular. Exod. xxvii. 1. xxviii. 16. & al.—of a participle Huph. **מרבע** Four-squared, quadrangular. i Kings vii. 31. Ezek. xlv. 2.

III. Chald. from the Heb. **רביץ**. To lie down. It occurs not as a V. in this sense in the Bible, but frequently in the Targums, but as a N. **רבע** A lying down. occ. Ps. ix. 3. *אין מרבות*

Quistorpius, I think, justly observes that there are in this psalm traces of the Chaldee language. v. Pole Synopf. in argument. Ps. cxxxix. *אין מרבות*

In Kal. To lie, lie down, couch—as a beast. Gen. xxix. 2. xlix. 9. & al. freq. Comp. ch. iv. 7.—as a man. Job xl. 19.—as the great deep, or abyss. Gen. xlix. 25. Deut. xxxiii. 13. as a curse, resting upon one. Deut. xxix. 20. To sit, as a bird on its nest. Deut. xxii. 6. In Hiph. To make or cause to lie down. Ps. xxiii. 2. Cant. i. 7. As a N. **רביץ** A rest, resting place, place to lie down in. Prov. xxiv. 15. Isa. lxxv. 10. **מרביץ** the same. occ. Ezek. xxv. 5. Zeph. ii. 15. *אין מרבות*

Occurs not as a V. in Heb. but in Arabic signifies, To tie, bind, tie up, as cattle, by the neck. As a N. **מרבק** A place where cattle, and particularly calves, (for it is always joined with **עגל** a calf) are tied up to fatten, a stall. occ. i Sam. xxviii. 24. *אין מרבות*

* This Agitation was till then effected supernaturally by the immediate power of God, v. Gen. i. 4. *אין מרבות*

Jer. *אין מרבות*

Jer. xlvi. 21. Amos vi. 4. Mal. iv. 2. v. Bochart, V. ii. 302. & seq.

רגב

To clod, gather into concretions. It occurs not as a V. in Heb. but it is evident this is nearly the idea of the word; for hence, as a N. masc. plur. רגבים Clods, lumps. occ. Job xxi. 33. xxxviii. 38. So the Vulg. in this last text Glebæ. See under נבל VII.

רגן

Denotes motion, commotion, agitation.

I. In Kal. To move, or be moved, or disturbed. 2 Sam. vii. 10. 1 Chron. xvii. 9. Mica. vii. 17.

II. As a N. ארגון A small portable chest. 1 Sam. vi. 8, 11, 15.

III. To shake-or tremble as the earth, mountains, heavens, &c. v. 1 Sam. xiv. 15. 2 Sam. xxii. 8. Isa. v. 25. Job ix. 6. Isa. xiii. 13. Hab. iii. 16.

IV. To tremble or shake with violent passions—as with anger, or rage. Gen. xlv. 24.—with fear. Exod. xv. 14. Deut. ii. 25. Joel ii. 1.—with a mixture of anger and grief. 2 Sam. xviii. 33. In Hiph. To cause to tremble—with anger. Job xii. 6. Ezek. xvi. 43.—with fear. Isa. xxiii. 11. Jer. l. 34. In Hith. To tremble with rage. 1 Kings xix. 27, 8. & al. As a N. רגון Commotion, trembling, trouble, fear. Job iii. 17, 26. xxxix. 24. Anger. Hab. iii. 2. Fem. רגוה Trembling, fear. Ezek. xii. 18.

DER. Rage.

רגל

To smite, strike, impress, as the feet against the ground. LXX. in Isa. xxxii. 20. by πτεω to tread.

I. As a N. masc. plur. רגלים denotes several distinct strokes or impressions on the senses, and may be rendered times. occ. Gen. xxiii. 14. Num. xxii. 28, 32, 33. Comp. פעם III.

II. As a N. רגל plur. רגלים The foot, which, by continually striking against, or treading upon, some solid obstacle, supports and moves the animal forward. Gen. viii. 9. xviii. 4. & al. freq. Comp. פעם II. As a N. fem. plur. רגלות and רגלת The feet. occ. Ruth iii. 4, 7, 8, 14. Dan. x. 6. As

a collective N. רגלי Foot, men on foot. Exod. xii. 37. Num. xi. 21. & al.

III. In Kal. To * investigate, search, or spy out, either to follow by the foot, as it were, or rather, q. d. To foot round a country or city for this purpose. Num. xxi. 33. Deut. i. 24. Josh. vii. 2. & al. As a participial N. masc. plur. מרגלים Spies. Gen. xlii. 9. & al.

IV. In Kal, with ב following, To slander, calumniate, smite with the tongue, (so נכהו בלשון we will smite him with the tongue is used. Jer. xviii. 18.) occ. 2 Sam. xix. 27. Pf. xv. 3. in which latter passage רגל seems rather to be a noun—There is no רגל על stroke (of calumny) upon his tongue.

רגם

To overwhelm, heap, heap together, accumulate.

I. In Kal, To overwhelm with stones, to overwhelm stones upon one. In this sense it is generally followed with אבן or אבנים, and variously constructed. v. Levit. xx. 2. xxiv. 23. 1 Kings xii. 28. 2 Chron. xxiv. 21.

II. As a N. fem. מרגמה A heap of stones. occ. Prov. xxvi. 8. כצור אבן As a spark (or small piece) of precious stone, (Comp. Exod. xxxix. 10. 1 Chron. xxix. 8.) מרגמה in a heap of stones, so is he that giveth honour to a fool. The precious stone in one case, and the honour in the other, are thrown away and lost. v. Pale Synopf. in Loc.

III. As a N. fem. in Reg. רגמת An assembly of men, a council. occ. Ps. lxxviii. 28.

IV. As a N. ארגמן The Purpura, or purple fish, a species of shell-fish so called, I apprehend with Martinius, because, as Pliny informs us, they are † collected together in the spring, and by rubbing against each other.

* Derived from the Latin in in, and vestigia footsteps.

† "Congregantur verno tempore, mutuoque attritu lentorem cujusdam Cerae salivant." Nat. Hist. lib. IX. cap. 36.

emit

emit a clammy humour like wax. In Scripture however, the word is only used for the *purple colour* furnished by this fish. The Gr. πορφυρα, and Lat. *purpura*, by which the LXX. and Vulg. constantly render ארגמן, denote both the *purple fish* and *colour*. Exod. xxv. 5. & al. freq.

V. Chald. As a N. ארגון and ארגונא the same. These words seem only dialectical variations from the Heb. ארגמן. occ. 2 Chron. ii. 7. Dan. v. 7, 16, 29.

To mutter, murmur. occ. Deut. i. 27. Ps. cvi. 25. Isa. xxix. 24. So the LXX. and Symmachus, by γογγύζω, and Vulg. by murmur, and in Isa. muffitators. As a N. נרגן A mutterer, a whisperer. occ. Prov. xvi. 28. xviii. 8. xxvi. 20, 22. So the Vulg. renders it in the two last passages by the N. susurro.

DER. French and Eng. *argoon*. Q.

I. In Kal. To still, quiet, stop motion. Job xxvi. 12. Isa. li. 15. Jer. xxxi. 35. So the LXX. render it by καταπαύω, Job. xxvi. 12. and several times by αναπαύω. In Hiph. To be still, quiet, rest. Deut. xxviii. 65. Isa. xxxiv. 14. & al. Also to make still or quiet, cause to rest. Prov. xii. 19. Isa. li. 4. Jer. i. 34. & al. As a N. masc. plur. in Reg. רגעי Those who are still or quiet. occ. Ps. xxxv. 20. As nouns מרגוע and fem. מרגעה Rest, quiet. Jer. vi. 16. Isa. xxviii. 12:

II. In Kal intransitively, To be still, fixed; stiff or rigid. occ. Job vii. 5. Vulg. aruit, is dry.

III. As a N. רגע A rest, pause, stop, or moment of time. The Eng. An instant, has nearly the same idea. Job xxi. 13. Isa. liv. 7. It is often used adverbially, the particle ב or the like being understood. In a moment, suddenly, as Exod. xxxiii. 5. Job xxxiv. 20. Ps. vi. 11. & al. לרגעים By moments, i. e. every moment. Job vii. 18. Ezek. xxvi. 16. & al. As a N. fem. ארגיעה A moment or instant. Prov. xii. 19. and is also used as an adverb. Jer. xlix. 19. l. 44.

IV. Some of the Lexicons and translators render the word also To cut, divide, transfix, break to pieces; but for these last senses there is no sufficient authority. v. Mr. Bate's Remarks on Mr. Warburton's, &c. p. 52.

DER. Gr. ῥίγω, ῥίγος, &c. whence the Lat. Rigeo, rigor, frigus, frigidus, and Eng. Rigid, rigidity, rigour, frigid, frigidity, &c.

רגש

In Kal. To meet together, assemble in a tumultuous manner. occ. Ps. ii. 1. to this purpose Aquila εθροισθησαν, and Symmachus συνα. In Aph. (Chald.) the same. Dan. vi. 6. As a N. רגש fem. in Reg. רגשת A confused assembly or multitude, the former word is used in a good or middle sense, the latter in a bad, and rendered by the LXX. πλῆθος, by the Vulg. Multitudine, a multitude, occ. Ps. lv. 15. lxiv. 3.

רגה

I. In Kal. To descend, come or go down. Jud. xiv. 9. did not tell them that the honey רגה came in or forth from the carcase of the lion. Comp. Lam. i. 9. Jer. v. 31. and Marg. Eng. Transl. To descend, decline as the day. Jud. xix. 11. So one of the Gr. versions in the Hexapla κενκνυια, having declined. In a Hiph. sense, To bring down, cause to descend. occ. Jud. xiv. 19. Comp. יר.

II. In Kal transitively, To subdue, bring under subjection. Isa. xli. 2. xlv. 1. With ב following, To have in subjection, have under one, to rule over. Gen. i. 26. Levit. xxv. 43. 1 Kings iv. 24. v. 16. In Kal and Hiph. intransitively, To obtain rule, have dominion. Gen. xxvii. 40.

רג I. To subdue entirely, or absolutely. To this purpose the LXX. υποτασσειν, and Vulg. subdit. occ. Ps. cxliv. 2.

II. As a N. רג A kind of veil, so called I apprehend from its descending or reaching down to the feet. occ. Cant. ii. 7. Isa. iii. 23. in both which passages the LXX. render it by περιεργον, a summer garment, or vail, the Vulg. by pallium and theristra, one of the Hexaplar versions in Cant. by καλυμμα A vail.

Syriac signifies *To run, run down*, and seems in *Heb.* to denote *tremulous motion*, as of a stream or rill of water.

In Niph. *To be overwhelmed with sleep, to be in a deep or dead sleep.* Jud. iv. 21. Ps. lxxvi. 7. & al. As a N. fem. תרדמה *A deep or dead sleep.* Gen. ii. 21. xv. 12. & al.

DER. *Dream*. Q. the Latin *dormio*, French *dormir*, whence Eng. *Dormant*, *dormitory*, (and compounded with *mouſe*) *Dormouse*.

1. To follow, go after. Hof. ii. 7. xii. 2.

II. To follow, pursue, chase as an enemy. Gen. xiv. 14. xxxv. 5. Exod. xiv. 4. xv. 9. Isa. xvii. 13. & al. freq. In Niph. To be pursued. Lam. v. 5. On our necks נִרְדַּפְּנוּ we are pursued, i. e. our enemies are *close behind*, ready to destroy us. In Hiph. To pursue, or *cause to be pursued*. Jud. xx. 43.

III. *To follow* as a commander. Jud. iii. 28.

IV. In Kal and Hiph. *To follow* affect, endeavour after, sectari, as justice, goodness, wickedness, peace, &c. Deut. xvi. 20. Ps. xxxviii. 21. Ps. cxix. 150. Prov. xi. 19. xv. 9.

I. ירא under v. רה-ה

Y. In Kal. *To strengthen, confirm.* occ. Prov. vi. 3. רַעַךְ רַחֵם *Strengthen, confirm thy friends*, i. e. in their friendship to thee, for thou wilt probably want their assistance. In Hiph. *To strengthen, make strong, comfort.* Ps. cxxxviii. 3. Can. vi. 4. *Turn thine eyes towards me* (וּבְנִי נִגַּד H. and 2 Kings ii. 15.) *that they הרריבוני may comfort me.* As a N. רַחֵם *Strength.* Ps. xc. 10.

II. It is used for the deep, or sea, from its strength and violence. Job xxvi. 12.

III. It denotes *strength, stoutness, or pride of mind*. In Kal. *To be stout, proud, behave oneself proudly, superbiſe*. Iſa iii. 5. As a N. רהב *Proud, ſturdy, obſtinate*. Pſ. xl. 5. Iſa. li. 9.

Occurs not as a V. in *Heb.* but in *Chaldee* and

I. As a N. **רהט** *A gutter or trough* for the conveyance of water. occ. in plur. Gen. xxx. 38, 41. Exod. ii. 16. **רהיט** the same. occ. Cant. i. 17. **רהיטנו ברתים** our channels (for conveying water) are *of fir*, i. e. the *instituted means for conveying to believers the graces of the Holy Spirit* are of a *durable* nature, and shall continue in the church of Christ *for ever*. Comp. inter al. Matt. xxviii. 20. John xiv. 16. Luke xi. 13. John iii. 3, 5. Titus iii. 5. 1 Cor. xi. 26. x. 16.

II. As a N. masc. plur. **רִהְטִים** denotes, I apprehend, some kind of *ribbands* or *fillets*, used antiently, part of which *hung loose* and *flowing*. occ. Cant. vii. 5. — *The hair of thy head like the purple of a king, bound with fillets or ribbands.* So one of the versions in the Hexapla—*ως πορφύρα βασιλεως περιδεμενη ειλημασι.* But it must be observed, that as **אֶסָר** bound may be referred either to **רִאשְׁךָ** *thy head*, or **אֶרְגָּמָן** *purple*, it seems best to construe it with the former; but see *San.* and *Q.* in *T.* in *Pole's* Synopf. on the place.

DER. *Rout, riot.* old Eng. *rathe* quickly,
whence *rather*.

I. In Kal. *To be wet, soaked, saturated or drenched with liquor.* Isa. xxxiv. 7. Jer. xlvi. 10. In Kal and Hiph. *To drench, soak.* Ps. lxv. 11. Isa. xvi. 9. lv. 10. As a participle, or participial N. *רוה Watered, moistened.* Isa. lviii. 11. Jer. xxxi. 12. As a N. *רוה Drunkenness*, i. e. figurative drunkenness or indulgence in idolatry and sin. Deut. xxix. 19. As a N. *רויה Saturated, full of liquor, well moistened.* Ps. xxiii. 5. lxvi. 12.

II. In Kal. *To be saturated, satiated.* Ps. xxxvi. 9. Prov. vii. 18. In Kal and Hiph. *To saturate, satiate.* Prov. v. 19. Isa. xliiii. 24. Jer. xxxi. 14, 25. Lam. iii. 15.

DER. Gr *ῥεω*, *ῥευμα*, *διάρροια*, *κατάρρεα*, whence *rheum*, *diarrhœa*, *catarrh*, &c.

רח. ש. רוח

وانت عيارح الاروي:

רז

I. In Kal. To diminish, waste, attenuate, make lean. So Vulg. *attenuabit.* occ. Zeph. ii. 11. Also to waste, consume away. So Vulg. *marcescet.* occ. Isa. xvii. 4. As a participial N. רזה Lean, wasted. occ. Num. xiii. 21. Ezek. xxxiv. 20. As nouns רזי Leanness. occ. Isa. xxiv. 16. רזון the same. occ. Psal. cvi. 15. Isa. x. 16. where the Vulg. *tenuitatem.* Also *tenuity, scantiness.* occ. Mica. vi. 10. Prov. xiv. 28. which see under רז

II. As a N. תרזה A species of tree, probably of the pine or fir kind, so called from its slenderness; but *Aquila, Theodotion,* and the LXX. (according to *Aldus's* and the *Complutensian* editions) *Αγριοβαλαν* the wild oak, Vulg. *ilicem,* the *ilex.* occ. Isa. xlv. 14.

III. Chald. As nouns רז, רזה, and רוא A secret. LXX. *μυστήριον* A mystery. Dan. ii. 18, 30.

DER. Reazy, rust, rusty, &c. Q.

רז

To cry out, or shout, for grief or joy; it seems like our Eng. *shriek,* to be a word formed from the sound. It occurs not as a V. but hence as a N. מורח A shrieking for grief, or shouting for joy. occ. Jer. xvi. 5. Amos vi. 7.

To wink, or be contracted, as the eyes, &c. Job xv. 12. It is used in the same sense in Chaldee.

רז

Occurs not as a V. in Heb. but in Arabic denotes to poise or balance a thing by the hand, in order to feel whether it be heavy or not. (v. *Castell*) So the idea of the word seems to be to weigh, balance, try, or examine carefully, hence, As a particip. N. masc. plur. רזנים and רזנים Counsellors, whose business it is to weigh and examine the expediency of public measures. Jud. v. 3. Pl. ii. 2. & al. As a N. רזן A counsellor, according to some. occ. Prov. xiv. 28. but it seems better to refer this word to the root רזה, and

to render the passage, but in the want of people, is destruction of waste, or wasteful destruction, namely, to the king. v. *Pse Synopsi.* in Loc.

DER. Eng. Reason, &c. Lat. Ratio—onis, whence rational, rationality, &c.

רז

Denotes primarily the action, or breathing of the air in motion.

I. As a N. רוח plur. רוחות Air in motion, a breeze, breath, wind. v. Gen. i. 2. iii. 8. vi. 17. viii. 1. 1 Kings xix. 11. Ps. xviii. 11. 2 Sam. xxii. 11. 1 Chron. ix. 24. Pl. civ. 4. As a N. fem. in Reg. רוחה A breathing. Lam. iii. 56. Vulg. *singultu, sighing.* In the form of a part. Huph. masc. plur. מרוחים Airy, exposed to, and perfused by the air. occ. Jer. xxii. 14.

II. As a N. רוח Space, distance, interstice; for wherever on the earth, or in this system, there is not other matter, there will be air. Gen. xxxii. 16.

And because this is a most powerful, though subtle and invisible agent, hence

III. The spirit, or animal soul of a brute. Eccles. iii. 21.

IV. As a N. רוח Spirit, or an incorporeal substance, as opposed to flesh, or a corporeal one. Isa. xxxi. 3. 1 Kings xxii. 21, 22.

V. As a N. רוח plur. רוחות The spirit or soul of man. Ps. xxxi. 5. Isa. lvii. 16. * Eccles. xii. 7. Num. xvi. 22. xxvii. 16. Zech. xii. 1. A passion, or motion of the soul. Num. v. 14. Isa. xix. 14.

VI. As a N. רוח The Holy Spirit, or Spirit of God, (Gen. vi. 3. xli. 38. 2 Chron. xxiv. 20. Isa. lxiii. 10. Joel iii. 1. & al.) whose agency in the spiritual world is, in Scripture, represented to us by that of the air in the natural. v. under כרב page 146-7.

VII. As a N. רוח, and fem. רוחה Respiration, refreshment, respite, breathing time. Exod. viii. 15. (where *Aquila* αναπνευστις. LXX. αναψυξις) 1 Sam. xvi. 25. (where the LXX. αναψυχεν, and *Theodotion* αναπνεεν.) Esth. iv.

* See Br. Brown's Procedure, &c. of Human Understanding. Book II. chap. 10.

15. Once used as a V. in Niph. Job xxxii. 20. *לִי יָרוּחַ* *there shall be breathing, refreshment, to me.* To this purpose the Vulg. *respirabo paululum, I shall take breath a little.*

VIII. As a N. fem. *רַחַת* *A van, or fan for winnowing corn.* occ. Isa. xxx. 24.

IX. In Kal and Hiph. *To inspire in smelling, to snuff, snift.* Gen. viii. 21. xxvii. 27. * Exod. xxx. 38. Lev. xxvi. 31. & al. As a N. *רִיחַ* *Smell, odour.* Gen. viii. 21. xxvii. 27.

X. In Hiph. *To inspire, breathe in, admit as by breathing.* It is applied to combustible matter admitting or imbibing the fire. occ. Jud. xvi. 9. Comp. Dan. iii. 17.

XI. As a N. *רִיחַ* *The + exhalation, reek, or steam of water, which being greatly rarified by the light or heat, is, by the agency of the air, breathed, as it were, into the tubes of plants, which it gradually supple and dilates, conveying into them at the same time the finest and most nutritive particles of the vegetable mould, and thus causing the plants to shoot or bud.* occ. Job xiv. 9. See Mr. Holloway's Orig. Vol. II. p. 315.

DER. *To rack,* ("To stream, as clouds before the wind," Johnson from *Shakespeare*) *reek, reeky.*

רחב

I. In Kal and Niph. *To be dilated, made broad, or wide.* 1 Sam. ii. 1. Isa. xxx. 23. Ezek. xli. 7. In Hiph. *To dilate, extend, make broad, or large.* Exod. xxxiv. 24. Deut. xii. 20. 2 Sam. xxii. 37. & al. With ל following, *To make room for.* Gen. xxvi. 22. Ps. iv. 2. Prov. xviii. 16. As a N. *רחב* *Breadth, width.* Gen. vi. 15. Exod. xxv. 10. & al. freq. Also *broad, wide, spacious.* Exod. iii. 8. & al. *רחב ידים* *Broad in sides, i. e. extended on all sides,* v. Gen. xxxiv. 21. Ps. civ. 25. Isa. xxxiii. 21. and comp. יר II. *רחב לב* *Dilatation, pride of heart.* Prov. xx. 4. Comp. Ps. ci. 5. But *רחב לבב* is also used for dilatation of

* Is not *רִיחַ*, in this passage, *to make a smell or perfume.*

† This word, compounded of the Latin *ex* from, and *halo* to breathe, seems very near to answer the Heb. *רִיחַ*.

heart in a good sense, i. e. from joy or pleasure. Isa. lx. 5. It is obvious to remark the philosophical propriety with which this expression is applied, since *the heart is dilated*, and the *pulse* (Comp. Prov. xxviii. 25.) by consequence becomes *strong and full*, as well from the exultation of pride as of joy.

II. As a N. *רחוב* and *רחב* plur. *רחובות* *A broad place in a city, a forum, market-place, broad street or square.* Gen. xix. 2. Deut. xiii. 16. Prov. i. 20. Jer. v. 1. & al. freq. The LXX. and Vulg. which generally render it by *πλατεια* and *platea*, from *πλατυς* *broad*, preserve the idea of the Heb.

Occurs not as a V. in Heb. but in Arabic signifies *To remove, or go from place to place.* As a N. *רחל* plur. *רחלים* *A sheep, male or female, so called from their moving from place to place at the voice of the shepherd.* This docile property of sheep is frequently taken notice of in Scripture. v. Ps. xxiii. 12. John x. 3, 4, 5 & al. and Bockhart, vol. II. p. 519-21. occ. Gen. xxxi. 38. xxxii. 14. Cant. vi. 5. Isa. liii. 7. The LXX. render the word by *προβατον*, which gives us the idea here assigned to the Heb. *רחל*, for that word is a derivative from *προβαινω*, *to go forward*, "*quod pascendo progrediatur*, because in feeding it goes forward," says Mintert; but this, like the Heb. name, I should rather refer to the *docile obedient* temper of the animal.

רחם

To embrace, inclose, surround closely. *this is wrong*

I. As a N. *רחם* *The lower mill-stone, whose convex surface is closely embraced by the concave surface of the upper mill-stone, which being put in motion, the corn is thereby broken or ground.* The Rabbins pretend this word is dual; but the LXX. and Vulg. constantly render it singular, and that it ought to be so rendered is evident from Deut. xxiv. 6. where, as *רחב* (the rider) denotes the upper mill-stone, so *רחם* must denote the lower. It occurs

רחם *grande saxum* *also*
רחם *in armis*

sign. 4. Leni sublimique sermone quæ puelle. hinc
facili lenique sermone puelle. Lamas

רחם—רחף

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רחש—רחף

רחש

also in Exod. xi. 5. Num. xi. 8. Isa. xlvii. 2: Jer. xxv. 2.

II. As a N. רחם *The uterus, matrix, or womb, which closely embraceth the foetus.* Gen. xx. 8. & al. freq.

III. As a N. רחם *A damsel, a miss, so called, either in levity, (thus Montanus, Amasia) or from the tenderness of her age and sex. (see below V.)* occ. Jud. v. 30.

רחם רחמים לראש גבר *A damsel of damsels for the head (account) of the great man, namely Sisera. So the Vulg. rightly paraphrases it, Pulcherrima feminarum eligitur ei, The most beautiful of the women is picked out for him.*

IV. As a N. masc. plur. רחמים *The bowels or intestines, which closely embrace each other.* Gen. xliii. 29. 1 Kings iii. 26. (Comp. כמר) So the Vulg. render it in both passages by Viscera, and in the former the LXX. by *εγνατα*, and two other Greek versions in the Hexapla by *σπλαγχνα* and *εντερα*. Hence

V. In Kal. *To be affected, move or yearn as the bowels do in tender affection, as in love or pity. To love intimately, tenderly, intensely.* Ps. xviii. 1. ciii. 13. but generally *to pity, have pity or mercy upon.* Exod. xxxiii. 19. Deut. xiii. 17. & al. The Greek verb *σπλαγχνίζομαι*, from *σπλαγχνών*, a bowel, is often used in the same sense by the Writers of the N. Testament. As a participle or participial N. רחום *One so affected, pitiful, merciful.* Exod. xxxiv. 6. & al. freq. As a N. masc. plur. רחמים *Bowels of mercy or pity, mercies.* Gen. xliii. 13. Ps. xli. 3. Prov. xii. 10. where the LXX. *σπλαγχνα*, and Vulg. Viscera. & al. freq. Comp. Luke i. 78. Phil. ii. 1. Col. iii. 12. 1 John iii. 17.

VI. As nouns רחם and fem. רחמה *A species of vulture.* The learned Bochart proves at large, vol. III. p. 311. that this is the true meaning of the name, and that this bird was thus denominated as for other reasons, so especially from its great tenderness and affection to its young. Comp. Ps. ciii. 13. occ. Levit. xi. 18. Deut. xiv. 17.

DER. Rm. Q.

רחף

In Kal. *To shake, move tremulously.* It is used

for the *fluttering* of an eagle over her nest.

Deut. xxxii. 11. For the *shivering* of the bones in fear. Jer. xxiii. 9. In Hiph. *To cause a tremulous motion, as the material spirit or gross air (Comp. Ps. civ. 30. cxlvii. 8. Isa. xl. 7. Job xxxvii. 10.)* did on the surface of the chaotic orb of water and earth. Gen. i. 2. The above are all the passages of Scripture wherein the word occurs.

From a corrupt tradition of the *fluttering* or *tremulous* motion caused by the spirit in the primitive chaos, the opinion of several heathen nations, concerning the world's being formed from an egg, appears to have arisen. Comp. II. כנה

רחץ

I. In Kal. *To wash, wash oneself.* Gen. xviii. 4. Exod. xl. 30. Levit. xiv. 8. Job xxix. 6. Isa. iv. 4. & al. freq. In Hith. *To wash oneself.* occ. Job ix. 30. As a N. fem. רחצה *A washing trough.* occ. Cant. iv. 2. vi. 5.

II. Chald. In Hith. with *על* following, *To trust to, depend upon.* occ. Dan. iii. 28. The Chaldee Paraphrasts often use the word in the same sense.

DER. Rense de rinse. Q.

רחק

I. In Kal. *To remove, or be removed to a distance, or far off, to elongate.* Isa. vi. 12. xxvi. 15. Ps. cxix. 150. Isa. xxix. 13. xlix. 19. lix. 9. In Hiph. the same. Ps. lxxxviii. 9, 19. Gen. xxi. 16. xlv. 4. Exod. viii. 28. As a participial N. רחוק and רחוק *Far, distant.* Gen. xxii. 4. Ps. xxii. 2. & al. freq.

II. In a passive sense, *To be dissolved, loosed, or loosened, to have its parts removed from each other.* occ. Eccles. xii. 6. *Whilst the silver cord (the Medulla spinalis, and whole nervous system) לא ירחק is not loosed.* See Dr. Smith's Solomon's portrait, &c. p. 178—187, 3d Edit.

רחש

To boil or bubble, cast or throw up. It occurs not as a V. simply in this sense, but

I. As a Noun fem. מרחשת *A vessel for boiling*

est est

רהא—רכב

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רכב—רכל

boiling or frying, a frying-pan. occ. Levit. ii. 7. vii. 9.

II. In Kal. Applied to the heart. *To boil, be greatly agitated.* occ. Pf. xlv. *My heart רחש boileth over with a good matter.* It is *to full*, and *warmed* with the thought of it that it cannot contain. LXX. *ἐξηρευσάτο.* Vulg. *eructavit.*

רט

Occurs not in the simple form, but hence in the reduplicate.

רט Chald. *To tremble, tremble exceedingly.* We meet not with it in the Bible in a verbal form; but as a N. רט Great or excessive tremor, or trembling. So the LXX. and another Greek version in the *Hexapla* *τρομος*, and Vulg. Tremor. α. λ. Jer. xlix. 24. This word, both in sense and sound, appears nearly related to רחם, which see.

DER. Latin *Terreo*, (Q.) whence *Terror*, *terrify*, also Eng. *Dread*, &c. Q.

רטב *idem, as ante*

To be wet, moist. occ. Job xxiv. 8. So the LXX. *υγραίνοντες*, and Vulg. *rigant*. As a participial N. רטב Moist, full of juice or sap. occ. Job viii. 16. So the LXX. *ὕγρος*, *Aquila* *εννημος*, and Vulg. *humectus*.

רטש

To dash, or be dashed. 2 Kings viii. 12. Hof. x. 14. & al.

debilis te nissime *fruit*. רך *citas alias*

I. *To be or become soft, tender, delicate.* Deut. xx. 3. xxviii. 56. Pf. lv. 22. & al. In Hiph. *To make soft, mollify.* occ. Job xxiii. 16. As a participial N. רך Soft, tender, delicate. Gen. xviii. 7. xxix. 17. xxxiii. 13. Deut. xxviii. 54. & al. As a N. מרך *Tenderness, faintness.* occ. Levit. xxvi. 36.

II. As a N. fem. in Regim. ארכת A soft tender plant. occ. Isa. lviii. 8. Comp. 2 Sam. xxiii. 4.

רכך *To be mollified, or supplied repeatedly.* occ. Isa. i. 6.

DER. Old Eng. *Ragg*, a drizzling rain, or *pluvia tenuis*.

רכב

I. *To ride, insidere, on a camel.* Gen. xxiv.

61. on a horse. Ezek. xxiii. 6. on an ass. Levit. xv. 9. in a chariot. Gen. xli. 43. Comp. Deut. xxxiii. 26. Pf. xviii. 11. lxviii. 5, 34. civ. 3. Isa. xix. 1. In Hiph. *To cause to ride.* Gen. xli. 43. Exod. iv. 20. 1 Kings i. 33. 2 Chron. xxxv. 24. Esth. vi. 9. & al. As a participial N. רכב A rider on horseback. Exod. xv. 1. 2 Kings ix. 17. A rider or driver in a chariot, a charioteer. 1 Kings xxii. 34. 2 Chron. xviii. 33. Comp. Hag. ii. 22. As a participial N. (in a pass. sense) *That which is ridden in or upon, a vehicle, carriage, chariot.* Exod. xiv. 6. & al. Also collectively, *chariots.* q. d. *Chariotry*, as cavalry, infantry. Gen. l. 9. Exod. xiv. 7, 28. Jud. iv. 3. & al. freq. As a N. מרכב A riding seat, a seat to ride on, a saddle. Levit. xv. 9. The seat of a chariot. Cant. iii. 10. Also collectively, *chariots.* 1 Kings iv. 26. As a N. fem. מרכבה and מרכבת A chariot or carriage. Gen. xli. 43. xlv. 29. 1 Kings x. 29. 1 Chron. xxviii. 18. & al. freq.

II. As a N. רכב The upper mill-stone, which rides upon the lower. occ. Deut. xxiv. 6. Jud. ix. 53. 2 Sam. xi. 21. So in Deut. where it was necessary to make the distinction, the LXX. render it *επιμυλον*, and Vulg. *superiorem molam*. Comp. רחם I. III. Chald. As a N. fem. plur. in Reg. ארכבת The knees, so called, either because they are supported by, and ride, as it were, upon the os tibia, or by transposition from the Heb. ברך The knee. occ. Dan. v. 6.

רכל

I. *To trade, traffick, merchandize.* It occurs in the form of a participle act. sing. רכל A person trading, merchant. Cant. iii. 6. and frequently as a participle, or participial N. plur. רכלים Merchants, traders. 1 Kings x. 15. Ezek. xvii. 4. & al. freq. As nouns fem. in Reg. רכלת A negotiatrix or female trader. Ezek. xxvii. 3, 23. Also merchantise. Ezek. xxviii. 5, 16. מרכלת A market. Ezek. xxvii. 24. II. As a N. רכל A busy body, a trader in slander, a tale-bearer. occ. Levit. xix. 16. Prov. xi. 13. xx. 19. Also slander, talebearing.

periphrastic

in be illis mente consilio viles *hinc Raco in H.T.*

occ. Ezek. xxii. 9. Jer. vi. 28. ix. 4. In the two latter passages it is used adverbially, the particle ב or the like being understood. Comp. 1 Tim. v. 13.

רָכַס

I. To bind hard or close, to join, connect. So the LXX. by σφραγισσας and σφραγισσας, and Vulg. by stringo. occ. Exod. xxviii. 28. xxxix. 21.

II. As a N. masc. plur. in Reg. מְרַכְסִים Combinations, conspiracies. occ. Pf. xxxi. 21. where the Chaldee Targum נְרִירֵי Troops.

III. As a N. masc. plur. רָכְסִים, rendered by the LXX. τραχέα, and by the Vulg. aspera, rough places, is opposed to בקעה a breach or gap between two mountains, and seems properly to denote the firm cohesive parts of which mountains usually consist, such as stones, metals, and minerals. occ. Isa. xl. 4.

רָכַשׁ Comp. רָכַשׁ

I. To earn, acquire by labour or industry. Gen. xii. 5. & al. As a participial N. רָכוּשׁ Substance or wealth so acquired, acquisition. Gen. xii. 5. xiii. 6. xiv. 16. & al. freq.

II. As a collective N. רָכַשׁ Working cattle, such as horses, asses, mules, camels, that earn their living by their labour. (v. Deut. xxv. 4.) occ. 1 Kings iv. 28. Esth. viii. 10, 14. Mica. i. 13. Comp. Gen. xxxi. 18. which latter passage the learned Mr. Bate, to obviate the objection of tautology, thus renders, "And he drove away all his cattle, and all his רָכַשׁ Beasts which he had earned, מְקַנָּה קִנְיָנוּ the substance of his own acquiring, which he רָכַשׁ earned in Mesopotamia." Integrity of the printed Heb. Text, p. 24.

DER. French, Riche, richesse. Eng. Rich, riches.

רָמָה

Denotes elevation and projection. The connecting idea of which two senses seems to be the continued impulse by which both actions are performed.

I. In Kal. To be lifted up, exalted, elevated. Gen. vii. 17. Num. xxiv. 7. Job xxii. 12. & al. freq. In Hiph. To lift up, elevate,

ereft. Gen. xiv. 22. xxxi. 45. In Huph. To be lifted up, heaved. Exod. xxix. 27. Levit. iv. 10. This word is applied to the voice, to the heart, &c. As a participle or participial N. רָם Elevated, high. Deut. i. 28. xii. 2. xxvii. 14. & al. freq. As Ns. רָם Elevation, haughtiness. Prov. xxi. 4. (Comp. ch. xxx. 14) Isa. ii. 11. x. 12. מְרוֹם Height, high. 2 Sam. xxii. 17. 2 Kings xix. 22. Pf. lxxviii. 19. lxxv. 6. & al. Fem. תְּרוּמָה An heave-offering, an oblation, which was heaved or lifted up before the Lord. v. Exod. xxix. 27, 28.

II. As a N. plur. fem. אֲרָמְנוֹת A lofty building, a palace, castle, or the like. 1 Kings xvi. 18. 2 Chron. xxxvi. 19. Prov. xiii. 19. & al. freq. conformatus fuit.

III. To project, dart, shoot, as by a bow. occ. Pf. lxxviii. 9. Jer. iv. 29. Exod. x. 21. The horse and his rider did he רָמָה cast, or entice into the sea. Though the LXX. render the word in both the last cited passages by ἐπιρριπναι, and the Vulg. by dejecit, he threw or cast; yet, as Mr. Hutchinson hath remarked, Trin. of the Gentiles, p. 428. " 'Tis hard to determine in which sense (of enticing or casting) they intended the word. In the material sense he did not throw them in. Indeed the waters would return with that velocity and force, that they would toss, project them in the sea. In the mental sense he gave them an opportunity to deceive themselves by following on dry ground, and then cast the sea upon them. It seems to be spoken in the same sense as Jehovah hardened the heart of Pharaoh, by taking off plagues which softened his heart." So God says, Jud. iv. 7. מִשְׁכַּתִּי I will draw, entice to thee—Sifera.

And because the manner in which projection is performed entirely deceives, or eludes, our senses, (whence the modern philosopher has imagined a motion communicated from the hand projecting, suppose, to the stone projected, which motion, according to his supposition, continues after the cessation of impulse) hence

IV. In Kal. To deceive, impose upon, cheat. Gen. xxix. 25. Josh. ix. 22. & al. As Ns. X x

Ns. רמיה *Deceit*. Job xiii. 7. xxvii. 4. & al. מרמה, תרמה and תרמית nearly the same. v. Gen. xxvii. 35. xxxiv. 13. Jud. ix. 31. Jer. viii. 5.

V. As a N. רמה *A worm*, so called from the manner of its motion, which is performed by * *shooting out* or *projecting* the fore-part of its body, and drawing the hinder after it. Exod. xvi. 24. Job. vii. 5. Isa. xiv. 11. & al. Hence as a V. *To produce worms*, q. d. *To crawl with worms*. Exod. xvi. 20.

VI. It appears from Josh. xiii. 27. that the *Canaanites* had a temple to הרם *The Projector*, by which they seem to have meant the *material spirit*, or rather *heavens*, considered as *projecting*, *impelling*, and *pushing forwards* the planetary orbs in their courses. The Egyptian and Grecian *Hermes* was originally an idol of the same kind. Hence he was represented with *wings* on his head and feet, hence in his hand the *Caduceus* or rod, (the emblem of power) encircled with two interwoven serpents, to represent the joint action of the conflicting Ethers, or of the *light* and *spirit* in expansion, and hence it was reckoned a piece of honour done to him to *throw a stone* at the foot of his statue. By mistaking the meaning of his original name, the latter *Greeks* and *Romans* indeed made him the God of *deceit*, *cheating*, and *theft* †. *Vincentius Belovacensis* makes mention of two *Indian* nations, among whom it was an ancient custom to go round their idols, with their hair torn off (*decalvatos*) naked, and howling, and to *cast stones* on an heap, which was raised to the honour of their Gods.—This they did twice a year, namely, at the ‡ *vernal* and *autumnal equinox*. As this custom descended from the *Indians* to the *Arabs*, and *Mahomet* found, that in his time it was observed in honour of *Venus*, he ordered it to be continued,

* See *Nature Display'd*, Vol. I. p. 4. and *Derham's Physico-Theology*, Book IX. chap. I. note 1.

† Comp. Senses III. IV. above, and see *Hutchinson's Moses Princip.* Part II. p. 315. & seq. and *Trin. of Gent.* 426. & seq.

‡ As which seasons (by the way) the earth is pushed to its southern and northern declination.

though he removed the other traces of idolatry. Thus *Martinius Lexic. Etymol.* in *Mercurius*. † *Mos Portugues. Roman.*

VI. As a N. רמון *The Pomegranate*, tree and fruit, Num. xiii. 24. xx. 5. 1 Sam. xiv. 2. Cant. iv. 3. & al. freq. It seems to have its name from the * *strong projection* or *reflection of light* either from the fruit, or from the *star-like* flower with six leaves or rays at the top of the fruit. The Greek name *Poa* of the tree, and *poignos* of the fruit, by which the LXX. render the Heb. רמון, aim perhaps at the same thing, being derived from *peu* to flow. The representative *pomegranates*, which were ordered to be fixed at the hem of *Aaron's* robe, (Exod. xxviii. 33-4.) were, I apprehend, to set forth the complete union and inhabitation of the *divine light* in him whom *Aaron* typified. The *pomegranates* which *Solomon* placed in the net-work over the crowns which were on the top of the two brazen pillars, appear plainly intended to represent the *fixed stars* *strongly reflecting light* on the earth and planets. v. 1 Kings vii. 18, 20, 42. 2 Chron. iv. 13. Jer. lii. 22, 23, and Mr. *Hutchinson's* columns, p. 66. *Rimmon*.

VIII. As a N. רמון and רמן *Rimmon*. A *Syrian* idol, mentioned 2 Kings v. 18. Mr. *Hutchinson*, *Trin. of Gent.* p. 305. thinks it collectively expresses the *fixed stars* and the *reflection* or *streams of light* therefrom. To confirm his opinion, we may observe, that the clear unclouded sky of *Syria*, where the stars *shine* with peculiar and amazing beauty and lustre, and the immemorial custom of the inhabitants passing the nights in summer on the house-tops, without any other covering than the canopy of *heaven*—that these circumstances must greatly contribute to an enthusiastic, and in consequence an idolatrous admiration of those *splendid orbs* among the *Syrians* †.

† Comp. *Pitt's* account of *Mahometans*, chap. vii. p. 139. edit. 4.

* "A palisade of pomegranate-trees must surely appear all in flame in the flowering season." *Nature Displayed*, Vol. II. p. 65.

† See Mr. *Wood's* excellent observations on this subject in his *Ruins of Balbec*.

IX. As a N. **רמך** plur. **רמכים** v. under **רמך** II.

X. Chald. **רמא** and **רמא** To cast or be cast, or cast down. Dan. iii. 20, 21. In Ith. To be cast. Dan. iii. 6, 11. vii. 9.

רמם In Kal and Hiph. To raise, or lift on high, to exalt or extol very much. 1 Sam. ii. 7. 2 Sam. xxii. 49. Ezra ix. 9. & al. freq. So **רוממתי** (Isa. i. 2.) is rendered by the LXX. *Symmachus* and *Theodotion* **ὑψωσά**, and by the Vulg. *exaltavi*, I have exalted. Once in Kal. To be exalted or extolled. Ps. lxvi. 17. So *Symmachus* **ὑψωσθῆ**. But is not **רומם** in this passage rather a N. signifying *Exaltation, praise*? So as a N. fem. in Reg. **רממת** *Exaltation, lifting, or raising up on high*. Isa. xxxiii. 3. So *Symmachus* **ῥα ὑψωθῆναι**, and Vulg. *exaltatione*. Fem. plur. **רוממות** *Exaltations, high praises*. Ps. cxlix. 6. Thus *Aquila* **ὑμνολογίαι**, LXX. **ὑψώσεις**, and Vulg. *exaltationes*.

DER. Room, roomy, Q. *ramble*, from **רם** and **בל** to confound. Q. v. under **רעם**.

רמח

Occurs not as a V. in *Heb.* but in *Arabic* denotes *To stab* as with a spear, "confodit hastà." *Castell.* As a N. **רמח** A spear or pike. Num. xxv. 7. Joel iii. 15. & al. freq. *For as a crescent*

רמך

As a N. A horse or mare. α. λ. in plur. *Esth.* viii. 10. It seems a foreign, that is, an *Affyrian* or *Persic* word, we meet with it in *Arabic* in the same sense, in which language also as a V. it signifies *to rush forward*, "proruit," *Castell.* And this may perhaps be the ideal meaning of the word. Comp. **רם**.

DER. To march, Q. The Gaulish *merc*, the British or Welsh *march*, and the old German *merch* and *mare*, all denoting a horse (as *mare* still does with us the female of that species) seem also only variations of, and are perhaps all derived by transposition from the oriental **רמך**. From *maere* and *schalck*, skilful, or an attendant, is derived the word *Mareschal* (now *Marshal*) an officer whose business antiently was to take

care of the horse. v. *Martinii Lexic. Etymol.* in *Mareschalcus* and *Bockart*, Vol. II. 101-2.

רמן v. under **רם** VII. VIII.

רמס

In Kal. To tread, trample. 2 Kings vii. 17. Isa. i. 12. & al. freq. In Niph. To be trodden, trampled. Isa. xxviii. 3. As a N. **מרמס** *Atreading, trampling, conculcation, place of treading*. Isa. v. 5. vii. 25. x. 6. & al. This root is nearly related to the following.

רמש

- I. To tread, move, move along, move itself. Gen. i. 21, 30. ix. 2. & al.
- II. To move in a particular manner, without rising from the ground, to creep, crawl, to move, as reptiles, on the ground. Levit. xi. 44. Deut. iv. 18. or as fish in the waters, Levit. xi. 46. Ps. lxix. 35. As a N. **רמש** A creeping or crawling thing, a reptile. It is distinguished from **בהמה** A large tame animal, and from **חית** The wild beast. Gen. i. 24, 25. & al.

רן

The primary idea of this word seems to be

- I. To vibrate briskly or quickly, to move to and fro, or up and down, with quickness or celerity. It seems used philosophically in this sense. Isa. xlv. 23. xlix. 13. for the vibratory motion of the heavens, or celestial fluid. Comp. **שחק**. So (Job xxxviii. 7.) **רן** expresses the bright, vivid shining of the stars. See below **רנן** I.
- II. In Kal. To cause such a vibration in the air by sound, to rattle, stridere, as a quiver. Job. xxxix. 23.
- III. To shout, cry out, as for joy and praise. Levit. ix. 24. Isa. xii. 6. for sorrow. Lam. ii. 19. As a N. fem. **רנה** shouting, cry, proclamation. Ps. xxx. 6. xlii. 5. 1 Kings viii. 28. xxii. 36. & al.
- IV. As a N. **ארן** A species of pine-tree so called, from its vibratory or waving motion by reason of its height and pliability. q. d. The waver. (v. **רנן** I.) occ. Isa. xlv. 14. So the LXX. **πίτυς**, and Vulg. *Pinum*.
- V. As a N. **ארון** An ark, or chest.

1. That on which the *Cherubim* stood in the Holy of Holies. * As there was a tabernacle before that erected by *Moses*, (v. Exod. xxxiii. 7-10.) and the *Cherubim* were instituted even from the fall of man, (Gen. iii. 24.) so there is no reason to doubt but the *Ark of the testimony* also was of the same antiquity, and that from the beginning it represented to believers the body or human nature of Christ, raised from the dead, no more to die, but exalted to heaven with triumph and great glory, and invested with all power both in heaven and earth. (Comp. Rev. xi. 19.) Hence was this sacred emblem ordered to be made of *shittim*, i. e. a kind of *incorruptible* + wood, to be overlaid with gold within and without, and to be surrounded with a crown, (v. Exod. xxv. 10, 11. xxxvii. 1, 2.) hence its name *אֲרוֹן*, from exultation or triumph.

We meet with imitations of this divinely instituted emblem among several heathen nations. Thus *Tacitus* (de moribus Germanorum, cap. 40.) informs us, that the inhabitants of the North of Germany, our Saxon ancestors, in general worshipped † *Herthum* or *Hertham*, that is, the mother earth, and believed her to interpose in the affairs of men, and to visit nations; that to her, within a sacred grove, in a certain island of the ocean, a vehicle, covered with a vestment, was consecrated, and § allowed to be touched by the priest alone, who perceived when the Goddess entered into this her secret place, (penetrali) and with profound veneration attended her vehicle, which was drawn by || cows. While the Goddess was on her progress, days of rejoicing were kept in every place, which she vouchsafed to visit. They engaged in no war, they meddled not with arms, they locked up their weapons; peace and quietness were then only known, then only relished, till the

* See Mr. Holloway's valuable Observations on this Subject, vol. I. p. 165. & seq.

† So LXX. *ασηπιων*.

‡ *Hertham* is plainly from the Heb. *אֶרֶץ* Earth, and *מִתְּ* Mother.

§ See 2 Sam. vi. 6, 7. 1 Chron. xiii. 9, 10.

|| See 1 Sam. vi. 7, 10.

same priest reconducted the Goddess, satiated with the conversation of mortals, to her temple. Then the vehicle and vestment, and if you will believe it, the Goddess herself, was washed in a secret lake.

Among the *Mexicans*, *Vitziputzli*, their supreme God, was represented under a human shape, sitting on a throne, supported by an azure globe, which they called heaven. Four poles or sticks come out from two sides of this globe, at the ends of which serpents heads were carved, the whole making a litter, which the priests carried on their shoulders whenever the idol was shewed in public," &c. *Ceremonies and religious Customs*, Vol. III. p. 146. †

2. A coffin, a chest for dead bodies. occ. Gen. i. 26. The coffins of believers appear to have been so called, in faith of their future resurrection from the dead to glory, honour, immortality, and joy, in consequence of Christ's resurrection. Comp. Heb. xi. 22. Isa. xxvi. 19. and see Mr. Holloway's excellent remarks on this subject in his *Originals*, Vol. I. p. 165. & seq. hence

3. A chest in general. 2 Kings xii. 9, 10. 2 Chron. xxiv. 8.

I. *אֲרָן* I. To vibrate briskly, to move backwards and forwards, or up and down quickly and repeatedly. It occurs in a Hiph. sense, and is applied to the heart. Job xxix. 13. And the widow's heart *אֲרָן* I caused to throb, or palpitate, namely, with joy To wave to and fro, as trees. Ps. xcvi. 12. As a N. fem. *רִנְנָה* The vibration of light. occ. Job iii. 7. Comp. *גִּלְמוֹד*.

II. In Kal and Hiph. To shout aloud or intensely, to cry or proclaim aloud. Deut. xxxii. 43. Ps. li. 16. lix. 17. It must be observed, that the LXX. frequently render the word by *αγαλλιαω*, and the Vulg. by *exulto*, to exult, leap for joy, and this in many passages may seem to make the best sense. Thus in Hith. Ps. lxxviii. 65. As a strong man *מִתְרַנֵּן* exulting with wine. As a N. fem. *רִנְנָה* Loud or repeated shouting, ovation, triumph. occ. Job xx. 5. Ps. lxiii. 6. c. 2. *אֲרָן*

III. As a N. masc. plur. *רִנְנִים* Ostriches, (thus the Vulg. *Struthionis*, the ostrich) a kind of - † occ.

occ. Job xxxix. 13. so called, according to Bockart, Vol. III. p. 245. from their cry; but I rather apprehend from their peculiar and swift motion, which, by the length of their legs, and flapping of their wings, is somewhat between running and flying. Comp. מרא IV. and עלם.

DER. Rant, run, rain, reins. Q. The old Eng. Rane, a song, and to rane, to sing. Rein deer, from its swiftness.

רע

As a N. fem. רעבה The bare. v. among the pluriliterals in א.

רע

comp. humore

II. To moisten, temper with moisture. occ. Ezek. xlv. 14. *pluvium pluvie emisit celum.*

רע occurs not as a V. in this form, but hence as a N. masc. plur. רעים Drops or drops of water. occ. Amos vi. 11. Cant. v. 2. So in the latter text the LXX. Aquila and Symmachus *ῥεῖν*, and Vulg. Guttis.

רע

comp. *ῥεῖν*

Occurs not as a V. in Heb. but in Arabic signifies to bind with a rope, bind tight, and so manage a horse. As a N. רע A bridle, the reins of a bridle, which are fixed to the beast's head, and by which the rider or driver manages or guides him. occ. Job xxx. 11. xli. 4. Ps. xxxii. 9. Isa. xxx. 28.

רע

I. In Kal. To break, break off, break in pieces, rend, destroy. Ps. ik. 9. Jer. ii. 16. xi. 16. xxii. 22. Job. xxxiv. 24. & al.

II. As a N. fem. ריעה A curtain, a distinct piece of cloth or stuff, several of which are used in making a tent or tabernacle. Exod. xxvi. 1, 2, 7. Jer. iv. 10. & al. freq.

III. In Kal. To be broken in mind, to be disheartened, terrified, afflicted. Prov. xi. 15. Isa. viii. 9. As a N. fem. רעות, joined with רוח Breaking, contrition, affliction of spirit. Eccles. i. 14. & al. רעין the same. Eccles. i. 17. ii. 22.

IV. To feed, break or comminute food in eating. Gen. xli. 2, 18. Exod. xxxiv. 3. & al. freq. It is also used transitively, as we say,

amandine
modestus
ingen

To feed cattle or flocks, i. e. to supply them with food, give them pasture. Gen. xxix. 7. xxx. 31. xxxvii. 12, 13, & al. freq. As a participial N. רעה, plur. רעים A feeder of flocks, a shepherd. Gen. iv. 2. xiii. 7, 8. & al. freq. So the Latin Pastor is from *pasco*, to feed.

V. As Ns. רע and רעה plur. in Reg. רעי A messmate, companion, friend, neighbour. It seems a metaphorical word, taken from cattle who feed, and so associate together. It is sometimes used for an intimate or special friend or companion, as Deut. xiii. 6. Job ii. 11. Prov. xxviii. 7. xxix. 3. but most commonly for a companion or neighbour in general. Gen. xi. 3. Exod. xx. 16, 17. Levit. xix. 18. As a N. רע the same. Jud. xiv. 11, 20. Hence it is once used as a V. in Hith. To make oneself a companion, to associate with. Prov. xxii. 24.

VI. In Kal. It denotes the breaking some established order, or preconceived design, plan, or the like, so, to be evil, wrong, disorder. Gen. xxi. 11, 12. Deut. xv. 10. Neh. ii. 3. & al. freq. In Hiph. To do evil, wrong. Gen. xliii. 5. xlv. 5. Exod. v. 22. & al. freq. As a N. רע Evil, wrong, both as a substantive and adjective. Gen. ii. 9, 17. viii. 21. xiii. 13. & al. freq. As a N. רעה Evil, mischief, wickedness. Gen. xix. 19. Jer. iv. 14. ix. 2. & al.

VII. In Hiph. To break the order of the air by a loud sound, clangere, vociferari, to cause to resound, to make a loud sound, as with the voice, to shout. Josh. vi. 4, 9, 15, 19. Job xxx. 5. & al. or with trumpets, to clang. Num. x. 9. 2 Chron. xiii. 12. As a N. רע Vociferation, shouting. Exod. xxxii. 17. Mica iv. 9. As a N. fem. הרועה A loud sound, a shouting of the voice. Josh. vi. 4. Ezra iii. 11, 13. & al. A clangour of trumpets. Levit. xxv. 9. Num. x. 5. & al.

Though sound in general might, with philosophical propriety, be denominated from the root רע, because it breaks the order of the air, (for what is all kind of sound but a peculiar vibration thereof?) yet as the above words are appropriated to signify

loud

intercept

loud or shrill sounds, I submit it to the reader's judgment, whether they are not so applied by an *onomatopæia*, as *ring, clang, tingle, tink*, in *English*. (Comp. רעל IV.) And though it is pretty certain, that the Heb. ע Oin had antiently the power of a vowel, namely, that of o long, or of the Greek ω, yet I make little doubt but it had also frequently somewhat of a *nasal* sound, an obscure n, or ng, being included in it, like the French *on*, (Comp. ענד) and thus the Heb. ריע would be pronounced very nearly as the Eng. *ring*, and רע as *wrong*.

VIII. Chald. As a N. fem. רעוה (from the Heb. רצוה) *Will, pleasure*. Ezra v. 17. vii. 18.

IX. Chald. As a N. רעיון *A thought, conception, imagination*. Dan. ii. 29. & al. As a N. masc. plur. in Reg. רעיי *Thoughts*. occ. Pf. cxxxix. 2, 17. There are in this Psalm several *Chaldaisms*, as remarked under רבע III. In this sense the words seem to be dialectical derivations from the root ראה *To see, perceive*. v. ראה II.

X. Chald. רע Below. occ. Dan. ii. 39. As a N. fem. רעית *The bottom*. occ. Dan. vi. 25. or xxv. The verb רע in the *Targums* signifies *to meet*, which seems plainly the idea of the root.

רע I. In Hith. *To break, or be broken in pieces*. v. רע I. occ. Isa xxiv. 19. (whence *Theodotion* διασπασθετα, and *Vulg.* confringetur) and Prov. xviii. 24. *A man of friends, or who hath friends, להתרועע should or will be ready* (Comp. Amos viii. 4.) *to be broken in pieces, i. e. for their sakes*. Comp. John xv. 13. Rom. v. 7.

II. *To make a very loud or repeated noise or shouting*. occ. Isa. xvi. 10. In Hith. *To sound, resound with a very loud noise, to ring again, as we say*. occ. Pf. lx. 10. lxv. 14.

DER. *Ring, wrong, wrangle, wring, wrench, range, rend, rent*, old Eng. *ran*, *seize*, also *rough, ruffle, rugged, rogue*, Q. Welsh *rwygo* to break, Eng. *rag, ragged*.

רעב

To hunger, be hungry. Gen. xli. 55. & al. freq. In Hiph. *To make hungry, cause to hunger*. Deut. viii. 3. Prov. x. 3. As a N. רעב

Hunger, famine. Gen. xii. 10. Exod. xvi. 3. Deut. xxviii. 48. & al. freq.

DER. Lat. *Rabids, rabidas*, whence Eng. *Rabid*.

thunder רעב iden
In Kal and Hiph. *To tremble, shake*. occ. Ezra x. 9. Pf. civ. 32. As a N. רעב and fem. רעבה *Tremor, trembling*. Exod. xv. 15. Pf. ii. 11. & al. רעב

DER. *A rod*. Q. Also *rid, ride, riddle, coarse sieve*. Q.

I. In Hiph. or Huph. *To be violently agitated or shaken*. occ. Nah. ii. 4. הברושים הרעלו *The Fir-spears were shaken, or brandished, i. e. by the warriors who fought in the chariots*. As a N. רעל *Agitation, vertigo, confusion*, like that occasioned by drinking intoxicating liquor. occ. Zech. xii. 2. As a N. fem. תרעלה, nearly the same. occ. Pf. lx. 5. Isa. li. 17, 22.

II. As a N. fem. plur. רעלות *Spangles, or little thin plates of gold or silver, with which the women adorned their necklaces, fillets, &c. so called, because continually agitated by a tremulous motion*. occ. Isa. iii. 19. The Eng. margin renders it *spangled ornaments*.

DER. *Roll, reel, rill, rail*, Q. also רע being transposed, *hurl, whirl*, and being changed into g, *wiggle*, Q. V. רעל et

רעם

Denotes violent commotion or concussion.

I. In Kal. *To be violently moved, disturbed, or troubled, as with fear*. occ. Ezek. xxvii. 35. In Hiph. *To put into commotion, agitate, as with anger or vexation*. occ. 1 Sam. i. 6.

II. As a N. fem. רעמה *The mane of a horse shaking and waving in the wind*. How much this adds to the stateliness and beauty of the animal every one is sensible, and how frequently the antient poets, in their descriptions of the horse, take notice of it, may be seen in *Bochart*, (Vol. II. p. 117.) who defends the interpretation of the word רעמה here given. occ. Job xxxix. 19.

III. In Kal and Hiph. *To thunder, to cause the violent agitation or concussion of the air in thunder*.

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عربا ملطونكيوان غزاله عينا. prominentior montipora der Pers. Cap. Glafers

up, forsake. Deut. iv. 31. xxxi. 6 In Hiph. To remit, grant, permit. 1 Sam. xi. 3. xv. 16. with מ following. q. d. To abate from one, i. e. To let alone, let go, dismiss. Deut. ix. 14. Jud. xi. 37.

IV. In Kal and Hiph. To relax or abate strength, to weaken, enfeeble, debilitate. Job xii. 21. Ezra iv. 4. Jer. xlix. 24. Also intransitively to be relaxed, weak, feeble. It is particularly applied to the hands. 2 Sam. iv. 1. 2 Chron. xv. 7. Isa. xiii. 7. Jer. vi. 24. & al. In Hiph. To relax, slacken. Josh. x. 6. 2 Sam. xxiv. 16. As a participial N. רפה Relaxed, weak. Num. xiii. 19. 2 Sam. xvii. 2. Job iv. 3. & al. As a N. רפיון Feebleness, relaxation. So the LXX. ἐκλυσεως, occ. Jer. xlvii. 3.

V. In Niph. To be remiss, idle. occ. as a particip. masc. plur. Exod. v. 8, 17. In Hith. To behave oneself idly, slackly, remissly. occ. Josh. xviii. 3. Prov. xviii. 9. xxiv. 10.

I. In Niph. or Hiph. To be still, submit, yield, as from awe and reverence, occ. Ps. xlv. 11. Hence

VII. As a N. masc. plur. תרפים (formed like תאנים, figs, from the V. תרף) Teraphim. Representative images of the objects of religious awe and veneration. So Jehovab is called פחד the fear of Isaac, i. e. the object of his religious fear, and the Jews are commanded (Isa. viii. 13.) to have Jehovab of hosts for their מורא fear, and מערין dread. These Teraphim appear to have been * like the Cherubim in form, but for more private purposes, as the Penates (פני) or household gods of particular families among the Romans. They were in use both among Believers (v. Gen. xxxi. Jud. xvii. and xviii. 1 Sam. xix. 13, 16.) and Unbelievers. v. 2 Kings xxiii. 24. Ezek. xxi. 21. Zech. x. 2. Comp. 1 Sam. xv. 23. and Hos. iii. 4. See more in Mr. Bate's learned Enquiry into the Similitudes, p. 190-3. 222-34.

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* Credo Cherubinos fuisse, I believe they were Cherubs, says Cocceius. Comp. שרא XII.

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IV. In Hiph. To weaken very much. occ. Jer. xxxviii. 4. Comp. רפה IV.

DER. To rip. (Q.) to rive, rift, reave, bereave, bereft. Lat. rumpo, rupi, whence rupture, corrupt, corruption, disruption, &c.

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דיפת

Symmachus, and *Theodotion* render it καταπα-
 τημα and *Vulg.* Conculcationem, *what is*
trampled under foot.

II. *To support* by somewhat *spread* under one.
To bolster. occ. Cant. ii. 5. for the Vulg.
stipate, Symmachus περιχυλίτατε, *strew round.*

Occurs not as a V. but as a N. masc. plur.

רפתים Stalls for oxen. α. λ. Hab. iii. 17.

Some deduce this word from רפה *To relax, remit*, because in those places oxen have remission from their labours. Comp. קשה, and קשת

דבס

I. In Hith. *To move oneself nimbly or lightly, to skip, trip, exult.* occ. Prov. vi. 3. (where the Vulg. *festina hasten*, and the LXX. to the same sense *ισθι μη εκλυομενος, be not slack or remiss.*) Ps. lxxviii. 31. which verse may be thus rendered, *Rebuke the wild beast of the reeds* (the Egyptians are described under the like images. Ps. lxxvi. 13, 14. Ezek. xxix. 3. xxxii. 2. and it may here mean any artful, cruel, and persecuting enemies of God's church) *the congregation of bulls, with the calves of the people* (Comp. Ps. xxii. 13. Amos iv. 1.) **מִתְרַפֵּס** that skip or exult (to this purpose, *Montanus gloriantem se*) *in or with pieces of silver*, either in idols made of silver, or rather in their riches.

II. Chald. *To stamp, or trample with the feet.*
So the LXX. *συπεπτε* and Vulg. *con-*
culcabat. occ. Dan. vii. 7, 19. Comp.

fuit subito Conj. 8. רפף רפף
לחץ לחץ

In Hith. To lean, incline, rest oneself upon. So the LXX. ἐπισυρίζομεν or ἐπισυρίζομεν, and Vulg. innixa. α. λ. Cant. viii. 5. The word is used in *Ethiopic* in the same sense of *leaning* or *recumbency*.

דפּע

To trouble or disturb, as water, to make it muddy or foul, as by trampling in it with the feet. occ. Ezek. xxxii. 2, xxxiv. 18. in the former passage the LXX. render it καταπα-
ταις, and Vulg. conculcabas, thou didst tram-
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מַרְפֵּשׁ A trampling, or somewhat trampled.
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רפד

To strew, spread as a bed to lie on. occ. Job xvii. 13. xli. 21. So the LXX. render it in the former passage εσπρται is spread, and the Vulg. in both by sterno, to strew.

II. *To support by somewhat spread* under one.
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Conj. 8. רפף רפח
Suffultus cubito

In Hith. ~~To lean, incline, rest oneself upon.~~ So the LXX. ἐπισυμβιζομενη or ἐπισυμβιζομενη, and Vulg. *innixa*. α. λ. Cant. viii. 5. The word is used in *Ethiopic* in the same sense of *leaning* or *recumbency*.

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רצ-ה

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sent to, to concur with, as we say. Ps. l. 18. In Niph. *To be kindly accepted*. Lev. i. 4. vii. 18. & al. In Hith. *To make oneself accepted, conciliate the affection* of another to oneself. occ. 1 Sam. xxix. 4. As a N. רצון *Eager, or violent affection*. It is generally used in a good sense for *great love, benevolence, or good-will*, as Deut. xxxiii. 23. Ps. v. 13. & al. freq. but also in a bad one for *inordinate affection*, Gen. xlix. 6. where the LXX. ἐπιθυμία, Vulg. concupiscentia, and our own translation very happily *self-will*. Sometimes the word רצון denotes simply *will, free will, voluntariness*, Levit. i. 3. xix. 5. sometimes *acceptance*, as Exod. xxviii. 38. Lev. xxii. 20, 21.

רצץ I. *To run or dash one against another*. Gen. xxv. 22. Nah. ii. 5.

II. Transf. *To dash, break or bruise by collision*. Ps. lxxiv. 14. Isa. xxxvi. 6. xlii. 43.

III. In a metaphorical sense, *To break, crush, oppress greatly*. Deut. xxviii. 33. Jud. x. 8. 1 Sam. xii. 3. & al.

רצץ I. *To run*. occ. Ezek. i. 14.

II. *To be kindly affected towards*. occ. Ezek. xliii. 27. The words in both passages should I think be regarded as *Chaldaisms*.

DER. German, *Risch* (quickly) Sax. *raun*, and Eng. *Race*, also *risk*. Q.

רצד

To leap, exult, thus the *Chaldee Targum*, טפון a. l. Ps. lxxviii. 17. *Why תרצדון leap or exult ye, ye high hills*. So our translation: but it must be remarked, that the V. in *Arabic* signifies, *to observe, or view attentively*, and accordingly the LXX. render it here by *υπολαμβάνετε*, and the Vulg. by *suspiciamini*, and make the word *high hills* or *mountains*, not the nominative but the accusative case, in this sense—*why do ye (people) look at the high hills*, as expecting aid or assistance from thence or the idols there worshipped; for it is well known that *hills and high places* were antiently the places of *religious worship*, both to *believers* and *idolaters*. This latter interpretation being thus confirmed by the LXX. Vulg. and by the sense of

the V. in *Arabic*, seems justly preferable to the former, which ascribes an action to mountains, of which they are not *naturally* capable.

רצח

Denotes *murder, or manslaughter*, the wilful or accidental taking away the life of a man. *To kill, slay, murder*. Exod. xx. 13. 1 Kings xxi. 19. As particip. Nouns רצח *A man-slayer, or murderer, homicida*. Num. xxxv. 6, 11, 16. Deut. iv. 42. xix. 3, 4. & al. freq. Also *a murdering instrument, a sword, or the like*. occ. Ps. xlii. 11. מרצח *A murderer*. occ. 2 Kings vi. 32. Isa. i. 21.

DER. *Massacre* (from מרצח) Q.

רצע

To pierce thro', perforate. So the LXX. *πυκναι* and Vulg. *perforabit*. occ. Exod. xxi. 6. As a N. מרצע *A piercing instrument, an awl, a piercer*. occ. Exod. xxi. 6. Deut. xv. 17. So the LXX. *σπηγιον* and Vulg. *Subulam*.

רצה

I. *To pave*. occ. as a particip. *paoul*. masc. Cant. iii. 10. where the LXX. *λιθοστρωτον* *paved with stone*, and Vulg. *constravit struwed*. As a N. fem. רצה *A pavement or floor*, so the LXX. frequently *λιθοστρωτον*, and Vulg. *pavimentum*. 2 Chron. vii. 3. Esth. i. 6. & al. fem. in Reg. מרצה the same occ. 2 Kings vi. 17.

II. As Nouns רצה and fem. רצה *A hearth-coal, a coal burning on the hearth or pavement* according to some. 1 Kings xix. 6. Isa. vi. 6. but the learned *Bochart*, Vol. ii. 327, 8. interprets the word in these two passages *a stone*, (such as is principally used in pavements) *red-hot by the fire*; because this explication best agrees with the above sense of the word, because *Jerome* renders it in Isa. by *calculus a small stone*, and because the *Arabs* still nearly retain the word, namely *ridpha*, in the sense of *a stone heated by the fire*, of which they make great use, in boiling their milk, broiling their meat, and in cauterizing and stigmatizing their own flesh.

قالب

רק [347]

רק-רקם

To evacuate, exhaust, draw forth, extenuate, attenuate.

I. Occurs not as a V. in Kal. but in Hiph. To evacuate, empty, empty out. Gen. xlii. 35. Ecclef. xi. 3. Isa. xxxii. 6. Mal. iii. 10. & al. In Huph. To be emptied out. occ. Jer. xlviii. 11. Comp. Cant. i. 3. As a participial N. רק Empty. Gen. xxxvii. 24. 2 Kings iv. 3. Neh. v. 13. ריק the same Jud. vii. 16. Isa. xxix. 8. As a particle ריקם Emptyly, empty. Gen. xxxi. 42. Exod. xxiii. 15. Deut. xv. 13. xvi. 16.

II. In a metaphorical sense. As Ns. רק and ריק Vain, empty, worthless. v. Deut. xxxiii. 47. Ps. iv. 3. Jud. ix. 4. 2 Sam. vi. 20. 2 Chron. xiii. 7. Prov. xii. 11. xxviii. 19. Hence the Syriac Raca. Mat. v. 22. ריק In vain, to no purpose, occ. Ps. lxxiii. 13. Isa. xxx. 7. לריק the same. Levit. xxvi. 16, 20. Isa. lxv. 23. ריקם Vainly without cause. Ps. vii. 5. xxv. 3.

III. In Hiph. To draw, draw forth as a sword or lance. Exod. xv. 9. Levit. xxvi. 33. Ps. xxxv. 3. It is once used for drawing out a small number of men to battle or pursuit. Gen. xiv. 14.

IV. In Hiph. To extenuate, attenuate, make thin or small. Ps. xviii. 43. Hence as a N.

רק Thin, attenuated. Gen. xli. 19, 20, 27.

V. רק A particle of extenuation.

1. Only. Gen. vi. 5. Deut. ii. 28.

2. Except. Gen. xiv. 24. 2 Chron. v. 10.

3. But, yet, 1 Kings xv. 14. xxi. 25.

VI. As a N. fem. in Regim. רק The temple of the head, or more strictly the, os temporis, or bone of the temple; so called with great propriety from its tenuity or thinness. occ. Jud. iv. 21, 22. v. 26. Cant. iv. 3. vi. 6. So in Jud. the LXX. κρηνα and Vulg. Tempus, the temple.

VII. As a N. רק Spittle. v. under ירק

* Tho. Bartholin. speaking of the ossa temporis, Anat. p. 489. "Parte superiore paulatim attenuantur ut transparent. In the upper part they by degrees grow so thin as to be transparent." So Bluntard. Anat. 717. Says of them "Ob tenuitatem circa medium admodum lumine transparentia. If one holds them against a candle they are so thin towards the middle as to be transparent."

רק Occurs not as a V. but hence as a N. רק A very thin cake. Exod. xxix. 2, 23. & al. freq.

DER. Wreck, rack, rake.

רקב

To rot, become rotten, or putrid. occ. Prov. x. 7. Isa. xl. 20. So Aquila and Symmachus in Prov. σαπνεται. As Ns. רקב Rottenness, putrefaction, a rotten thing. Job xiii. 28. (where Symmachus σαπιδων) Prov. xii. 4. & al. רקבון Rottenness. occ. Job xli. 18. so the LXX. σαθρον or σαπρον rotter.

רקד

In Kal and Hiph. To leap, skip, bound. Chron. xv. 29. Ps. cxiv. 4. Ecclef. iii. 4. Nah. iii. 2. Also in Hiph. To cause to leap or skip. Ps. xxix. 6. The LXX. render it by σκικταν and ορχεισθαι: and the Chaldee and Syriac use the word in the same sense as the Heb.

DER. Rakket. Q.

רקח

I. In Kal and Hiph. To make a composition of various spices, to compound several aromatics or perfumes, according to the art of the apothecary, or confectiomer. Exod. xxx. 25, 33. The Vulg. renders it several times by componere, to compose, compound. As a N. רקח A composition of aromatics, a perfumed unguent. Exod. xxx. 25, 35. As a particip. N. רוקח or רקח fem. plur. רקחות An apothecary or confectiomer. Exod. xxx. 25, 35. 1 Sam. viii. 13. As a N. fem. מרקחה An instrument used in confectiomy, a confectiomer's vessel or pot. Job xli. 22.

II. In Hiph. To spice or season victuals. occ. Ezek. xxiv. 10. As a N. fem. מרקחה A seasoning or seasoned dish. occ. Ezek. xxiv. 10. יין הרקח Spiced wine. Cant. viii. 2.

רקם

I. To variegate, to raise various figures upon a ground with a needle, by working in threads of different colours. To embroider. It occurs not as a V. in Kal in this sense, but as a participial N. רקם An embroiderer. Exod. xxvi. 36. xxvii. 16. & al. freq. As a N. fem. רקמה plur. רקמות Embroidery, variegation.

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אגרא מן מים עא ore infantis
Kamûs.

אגרא מן מים עא ore infantis
Kamûs.

רקם—רקע

[348]

רר—רשע

רר

- gated needle-work. Jud. v. 30. Ps. xlv. 15. Ezek. xvi. 10. רקמתים The same. Jud. v. 30. אבני־רקמה Variegated stones, stones of various colours. 1 Chron. xxix. 2.
- II. The word is applied to the wonderful *texture* of the *fœtus* in the womb, which from an inform mass is gradually *diversified* with the various limbs and lineaments of a man; the texture of whose body consisting of nerves, veins, arteries, bones, muscles, membranes, and skin, *variously interwoven* and *connected* with each other, may well be compared to a curious piece of *embroidery* or *needlework*. occ. Ps. cxxxix. 15. רקמתי which *Aquila* rightly renders as to the *idea* of the word *εποικιλθην*, *I was variegated* or *diversified*, but רקמתי is the 2d. person preter in Kal with ' (me) suffixed, (like עשיתי just before which is rendered by the LXX. *εποίησας*, and by the Vulg. *fecisti*, *Thou hast made*) and should be translated accordingly, *thou hast variegated me*. Comp. Job x. 8, 11. Eccles. xi. 5. From this Heb. word no doubt are derived the middle Latin *reccamare*, the Ital. *reccamare*, Spanish *recamar*, and French *recamer*, all signifying *to embroider*.

רקע

- I. "It expresses motion of different parts of the same thing, at the same time, one part the one way, and the other the other way, with force." In Kal and Hiph. *To stretch forth, extend, distend, expand*. It is used for Jehovah's *stretching forth* the שחקים or conflicting ethers. Job xxxvii. 18. for *extending* plates of gold by *beating*. Exod. xxxix. 3. & al. Comp. Numb. xvi. 38. for *stamping* on the ground with the foot, and so *beating out* the part on which one stamps *flatter* and *wider*, an action similar to the last. occ. Ezek. vi. 11. xxv. 6. Comp. 2 Sam. xxii. 43. for the *expanding* or *stretching forth* the earth and its produce. Isa. xlii. 5. Comp. ch. xlv. 24. Ps. cxxxvi. 6.
- II. As a N. רקיע *An expansion, the celestial fluid or heavens* in a state of *expansion*, *The expanse*. Gen. i. 6, 7.

* See Hutchinson's Moses Princ. Part ii. 264-6. and Pike's Philosophia Sacra, p. 69.

- I. *To eject a fluid, to spit*, occ. Lev. xiv. 3. LXX. *πρην* *flowing*, and Vulg. *fluit floweth*. As a N. ריר *Spittle* which is *ejected* from the mouth. 1 Sam. xxi. 13.
- II. As a N. ריר *The most fluid part of an egg. The white*. occ. Job vi. 6.
- DER. *Arer* or *rear*, that is, a soft egg, *rear*, raw.

רש

- I. In Kal. *To lack, be in want, be poor, destitute, or desolate*. occ. Ps. xxxiv. 11. So the LXX. *επτωχευσαν* and Vulg. *eguerunt*. As a participial N. רש *Poor, destitute*. 1 Sam. xviii. 23. 2 Sam. xii. 3. & al. As a N. ריש *Poverty*. Prov. xiii. 18. xxviii. 19. & al.
- II. As a N. רש seems a general name for the *acrid poisons*, so called from their well known effects of *exhausting* and *desolating* the animal frame. occ. Deut. xxxii. 32.
- III. Chald. As a N. רשין *A grant, licence, permission*. So the LXX. *επιχαρησις* occ. Ezra vii. 3. The V. רשה in the Targums signifies *to be able, to have power, or licence*.

- רשע *To reduce or be reduced to extreme poverty or desolation*. occ. Jer. v. 17. Mal. i. 4. In Hith. *To make oneself poor*. occ. Prov. xiii. 13, 17. So Symmachus *πτωχευομενοι* *making themselves poor*.
- DER. *Wretch*, &c. Q. or as this word comes immediately from the Saxon *pnecca*, it may perhaps be more properly deduced from רק which see.

רשם

- Chald. *To make or impress a mark, to mark, sign, designate*. Dan. v. 24. vi. 8. x. 21. & al. The word is used in the same sense in the Chaldee Targums, and in the Syriac and Arabic languages.

רשע

- This word is in the Heb. Scriptures very frequently opposed to צדק and therefore seems to denote the *destruction* of that *equipoinderancy* or *equality of weight* or of *measure* signified by that word. Comp. צדק.

I. As

I. In

רתח

- I. In Kal and Hiph. transitively. *To boil, cause to boil, or bubble.* So the LXX. by ζεω and ἀναζεω and Vulg. by fervere facio, efferveo. occ. Job. xli. 22. Ezek. xxiv. 5. As a N. masc. plur. in Reg. *Bubbles, ebullitions.* occ. Ezek. xxiv. 5.
- II. Intransitively. *To boil, move like boiling water.* So the LXX. ἐζεεσθαι and Vulg. efferbuerunt. occ. Job xxx. 27.

DER. The Saxon *notan*, to putrefy. Q. whence Eng. *rot, rotten, &c.* All putrefaction is attended with a kind of fermentation.

רתם

- I. *To bind, tie, fasten by binding.* occ. Mica. i. 13.
- II. As a N. *רתם* The broom, or birch-tree, so called from its *tenacity* or *toughness*, which was so great that its twigs served for cords.* The Arabians, and from them the Spaniards, still retain the name *Retama* for the birch-tree. occ. 1 Kings xix. 4, 5. Job xxx. 4. Ps. cxx. 4.

רתק

- In Kal, *To bind, confine with chains.* occ. Nah. iii. 10. but the LXX. and Vulg. render the word as passive, the former by δεθισονται *shall be bound*, the latter by confixi sunt, *are fastened.* As a N. *רתק* plur. *רתקות* and *רתיקות* A chain. occ. Ezek. vii. 23. 1 Kings vi. 21. Isa. xl. 19.

PLURILITERALS in ר.

רטפש

To be fresh, succulent, to spread, extend, or grow by a constant supply of nutritious moisture. LXX. ἀπαλυνει, *maketh tender or soft.* It seems a derivative from *רטב* or (Chald) *רטב*, *To be wet, moist*, and *פש* *To spread, extend*, the first פ or ב is dropped in the composition, on account of the פ following α. λ. Job xxxiii. 25.

רפסד

As a N. fem. plur. *רפסדות* Rafts or floats, consisting of pieces of timber fastened toge-

* So Pliny Nat. Hist. Lib. XXIV. chap. ix. "Genista quoque vinculi usum praestat."

ther. It seems a compound of the Chaldee *רפה* to repair, and *סד* to fix, fasten: so our Eng. Raft may perhaps be ultimately derived from the former of these words. (Comp. DER. under *רפיה*) α. λ. 2Chron. ii. 16.

est Arab: *شجرة* *شجرة* *شجرة* *شجرة*

Prefixed is used in the same senses as *אשר*, of which word, or of *יש* is, it seems an abbreviation.

1. *Who, which.* Ps. cxxiv. 6. Lam. ii. 16. Ecclef. ii. 18. *the person or thing that.* Cant. i. 7. Ecclef. i. 9.
2. The Conjunction, *that.* Ecclef. i. 17. iii. 7.
3. *For, because.* Cant. i. 7. Lam. iv. 9.
4. The time *that, when.* Jud. v. 7. Ecclef. iv. 10. *Comp. *אשר* II.

שאנ

- I. In Kal. *To be confounded, confused, destroyed, or desolate by confusion.* occ. Isa. vi. 11. In Hiph. *To lay waste, demolish, destroy by confusion.* occ. Isa. xxxvii. 26. As Ns. *שאנ* Confusion, desolation. Ps. xxxv. 8. Prov. i. 27. & al. freq. *שאנ* the same. Isa. xlvii. 11. *שאנ* the same. Lam. iii. 47. *שאנ* the same, or *tumultuous noise.* Isa. xxiv. 14.
- II. *To tumultuate, be tumultuous, like waters.* occ. Isa. xvii. 13. As a N. *שאנ* Tumult, tumultuous noise. Isa. xlii. 4. xvii. 12, 13. Jer. xxv. 31. & al. freq. As a N. fem. plur. *שאנות* Tumultuous noises.
- III. In Hith. *To be confounded in mind, astonished.* occ. Gen. xxiv. 21.

שאב

To draw water. Gen. xxiv. 11, 13, 19. & al. As a N. masc. plur. *שאבים* Places of drawing water.

DER. Sap (of a tree) Q. Comp. under *שאב*.

שאנ

To roar, properly as a lion. Jud. xiv. 5. Jer. ii. 15. Amos iii. 8. & al. but it is also applied to God, Jer. xxv. 30. Joel. iii. 21. Amos i. 2. Comp. Job xxxvii. 4. and to man, whether in grief, Ps. xxxviii. 9. or in rage. Ps. lxxiv. 4. As a N. fem. *שאנ* A roaring. Job vi. 10. Ps. xxii. 2. Isa. v. 29. & al.

To

شجرة for verification cap...

שאן

To despise, insult. So the LXX. render it by *ατιμαζειν* and *επιχαριεν*. occ. Ezek. xvi. 57. xxviii. 24, 26. As a N. **שאן** *Contempt, insult.* occ. Ezek. xxv. 6, 15. xxxvi. 5.

שאל

To ask.

I. In Kal. *To ask, interrogate.* Gen. xxiv. 47. xxvi. 7. xxxii. 17. & al.

II. In Kal. *To ask, demand, require.* Exod. iii. 22. xi. 2. xii. 25, 26. Deut. x. 12.

III. In Kal. *To ask, consult.* Num. xxvii. 21. Deut. xviii. 11. Ezek. xxi. 21.

IV. In Kal. *To ask, request, beg, crave.* Josh. xv. 18. Jud. v. 25. 1 Sam. i. 20. 2 Kings vi. 5. & al. freq. In Niph. *To be desirous, be a suppliant.* occ. 1 Sam. xx. 6, 28. Neh. xiii. 6. In Hiph. *To cause to ask, petition, or supplicate.* 1 Sam. i. 28. *And I also have made him supplicate the Lord always, because he was desired for the Lord.* Comp. v. 11. As a N. fem. **שאלה** *A petition, request.* Jud. viii. 24. 1 Sam. i. 27. & al. freq. It is once in Reg. written without the **א**, **שלת** 1 Sam. i. 17. As a N. fem. plur. **משאלות** *Petitions.* occ. Ps. xx. 6. xxxvii. 4.

V. As a N. **שאול** or **שאל** *The universal grave, or common receptacle of the dead, so called from it's insatiable craving, as is plainly intimated Prov. xxx. 16. xxvii. 12. Comp. Isa. v. 14. Hab. ii. 5. קבר denotes a grave or sepulchre, properly so called, שאול signifies that which is common to all.* Comp. Eccles. iii. 20. Ecclus. xl. 11. xli. 10. Thus Leigh well remarks that "Jacob, Gen. xxxvii. 35. would go down mourning into *Sbeol* (**שאלה**) to his son, not into *Hell* (the place of the damned) for he never thought his son to be gone thither, nor into the *grave properly so named*, for he thought his son had been devoured by a wild beast, but into the *receptacles of the dead.*" Comp. Num. xvi. 33. Ps. xlix. 15. Isa. xiv. 11.

שאן

Occurs not in the simple form, but in the reduplicate.

I. *To be tranquil, quiet, to be at rest or in tranquillity.* Job iii. 18. Jer. xxx. 10.

xlvi. 27. & al. So the LXX. render it by *αναπαυεσθαι*, and *ησυχάζειν*, and *Aquila* and *Symmachus* by *ευθηνειν*. As a participial N. **שאן** *Quiet, at ease, or rest.* Job xxi. 23. Isa. xxxii. 9. & al.

II. As a N. **שאן** *Security, insolent security, confidence.* occ. 2 Kings xix. 28. Isa. xxvii. 29. So *Symmachus* *Αλαζονεια*, Vulg. *Superbia, Pride, insolence.* Comp. Ps. cxxiii. 4.

שנס

To spoil- plunder. α. λ. Jer. xxx. 16. It seems a dialectical or *Chaldee* deflection from **שם** (which see) as **צאל** from **צל**, **קנס** from **קם**; and it is with great propriety that the prophet here threatening the *Chaldeans* uses a *Chaldee* word.

שאף

To absorb, swallow, ablorbere, deglutire. Comp. **שאב**.

I. *To absorb, swallow up.* Job v. 5. Ps. lvi. 2, 3. & al.

II. *To inspire, that is, to draw in the spirit, breath or gross air.* Ps. cxix. 131. Jer. ii. 24. Eccles. i. 5.

III. *To pant, aspire after, desire earnestly.* Job vii. 2. xxxvi. 20.

DER. *To sup, sip.* French *Soupe, souper*, whence *soop, supper*.

שאר

I. In Kal and Niph. *To remain, be left as a residue.* Gen. vii. 23. xiv. 10. xlvii. 18. 1 Sam. xvi. 11. & al. In Hiph. *To leave, cause or suffer to remain.* Exod. x. 12. Num. ix. 12. Deut. ii. 34. iii. 3. & al. As a N. **שאר** *Residue, remainder.* Exod. xxi. 10. Chron. xi. 8. 2 Chron. ix. 29. xxiv. 14. & al. freq. Fem. **שארית** *A residue, remnant.* Gen. xlv. 7. 1 Chron. iv. 43. 2 Sam. xiv. 7. & al. freq. Hence,

II. As a N. **שאר** denotes *consanguinity*. Every near relation being, as it were, a *remnant*, or *remainder* of the same flesh and blood of which we ourselves consist. In this sense it is sometimes joined with **בשר** *Flesh* (as Lev. xviii. 6. *None of you shall approach to any remainder of his flesh*, i. e. any one that *remaineth* of the same flesh and blood with himself. Comp. Lev. xxv. 49.) some-

sometimes with קבר *near, nearly related*, as Lev. xxi. 2. Num. xxvii. 11. sometimes with words expressive of *relation*, as Lev. xviii. 12, 13. xx. 19.

III. As a N. **שאר** *Flesh*, of an animal, *which usually remaineth*, namely visible and palpable, after life is extinguished. So Leigh, "Caro animalis, post vitam ipsius reliqua." Pf. lxxiii. 26. lxxviii. 20, 27. Prov. v. 11. Mica. iii. 2, 3. & al.

IV. As a N. **שאר** *Leaven*, properly a piece of dough *remaining* from the lump, and which becoming sour is used to ferment, and render light a much larger quantity of dough or paste. occ. Exod. xii. 15, 19. xiii. 7. Lev. ii. 11. Deut. xvi. 4. Hence

V. As a Noun fem. **משארה** *A kneading or leavening-trough*, a vessel where the dough is mixed with the leaven. occ. (in Reg. and plur.) Exod. viii. 3. xii. 34. Deut. xxviii. 5, 17.

DER. *Share*. Q. Greek Σαρξ *Flesh*, whence *sarcoma, sarcocoele, sarcophagy, sarcotic*. Lat. *caro*, and French *chair*, (*flesh*) whence *carnal, carnage, carneous, carnify*, &c. also *charnel*.

IV. **נשא** under **שנא** V.

שב-ה *Leu* **שב**

To turn, transfer, or be transferred from one place or state to another. The place, state, or person to which the turning is made, is denoted by ל, אל or אחרי, from which, by מ, מן or מאחרי preceding.

I. In Kal intransitively. To turn, to turn back or away. Josh. xix. 12, 27. 1 Sam. xv. 11. Num. xxxii. 15. Deut. xxiii. 14. Jer. ii. 35. Ezek. iii. 19, 20. & al. In Hiph. transitively. To turn, or cause to turn back or away. Pf. lxxviii. 38. lxxxix. 44. Prov. xv. 1. Isa. lv. 13. Jer. ii. 24. & al. 1 Kings ii. 16. אל תשבני את פני Turn not away, (or cause not me to turn away) my face, i. e. repulse or reject me not, for a repulse makes a suiter turn away his face, and depart sadly and heavily. Comp. v. 20. 2 Chron. vi. 42. As Ns. fem. **משובה** *A turning away, back-sliding*. Prov. i. 32. Jer. ii. 19. & al.

II. And most generally spoken of a thing with

respect to its original or former place or state. In Kal intransitively. To return, revert. Gen. iii. 19. viii. 3, 7, 9. & al. freq. transitively. Pf. lxxxv. 5. Isa. lii. 8. In Hiph. To cause to return, bring back. Gen. xiv. 16. Exod. iv. 7. To return, restore. Gen. xx. 7, 14. xl. 13. & al. As a N. fem. **שובה** *A returning*. occ. Isa. xxx. 15. As a N. fem. in Reg. **תשובה** *Return*. 1 Sam. vii. 17. תשובה השנה The return of the year. The time when the year being ended returns upon itself, the beginning of the year, which according to Exod. xii. 2. xiii. 4. was in the month *Abib*, occ. 2 Sam. xi. 1. 1 Kings xx. 22, 26. 2 Chron. xxxvi. 10.

III. In Hiph. To return a word of answer. Num. xxii. 8. 1 Sam. xxiv. 13. & al. As a N. fem. **תשובה** *A reply, answer*. occ. in plur. and Reg. Job xxi. 34. xxxiv. 36.

IV. In Kal, intransitively. To turn, be turned, or changed. So Vulg. convertetur. Isa. xxix. 17.

V. In Kal. To turn, transfer, or remove out of his place or country; to carry away captive. Gen. xxxiv. 29. Jer. xli. 14. xliii. 12. & al. freq. In Niph. To be removed or carried away captive. Gen. xiv. 14. Exod. xxii. 10. As a N. **שבי** *A captive*. Exod. xii. 29. Captivity, state of captivity. Isa. xlvi. 2. Jer. xv. 2. also a captive multitude. Num. xxxi. 19. Isa. xx. 4. fem. **שביות** *Captivity*. Pf. xiv. 7. & al. שבית the same. Num. xxi. 29. & al. Hence we have the following phrases. שבי שבי or שבי שבי which signifies to carry away captive. Num. xxi. 1. Deut. xxi. 10. Jud. v. 12. and שב שבית or שב שבית To turn or bring back the captivity, or those which were carried away captive. Ezek. xvi. 53. Deut. xxx. 3. Pf. xiv. 7. & al. This latter expression is applied figuratively to restoration from great affliction and misery to a happy state. Job xlii. 10.

VI. The word is used to denote old age, when man, according to the original sentence after the fall, is returning, and indeed turning or changing into the dust whence he was taken. See Gen. iii. 19. Job i. 21. xxxiv. 15. Pf.

Pf. civ. 29. cxlvi. 4. Ecclef. xii. 7. in all which passages the word שב or שוב is used, and Comp. זקן. In Kal. *To be old*, i. e. *returning to the dust*, or as it is elsewhere expressed *going the way of all the earth*. occ.

1 Sam. xii. 2. Comp. Josh. xxiii. 14. 1 Kings ii. 2. As a participle or participial N. שב Old. occ. Job. xv. 10. and Chald. שב plur. in Reg. Ezra v. 5. & al. As a N. שב Old age, time of turning or returning to the earth. occ. 1 Kings xiv. 4. fem. שבה the same. Gen. xv. 15. xxv. 8. also in Reg. שבת seems used for an old decaying body. Gen. xlv. 31. so שבת Gen. xlii. 38. xlv. 29. Ruth iv. 15.

Further when this word שב is used for old age, it is plain from 1 Sam. xii. 2. Pf. lxxi. 18. Isa. xlv. 4. that it is more than זקן, and from Job xv. 10. that it is less than ישיש. Hence

VII. As a Noun fem. שבה Hoariness, grey hairs. occ. Job xii. 23. Hof. vii. 9. in which latter passage the LXX. accordingly render it *πολὺν* and Vulg. *cani*. This however seems rather a foreign than an Hebrew application of the root.

VIII. As a N. שבו Some kind of precious stone, the *Achates* or *Agat*. So the LXX. *Αχατης* and Vulg. *Achates*. occ. Exod. xxviii. 19. xxxix. 12. It is well known that *agats* vary their appearance without end. Might not שבו therefore be a name of the species from their *returning* or *reflecting* all kind of colours. p. d. *The reflector?*

I. *To turn, turn away or be so turned, to pervert, be perverted*. Isa. xlvii. 10. Jer. viii. 5. Comp. Hof. viii. 6.

II. *To bring back, cause to return*. Isa. xlix. 5. Jer. l. 19.

III. *To restore, return*. Isa. lviii. 12. Comp. Pf. xxiii. 3.

IV. Chald. As a N. שביב, שביבא and plur. שביבין seems properly to denote the *stream* or *blast of hot or ignited air*, returned from the fire. occ. Job xviii. 5. Dan. iii. 22. vii. 9. The LXX. in the first and last passages renders it by *φλογ* *Flame*, as another

Greek version also does. Dan. iii. 22: so Vulg. in all by *flamma*.

DER. *To shift*. Q.

שבח

To triumph. We have this custom of *triumphing* or celebrating a victory or the victors with pomp and praises, plainly mentioned as practised by the people of God. Exod. xv. 20. Jud. v. xi. 34. xxi. 21. 1 Sam. xviii. 6. 2 Sam. vi. 5, 14. Jer. xxxi. 4, 13.

I. In Kal. *To celebrate with praise and triumph*. occ. Pf. lxiii. 4. cxvii. 1. cxlv. 4. cxlvii. 12.

II. In Kal and Hiph. *To triumph over, shew oneself victorious over*. occ. Pf. lxv. 8. lxxxix. 10. Prov. xxix. 11. Comp. ch. xvi. 32. xxv. 28.

III. In Hith. *To triumph, glory, exult*. occ. 1 Chron. xvi. 35. Pf. evi. 47.

IV. Chald. *To celebrate, praise, commend*, in a sense somewhat inferior to that of the Heb. שבח. Dan. ii. 23. iv. 31. Ecclef. iv. 2. viii. 15.

שבט

Occurs not as a V. in Heb. but in Syriac signifies, *To extend, draw out in length*. Comp. צבט.

I. As a N. שבט *A rod, a long twig or staff*. Exod. xxi. 20. Lev. xxvii. 32. Pf. ii. 9. Isa. xxviii. 27. Mica vii. 14.

II. *A sceptre, the ensign of authority*. Pf. xlv. 7. Isa. xiv. 5. Ezek. xix. 11, 14.

III. *A tribe, a branch of a family or nation shooting from the common stock*. Gen. xlix. 28. (Comp. Num. xvii. 2, 3. &c.) Num. xviii. 2.

IV. *A staff, the ensign, not of regal authority, but of tribeship*. Gen. xlix. 10. hence used for the ruler or judge of the tribe himself Gen. xlix. 16. from which passage it appears that each tribe of Israel had this ensign of authority belonging to them.*

V. *A pen, or style used to write with, and resembling a small rod*. occ. Jud. v. 14. the

* See Mr. Bate's Blessing of Judah, p. 11, 12. and Dr. Newton on Prophecy, p. 94, 96.

Z z

LXX:

liberum dimisit. *redire se recipit.*

שבת שבת
שבת שבת
שבת שבת

שבת—שבת

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שבת—שבת

LXX. Symmachus and Theodotion render it by *παῦρος*, a rod.

VI. As a N. masc. plur. **שבטים** *Small spears, or javelins.* 2 Sam. xviii. 14.

VII. As a N. **שבת** *Shebat*, the name of the eleventh month, nearly answering our *January*, so called perhaps because in *Judea* and the neighbouring countries the trees and plants began then sensibly to *shoot*, or *germinate*. occ. Ezek. i. 7.

DER. Greek *σκηπτρον*, whence Lat. *Sceptrum*, and Eng. *Scepter*. Also *Shaft*, and **ב** and **ט** being transposed *Staff*. Q.

שבך

Occurs not as a V. in *Heb.* but is, no doubt, nearly related to **בכר** (which see) and signifies, to *implicate, complicate, entangle*, or the like.

I. As a N. **שבך** *The complication or entanglement of boughs crossing each other.* occ. 2 Sam. xviii. 9. To this purpose the LXX. *δαρος* and Vulg. *condensam.*

II. As a N. fem. **שבכה** plur. **שבכים** *Net or checker work, complicated work.* 1 Kings vii. 17, 18. & al. "This (net-work) cover was an emblem of the circumference of the heaven, and so of the parts of this system that *stop the course* of the light and *condense* it into spirit." v. more in Mr. *Hutchinson's* Columns p. 48, 49.

III. As a N. fem. **שבכה** *A lattice, a reticulated window.* occ. 2 Kings i. 2.

שבול

Occurs not as a V. in *Heb.* but the idea appears to be *To impel, thrust forward*. The LXX. seem to have given nearly the true idea of the word Pf. xix. 3, 16. where they render it by *καταιγίς*, a storm, tempest, from *καταίσσω*, to *rush with force*. Comp. **סבל**.

I. As a N. masc. plur. **שבולים** *Ears of corn, thrust or shot forth from the stalk.* Gen. xli. 5, 7. & al. freq. As a N. fem. in Reg. **שבולת** *An ear of corn.* occ. Job xxiv. 24.

II. As a N. masc. plur. in Reg. **שבלי** *Shoots or branches of an olive tree.* occ. Zech. iv. 12.

III. As a N. fem. **שבולת** *A current or stream of water.* occ. Pf. lxix. 3, 16. Isa. xxvii. 12.

IV. As a N. **שבול** *The leg and foot by which one is impelled* in walking.* occ. Isa. xlvii. 2.

V. As a N. masc. plur. in Reg. **שבילי** *Paths, against which the foot is impelled in walking.* occ. Pf. lxxvii. 20. Jer. xviii. 5.

שבולל Occurs not as a V. but as a N. **שבולל** *A snail.* occ. Pf. lviii. 9. *Bochart* proposes two derivations of the word, one from

שביל because the snail *marks out his path* with his slime, and so is called **שבולל** q. d. *The path-maker* (seminator), the other, from

ישב to dwell, **ב** in and **לול** a winding shell, which every one knows is the habitation this animal carries about with him. Perhaps a better account of the name may be deduced

from the peculiar manner in which snails *thrust themselves forward* in moving, and from the force with which they adhere, and indeed are *impelled* against any substance they

light on. I shall explain my meaning in the words of an eminent naturalist. "The

wise author of nature having denied feet and claws to enable *snails* to creep and climb, hath made them amends in a way more

commodious for their state of life by the *broad skin* along each side of the belly, and the *undulating motion* observable there. By

this latter 'tis they *creep*; by the former assisted by the glutinous slime emitted from the

snail's body they *adhere firmly and securely* to all kinds of superficies, partly by the tenacity of their slime, and partly by the *pressure*

of the atmosphere." *Derham's Physico-Theology*, Book IX. ch. 1. Not. 4.

DER. **שבולל** Q.

שבם

Occurs not as a V. but appears to be nearly related to **שבש** to *implicate, infold*, and to **שבץ** to *inclose*. As a N. masc. plur. **שבמים** *Some female ornaments, most probably braided or twisted fillets.* To this purpose the LXX.

εμπλοκία, *Braids*, q. d. *Complications*, and *Aquila τελαμῶνας*, *Fillets*. α λ. Isa. iii. 18.

* V. *Borell, de Motu animalium*. P. i. c. 19.

שבע

שבע

Denotes *sufficiency, satisfaction, satiety.*

I. In Kal. *To be satisfied, satiated, to have enough.* Deut. vi. 11. xxxi. 20. Pf. lxxxviii.

4. Jer. xlvi. 10. Lam. iii. 15, 30. & al. freq. Also in Kal & Hiph. *To satisfy, satiate.* Pf. xc. 14. Ezek. vii. 9. Pf. cvii. 9.

cxxxii. 15. & al. As a participle or participial N. **שבע** *Satisfied, satiated, full.* Gen.

xxv. 8. 1 Sam. ii. 5. & al. freq. As a N.

שבע *Sufficiency, plenty, saturation.* Gen. xli.

29, 30. & al. fem. **שבעה** *Satiety, fulness.*

Isa. xxiii. 18. Ezek. xvi. 49. & al.

II. As a N. **שבע** and **שבעה** *Seven*, Gen. v. 7.

Exod. xxiii. 37. & al. freq. As a N. plur.

שבעות *Seven times, seven-fold.* Gen.

iv. 15, 24. Pl. xii. 7. Isa. xxx. 26. & al.

As a N. **שביעי** *Seventh*. Gen. ii. 2, 3. & al.

freq. The number *seven* was denominated

from this root, because it was on that day

that the Lord **יכל** Gen. ii. 2. *completed or*

finished all his work, or *made it sufficient* for

the purposes intended by it. The *seventh*

day was also sanctified or set apart, from the

beginning, as a religious Sabbath or rest, to

remind believers of that rest which God then

entered into, and of that **שבע** *completion,*

or *fulness* of joy which is in his presence for

evermore. Hence the very early and general

division of time into weeks, or periods of

seven days. Hence the sacredness of the

seventh day, not only among believers before

the giving of the law, but also among the

Heathen, † for which they give the very

same reason as *Moses* doth Gen. ii. 2. name-

ly, that on it all things were *ended or com-*

pleted. Comp. Gen. vii. 4, 10. viii. 10, 12.

xxix. 27. Exod. xvi. 22, 31. Pf. xvi. 11.

Heb. iv. 1—11. Hence also *seven* was both

among believers and heathen the number of

*sufficiency or completion.**

III. As a N. **שבע** fem. **שבעה** *A week, Sep-*

timana, a period of *seven* days. Gen. xxix.

27, 28. vii. 10. Deut. xvi. 9, 10. or of *seven* years. † Dan. ix. 25, 26.

IV. It denotes the *sufficiency, or sufficient securi-*

ty of an oath. In Niph. *To be made sufficient*

security by an oath, to be made sufficiently cre-

dible or sufficient to be believed by this means,

to swear. Gen. xxi. 23, 24, 31. xxii. 16.

& al. freq. In Hiph. the same, Num. xxx.

3. but most generally *to cause to give such*

security, to cause to swear, adjure. Gen. i.

5, 6. Exod. xiii. 19. & al. As a N. fem.

שבועה and **שבועה** *Sufficient security given by*

oath, an oath. Gen. xxvi. 3. 1 Sam. xiv.

26. & al. freq. As a partic. act. or parti-

cipial N. masc. plur. in Reg. **שבעי** *Swearers*

or *persons giving the security of an oath to*

others. occ. Ezek. xxi. 23.

DER. *Seven.*

שבץ

To close, inclose, straiten. Comp. **שבם** and

שבש. The LXX. render it (inter al.) by

περικαλύπτω, *to cover round*, συνδένω, *to bind toge-*

ther, and the Vulg. several times, by inclu-

dere, to inclose.

I. As a N. **שבץ** *An inclosing, or inclosure.* occ.

2 Sam. i. 9. *Kill me because **השבץ** an inclo-*

sure or inclosing party, viz. of the enemy,

bath seized me. Comp. ver. 6. and *Pole Sy-*

nops: on the place.

II. *To set or inclose* precious stones in metal.

It occurs not as a V. in Kal. in this sense.

but as a partic. masc. plur. in Hiph. or

Huph. **משבצים** *Set, inclosed,* occ. Exod.

xxviii. 20. As a N. fem. plur. **משבצות**

or **משבצות** *Ouches, small edges or pieces of*

metal which inclose and hold fast a seal,

chain, or the like. occ. Exod. xxviii. 11,

13, 14, 25. xxix. 13, 16. Pf. xlv. 14.

III. *To close, draw close or strait,* as a garment.

occ. Exod. xxviii. 39. So the Vulg.

stringes, thou shalt tie hard or close, and

Aquila, Symmachus, and Theodotion preserve

the idea, though they change the form of

† See Grotius de Veritate Relig. Christianæ. lib. i. c. 16. and Note. And Mr. Cooke's Enquiry into the patri-

archal and druidical religion. p. 4, 5.

* V. Mr. Holloway's Origin. vol. ii. p. 58.

† The reader would do well to consult on the passages Mr. Bate's *Æra of Daniel's weeks*, where I believe he will meet with more satisfaction than in any other Com-

ment on that difficult subject.

the word, in rendering it *αἰ σὺσφιγγεις*. The *strictures*, thus also the LXX. *κοσσυφοί*, or *κοσσυμβωτοί*.

As a N. **השבץ** *An inclosing*. occ. Exod. xxviii. 4. **כתנת השבץ** *A coat of inclosing*, i. e. a close strait coat or garment. So *Aquila* and *Symmachus* *συσφιγγατον*, the Vulg. *strictam*, and to the same purpose the LXX. *κοσσυμβωτον*.

In the two latter passages many of the Lexicon writers and translators render the words, *embroider* and *embroidery*, or the like; but I see not how this sense can be reconciled to the other applications of the root, nor do the antient versions, as just cited, favour it, but concur with the interpretation above given.

שבץ

Chal'd. In Kal. *To leave, let alone*. occ. Ezra vi. 7. Dan. iv. 12, 20, 23. In Ith. *To be left*. Dan. ii. 44. Hence *Sabachthani*, **שבקתני**, *Hast thou left me?* Mat. xxvi. 46.

שבץ

I. In Kal. *To separate* contiguous parts, *break, break or tear in pieces*, as a door. Gen. xix. 9. a tree. Exod. ix. 25. a bone Exod. xii. 46. an animal. 1 Kings xiii. 26, 28. and the like. In Niph. *To be broken, torn, hurt*. Exod. xxi. 10. 1 Kings xxii. 49. & al. As a N. **שבץ** *A breaking, or breach*. Lev. xxiv. 20. & al.

II. *To break*, i. e. *slack, assuage, or quench* thirst. Ps. civ. 11.

III. *To break* the heart or spirits, *make contrite or sorrowful*. v. Ps. xxxiv. 19. li. 19. lxix. 21. cxlvii. 3. Prov. xv. 4. Isa. lxi. 1. lxxv. 14. Jer. viii. 21.

IV. As a N. masc. plur. **משברים** *Billows, large waves, breakers*, Jon. ii. 4. Ps. xciii. 4. Comp. 2 Sam. xxii. 5. Ps. xlii. 8.

V. In Hiph. *To unclothe, open* the womb in parturition, occ. Isa. lxvi. 9. As a N. **משבר** *Birth, act or place of children's breaking forth*. 2 Kings xix. 3. Isa. xxxvii. 3. Hof. xiii. 13.

VI. As a N. **שבר** *The enucleation, solution, or interpretation of a dream*. Eng. Marg. *breaking*. occ. Jud. vii. 15.

VII. In Kal. and Hiph. *To separate or divide into distinct portions*. It is in this sense particularly applied to provision of victuals which is thus *divided*. *To distribute* food. Gen. xli. 56. xlii. 6. & al. In Kal. *To procure* food thus *distributed*. *To get a share* for oneself. Gen. xli. 57. xlii. 2, 3. & al. As a N. **שבר** *Food or provision thus distributed*. Gen. xlii. 1, 2. & al. *Montanus* renders **שבר** in these and the like passages by *frangere to break*, and *fractio breaking*.

Others reconcile the several applications of the root thus, as **שבר** is used for the *assuaging* of thirst, Ps. civ. 11, so **שבר** is applied to **רעבון** *hunger*, Gen. xlii. 19. Hence as a N. **שבר** *Food, or victual*, because it *appeaseth* hunger, whence as a V. *To victual, to distribute, or procure food*.

VIII. Chal'd. *To view, look at attentively*. Perhaps from the necessity of *separating or dividing*, as it were, the object into *distinct* parts for this purpose. occ. Neh. ii. 13, 15. Comp. Ps. cxlv. 15. Hence

IX. Chal'd. *To wait for or upon, to expect*, occ. Ruth i. 13. Esth. ix. 1. Ps. civ. 27. cxix. 166. Isa. xxxviii. 18. As a N. **שבר** *Expectation, hope*, occ. Ps. cxix. 116. cxlvi. 5.

We need not be surprised to find this and several other words of a *foreign* cast in the book of *Ruth*, if we consider that the chief speakers in that book, are either native *Mobabites*, or inhabitants of that country. As to the *Psalms* and *Isa.* it hath been often remarked by learned men, that in those books there are many *Chaldaisms*. The *Targum* spells the word with a **סבר** Ps. civ. 27.

DER. *Shiver, sabre, sever*. Q.

שבש

Chal'd. *To implicate, entangle*. It occurs in this sense in the *Targums*, but in the Bible is only applied to the mind, *To perplex, confound*. a. l. Dan. v. 9. Comp. **שבס** and **שבץ**.

שבת

In Kal. *To cease, leave off, rest from work*. It is opposed not to weariness, but to work

שבת. *Obscurum. Logo on corrept d.*
inimul grolan qpt

שבת

שבר—שנ

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שג—שב

or action. Gen. ii. 2, 3. viii. 22. Exod. xxxiv. 21. In Niph. *To cease, be abolished.* Isa. xvii. 3. Ezek. xxx. 18. & al. In Hiph. *To cause to cease, take off or away.* Exod. v. 5. xii. 15. As a N. **שבת** *A cessation or ceasing from work.* Exod. ii. 19. plur. **שבתות** *Rest from work, Sabbath.* Exod. xvi. 25, 26, 29. xx. 8. Lev. xix. 3, 30. & al. freq. **שבתון** *Rest, cessation.* Exod. xvi. 23. & al.

שגה

- I. In Kal. *To err, deviate, go out of the way.* Ezek. xxxiv. 6. In Hiph. *To cause to err.* Deut. xxvii. 18. Prov. xxviii. 10.
- II. As a N. **שגיון** *A wandering song, a song of wanderings, probably composed by David in his wanderings when persecuted by Saul, and his servants, in which the Psalmist stands as a type of Christ and his church persecuted by Satan and his adherents.** occ. Ps. vii. 1. As a Noun fem. plur. **שגינות** *Wanderings.* occ. Hab. iii. 1. This word of the prophet seems to relate both to the *deviations* of the Jewish people from God's law, and also to their *wandering* or being removed from their land on that account. v. ch. i. 5 & seq. *Aquila, Symmachus, and Theodotion* render the word *αγνοματων*, *Ignorances*, so the Vulg. *Ignorantiis.*
- III. In a spiritual sense. In Kal. *To err, deviate, to transgress through ignorance or mistake.* Num. xv. 22. Job vi. 24. Isa. xxviii. 7. In Hiph. *To cause to err.* Job xii. 16. Ps. cxix. 10. As a N. **משגה** and **משונה** *An error, a mistake.* Gen. xliii. 10. Job xix. 4.
- IV. Chald. *To grow, increase.* occ. Job viii. 7, 11. Ps. xcii. 13. So the LXX. in Job viii. 11. *ἰψιδνοται*, *I shall grow tall*, and Vulg. *crescere grow.*
- שגג** *To err, offend through mere mistake, ignorance, or inadvertency.* Lev. v. 18. Job. xii. 6. & al. As a N. fem. **שגגה** *Mere error, mistake or inadvertency.* Lev. iv. 2, 22. & al. freq.

* See Mr. Fenwick's Thoughts on the Heb. Titles of the Psalms. p. 24.

שגשג *To make to grow continually, to use repeated and continual endeavours to cause growth.* occ. Isa. xvii. 11. Comp. above **שגה** IV. and below **שגא** II.

שגא I. *To offend through ignorance, mistake, or inadvertency.* It occurs not as a V. in this sense, but as a N. fem. plur. **שגיאות** *Errors, deviations.* occ. Ps. xix. 13.

II. Chald. *To grow, increase, be increased.* Ezra iv. 22. Dan. iii. 31. or iv. 1. In Hiph. *To increase, cause to increase, multiply, magnify.* Job xii. 23. xxxvi. 24. As a N. **שגיא** *Very many, very great, or magnificent.* Ezra v. 11. Job xxxvi. 26. xxxvii. 23. Dan. ii. 6. Also as an adverb, *Very much, exceedingly.* Dan. ii. 12. v. 9. & al.

שגב

In Kal. *To raise or be raised up, to elevate or be elevated, to exalt or be exalted.* Deut. ii. 36. Job. v. 11. Ps. cvii. 41. Isa. ix. 11. & al. freq. In Niph. *To be exalted, high.* Psalm cxxxix. 6. Isa. ii. 11, 17. & al. In Hiph. *To exalt or be exalted.* occ. Job. xxxvi. 22. As a N. **משגב** *An elevation, height, high place.* Ps. ix. 10. Isa. xxv. 12. xxxiii. 16.

שגח

In Hiph. *To view attentively or accurately, to pry.* So the LXX. by *ἐπιβλεπεν*, *to look upon*, and by *παρακρυπεν*, *to stoop down in order to view attentively.* Thus it seems a word of gesture. occ. Ps. xxxiii. 14. Cant. ii. 9. Isa. xiv. 16.

שגל

In Kal. *To lie carnally with a woman.* occ. Deut. xxviii. 30. In Kal or Niph. *To be lain or lien with as a woman, to be violated, ravished.* occ. Isa. xiii. 16. Jer. iii. 2. Zeck. xiv. 2. As a N. **שגל** *A wife, spouse.* occ. Neh. ii. 6. Ps. xlv. 10. So *Aquila*, in the latter passage *συγκοιτω*. fem. plur. in Reg. (Chald.) **שגלת** *Wives.* occ. Dan. v. 2, 3, 23.

DER. Gr. *σαλαγω*, *to violate, debauch*, *ασιλγος* and *ασιλγος* *lascivious, lasciviousness.* Lat. *salax*, whence Eng. *salacious, salacity.*

שגל *hagnum ubi*
שגל *hagnum ubi*
שגל *hagnum ubi*

שגוע

To be mad, to be out of his senses or right mind. It seems to be related to שגה to deviate, to go out of the way, so קצע, and קצה, פדע, פדה. It occurs not as a V. in Kal, but in the form of a participle Hiph or Huph. משגוע Mad. Deut. xxvii. 34. 1 Sam. xxi. 15. & al. In Hith. To behave madly. occ. 1 Sam. xxi. 14, 15. As a N. שגעון Madness, distraction. occ. Deut. xxviii. 28. Zech. xii. 4.

DER. Skew, askew. Q.

שגר

Occurs not as a V. in Heb. but in Chaldee signifies, to emit, send forth, break forth. As a N. שגר Issue, offspring. occ. Exod. xiii. 12. Deut. vii. 13. xxviii. 4, 18, 51.

DER. Islandic Skara, and old Eng. Skere, a multitude. Q.

שד-ה

To pour forth or out, to shed.

Occurs not as a V. in Heb. simply in this sense, but the idea evidently appears from the derivative nouns.

I. As a N. שד plur. שדים A breast or teat which sheds or pours forth milk. Gen. xlix. 25. Job xxiv. 9. Ps. xxii. 10. Isa. lx. 16. lxvi. 11. So the Vulg. Uber, Mamma, and Mamilla, and the LXX. very frequently render it by *μασος*, as Aquila, Symmachus, and Theodotion, also do, Isa. lxvi. 11.

II. As N. שרה plur. fem. שרות A cupbearer, who pours out the wine at feasts. occ. Ecclef. ii. 6. where the LXX. *αποχοας* & *αποχοας*, a male cup-bearer, and female ones.

III. As a N. שדה p. ur. שדות A field, the ground, "which being opened or ploughed, pours forth part of itself, water, &c. into feeds or roots," and thus affords abundance to man. Gen. ii. 5. xxvii. 27. 1 Sam. xxii. 7. & al. freq.

IV. As a N. שיר Lime, catx, "a soft, friable (crumbling) substance obtained by calcining or burning stones, shells, or the like." occ. Deut. xxvii. 2, 4. Isa. xxxiii. 12. Amos ii. 1. Hence as a V. To lime, daub with lime. occ. Deut. xxvii. 2, 4.

V. As a N. שדי One of the divine names, q. d. The pourer or shedder forth, that is of blessings both temporal and spiritual. v. Gen. xlix. 25.

VI. As a N. masc. plur. שדים The pourers forth, mentioned as objects of idolatrous worship Deut. xxxii. 17. Ps. cvi. 37. From this latter passage it appears these were worshipped by the Canaanites, and from them the valley of the Siddim, השדים of which we read, Gen. xiv. 3, 8, 10. so early as the time of Abraham, was probably denominated. So it is emphatically observed by the sacred historian Gen. xiv. 4. that this place which had been thus idolatrously dedicated to pretended genial powers of nature, was changed into the salt sea, barren and waste. v. מלח II. and קדש. * By the שדים it is highly probable the idolaters meant the great agents of nature, or the heavens considered as giving rain, causing the earth to send forth springs, and shed forth her increase, vegetables to yield and nourish their fruit, and animals to abound with milk, for the subsistence of their young. To these refer the multimammæ or many-breasted idols, which were worshipped among the heathen, and of which sort in particular was the Diana of the Ephesians, mentioned Acts xix.

VII. In Kal. To shed, scatter, in a bad sense, to waste, demolish. occ. Ps. xvii. 9. xci. 6. Prov. xi. 3. In Niph. To be wasted. occ. Mica ii. 4. In Huph. the same. occ. Isa. xxxiii. 1. Hof. x. 14. As Ns. שוד and שד Wasting, wasteness, destruction, devastation. Job v. 21, 22. Ps. xii. 6. & al. freq.

I. שדר To harrow, break the clods of ploughed ground. occ. Job xxxix. 10. Isa. xxviii. 24. Hof. x. 11. So Symmachus excellently in Job, *βωλοκοπησει*, and the Vulg. in Job confringet glebas, will be break the clods, in Isa. farriet, will harrow, and in Hof. confringet sulcos, will break the furrows.

II. In Kal. To shatter, to break in pieces and so scatter. occ. Hof. x. 2.

III. To waste or be wasted, to lay waste or be

* V. Hutchinson's Works.

laid

שדי Arum.

שדי

DER. *To shed, shatter, scatter, a shide* (board) of wood.

Occurs not as a V. in *Heb.* but seems nearly allied to the preceding *שָׁר* to shed, scatter, whether in a good or bad sense. So *גֹּזֵם* and *גָּזַר*, and *כָּרַס* and *כָּרַע* are related.

- I. As a N. fem. plur. שרמון *Fields* which
shed forth corn and other plants for the ser-
 vice of man. occ. Deut. xxxii. 32. (but
 Comp. Isa. xxxvii. 27. Gen. xix. 24. Deut.
 xxix. 23.) 2 Kings xxiii. 4. Isa. xvi. 8.
 Jer. xxxi. 40. Hab. iii. 7. Comp. שדה
 III.

- II. As a N. fem. שרמה *Corn blasted*, or whose texture is *dissolved* or *shattered* by blasts or blights. occ. Isa. xxxvii. 27. Comp. שרה VI. and VII. and שרר II.

- III. It appears from 2 Kings xix. 26. that the word in this sense answers to שָׁדַי which see.

DER. *Sisam.* Q.

comp
الهندو
الهندو

To *blast* or *blight*, occ. as a participle paoul. sem. 2 Kings xix. 26. Gen. xli. 6, 23, 27. from these passages in Gen. compared with Ezek. xvii. 10. xix. 12. Hos. xiii. 15. it plainly appears that the natural cause of *blasts* or *blights* is a parching wind (in England as in Judea an easterly one) drying up the moisture, and so *stopping* the vegetation, and destroying the texture of plants. Which point of scripture philosophy is also confirmed by constant experience. *Et pueri sciunt.* As a N. שרפון *Blast, blight.* Deut. xxviii. 22. & al. freq.

DER. *To stop.* Greek *συνω*, to bind up, Eng.
stiff, stifle.

Occurs not as a V. but appears nearly related to **סדר** *To order, dispose, arrange, or the like.*

- I. As a N. fem. plur. שדרות *Ranges, ranks*
or *lines* of armed men. occ. 2 Kings xi.
8, 15. 2 Chron. xxiii. 14.

- II. *Ranges of boards, boards placed parall*
occ. 1 Kings vi. 9. So the LXX. accord-
ing to the *Alexand.* MS. διατεταγται. Comp.
ררר.

- III. Chald. In Ith. *To exert oneself, to take pains or labour, to strive.* So the LXX. *πυνισατο*, and Vulg. *laborabat.* occ. Dan. vi. 14.

- IV. Chald. As a N. in a bad sense **אַשְׁתָּדוֹר**
Commotion, sedition. occ. Ezra iv. 15, 19.

DER. *Stir, start, startle.* Q.

I. As a N. *A lamb* or *kid*. *Exod. xii. 3, 4, 5.*
Num. xv. 11. & al.

- II. *One of the smaller kind of cattle, of whatever age.* Exod. xxii. 1. xxxiv. 19. Ezek. xxxiv. 17. It differs from צאן as an individual from a collection or number. In Regim. the word is written צי with a י *Yod*. Deut. xxii. 1. 1 Sam. xiv. 34. So צי in Reg. from צאן *v. Bochart*, vol. ii. 420, 438.

Since **ש** never occurs as a V. in *Heb.* the ideal meaning is uncertain; in *Syriac* however the V. is retained in the sense of *cooling making or growing cold*, &c. (v. *Castell Lex. Heptaglott.*) and it is, as * *Columella* observes, remarkable of *sheep*, that tho' of all animals the best clad, they are very *chilly* and *least able to endure cold*. So † *Virgil* calls them *molle pecus*, *tender cattle*, and advises that not only they but *goats* also be particularly protected from the *cold winter winds*. It is evident also that, according to this derivation, the *younger* the animal the *more proper* the name **ש**, and this is agreeable to the scripture's applying it most frequently to *lambs* or *kids*.

- III. As a N. masc. plur. in Reg. שִׁנִּי *Urine*, so called perhaps from its effect in *cooling* the body, by carrying off the acrid and volatile salts and oils from the blood. occ. 2 Kings xviii. 27. Isa. xxxvi. 12. So the

“ * Id pecus quamvis ex omnibus animalibus vestitissimum, frigoris tamen impatientissimum est.” Columella. lib. viii. cap. 3.

† *V. Georgic.* iii. lin. 296, 321. and *Comp. Bochart*
v. 2. 453, 4.

LXX

LXX. *Aquila, Symmachus, and Theodotion* upon, and Vulg. *Urinam*.

Chald. As a N. *A witness*. So the LXX. *συνωσ*, and Vulg. *testis*. occ. Job xvi. 19. and enters into the composition of the word *שחרותא* which see among the pluriliterals. The *Chaldee Targum* often uses the V. *סחר* with a *ס* in the sense of *witnessing*.

שהם

Occurs not as a V. but as a N. *שהם*. A kind of *precious stone, an onyx*, so called from the Greek *ονyx*, a *nail or hoof*, which it resembles in colour, and in being semipellucid. Gen. ii. 12. & al. So the LXX. once, and *Aquila, Symmachus, and Theodotion* several times render it *ονyx*, and the Vulg. throughout *onyx*.

As the Greeks call this gem *ονyx*, a *nail or hoof*, so it is probable that the *Heb. שהם* might mean the same thing though used in the Bible only as the name of a precious stone. In *Arabic* the V. signifies *to be strong, nimble, active*, and every one knows that it is by the *hoof* that horses and such kind of animals exert their *strength and activity*, according to that well known line of *Virgil*,

Quadrupedante pulchrum sonitu qualis ungula campum.

With bounding hoofs the trembling fields resounds. *Æn. viii. lin. 396.*

Comp. Jud. v. 22. Isa. v. 28. Jer. xlvii. 3. Mica. iv. 13.

DER. *Islandic skumpa*, to run violently, Eng. *scamper*. Also *Saxon scyma* splendor. Q. Whence *Scymian* and *scympian*, to shine, radiate, and old Eng. *shimmering* used by *Chaucer* for glimmering.

שחר

Occurs not as a V. in *Heb.* but seems nearly related to *סחר* round. As a N. masc. plur. *שחרנים* Round ornaments, or round ornaments like the moon. occ. Jud. viii. 21, 26. Isa. iii. 18. So the LXX. throughout *σφαίραι*.

† Is not the Eng. *Hoof* in this view ultimately derived from the *Heb. פה* to agitate.

שחר, and Vulg. in Isa. *Lunulas, little moons*.

The *Chaldee Targum* uses the Ns. *סחרא* and *סחרא* for the moon, and it seems probable that the *Midianites*, mentioned Jud. viii. were like the *Arabs*, (v. Job xxxi. 26.) great moon-worshippers. v. *Bockart Phaleg*. lib. ii. cap. 19.)

שוה

שוה *idem*.

To make equal, plain, level.

I. In Kal. To make plain, level, smooth. Isa. xxviii. 25.

II. To be or put upon a level or equality. To be or make equal by comparison. Isa. xl. 25. xli. 5. Sam. ii. 13. Prov. xxvi. 5. As a participle *pehil*. (*Chald.*) made equal or like. In Kal. and Hiph. with *ו* following, to make really equal or alike. 2 Sam. xxii. 34. Ps. xviii. 34. cxxxi. 2. In Hith. To be equal or on a footing. occ. Prov. xxvii. 15. Chald. To be made equal or like. occ. Dan. iii. 29.

III. To be of equal value, to countervail, to answer in this sense. Esth. vii. 4. Job xxxiii. 27. & al.

IV. To place exactly or diametrically opposite or before one. Ps. xvi. 8.

V. To equalize or make one thing equal or equi-ponderant to another, as a means to the end, or vice versa. Ps. lxxxix. 20. *שויתי עזר* I have equalized help, that is, I have laid or given sufficient help upon a mighty one. Ps. xxi. 6. *תשוה* Thou hast equalized upon him honour, or laid upon him honour and majesty equivalent or equal, namely, to his desire. Comp. ver. 3, 5. and John xvii. 5.

VI. To reckon, account. q. d. To make an account even. Isa. xxxiii. 18. As a N. *שו* Even, equal, right. Job xv. 31. He that hath erred, or is in the wrong will not believe *בשו* what is right.

VII. As a N. *שי* A gift for benefits received, a compensative present. occ. Ps. lxxviii. 30. lxxvi. 12. Isa. xviii. 7.

שוה The opposite to *שוה*, the final *ה* inverting the meaning.

I. As a N. *Vanity, a vain thing, a lie*, somewhat that is not equal to, or doth not answer its pretensions or our expectations. Exod. xxiii.

שוה *copiosus latin*
flans
bole

drilateral

driliteral verb שחח or שחח is used, 2 Kings v. 18. either as a N. *Prostration*, or as the infin. of Hith. בהשתחויתי *In my prostrating myself.*

שחך

To make a present, to present a gift, to bribe. occ. Job vi. 22. Ezek. xvi. 23. The Chaldee and Syriac use the verb in the same sense. As a N. שחך *A gift, a present, a bribe, bribery.* Exod. xxiii. 8. Job xv. 34. Mica. iii. 11. & al. freq.

שחט

To drain, exprimere.

I. To shed or drain off the blood of men or animals in sacrifice or otherwise. Gen. xxii. 10. xxxvii. 31. Exod. xii. 6. Jud. xii. 6. שחט Jer. ix. 8. *A wounding arrow.* So the LXX. βολὴ τερροσκόου, and Vulg. Sagitta vulnerans. In Niph. To be so drained. Lev. vi. 25. Num. xi. 22. It is once joined with דם the blood. Exod. xxiv. 35. As a N. *Blood-shedding*, occ. Hof. v. 2. שחט in Regim. the same. occ. 2 Chron. xxx. 17.

II. To drain grapes, squeeze or press out their juice or blood. occ. Gen. xl. 11. where the LXX. ἐξέθλιψα, and Vulg. expressi, *I squeezed.*

III. Applied to gold. To drain or clear of its dross. occ. as a participle paoul. 1 Kings x. 16, 17. 2 Chron. ix. 15, 16. To this purpose the Vulg. renders it in Kings by purissimo, *most pure*, and probato, *proved, refined.*

שחל

Occurs not as a V. so the ideal meaning is uncertain; but from the application of it as a N. it seems to denote *to be dark-coloured, black, blackish.*

I. As a N. שחל *A black lion*, of which colour these animals are found in Ethiopia, India, and Syria. Job iv. 10. & al. freq.*

II. As a N. fem. שחלת *The onycha*, an odorous shell, properly I apprehend the Babylonish *onycha*, which we learn from Dioscorides was of a black colour, and yielding in

* See Bochart, vol. ii. 717. and Johnston, Nat. Hist. de Quadruped. p. 81.

incense a sweet perfume. occ. Exod. xxx. 34. v. Bochart, as above, who observes that as it was very unusual to see either black shells, or black lions, so their uncommon colour afforded a name to both.

שחן

Occurs not as a V. in Heb. but the word in Chaldee and Syriac, (as also the Arabic سحن) signifies, *to be warm, hot.* As a N. שחן *An inflammatory swelling, a burning boil, a morbid tumor, attended with a sense of heat.* Exod. ix. 9. Job ii. 7. & al. freq. in which latter passage one of the versions in the Hexapla renders it ελεφαντίς, *the elephantiasis*, a kind of leprosy.

DER. The Islandic skinn, Saxon reiman, Eng. shine, also sun. Q.

שחם

To spring up, occurs not as a V. but hence as a N. שחם *Corn springing up the third year of its own accord.* a. l. Isa. xxxvii. 30. To this purpose Aquila and Theodotion αὐτοφυὴς *self-growing.* Comp. שחש

שחף

Occurs not as a V. in Heb. but from the Chaldee use of the word, and from the antient versions the idea appears to be *to waste, consume away.* Comp. שחף. idem. takes.

I. As a N. fem. שחפת *A species of distemper, a wasting, consumption, atrophy.* occ. Lev. xxvi. 16. Deut. xxviii. 22. the Vulg. in both passages renders it by egestate, *want*, and one of the Hexaplar versions in the former by ἀνεμοφθορίαν, *Blasting.*

II. As a N. שחף *A kind of bird, the sea gull or mew*, thus called on account of its leanness, slenderness, or small quantity of flesh in proportion to its apparent size. So the LXX. λαρόν, and Vulg. larus. occ. Lev. xi. 16. Deut. xiv. 15.*

III. As a N. שחף occ. Ezek. xli. 16. It signifies either slender, so שחף עץ may be rendered *slender planks* of wood, or else שחף is a compound of ש *white* and חף *covered*, and the words may be translated

* See Bochart. vol. 3. 263. and Johnston's Nat. Hist. de Avibus. p. 93, 92.

exacte שחפת שחף
Tenuitas et macies ē quæ.

covered
Safalon
Tenuis res. tenuis lectura vestis.
Tenuis et macies ē quæ.

covered with wood, thus the Chaldee Targum, for שחף has דחף which is compounded of ד which, and חפי covered.

שחץ

Occurs not as a V. in Heb. but the Arabic V. hence derived signifies, to lift up, be lofty. As a N. שחץ Elation, pride, height. occ. Job xxxiii. 8. xli. 25. So the Vulg. renders it in the latter passage, superbiæ, pride, and the LXX. in the former αλαζονων, lofty, haughty. בני שחץ The sons of elation, or height, in both those passages plainly mean the larger and stronger kinds of animals or wild beasts. v. Bochart. vol. 2. 718-19. v. 3. 790-1. *سوح* : *سام*.

שחק

I. To conflict, collide, to grind, beat, or wear to pieces. occ. Exod. xxx. 36. 2 Sam. xxii. 43. Job xiv. 19. Ps. xviii. 43. So the LXX. in Exod. συγκοψεις, and Vulg. contuderis. As a N. שחק Small dust formed by collision. occ. Isa. xl. 15.

II. As a N. plur. שחקים The celestial fluid which is in a perpetual state of commotion, conflict, and struggle. The conflicting airs or ethers. v. Ps. lxxxix. 7, 38. Deut. xxxiii. 26. Job xxxviii. 18. Prov. vii. 28.* Aquila renders the word by Αηρ, Job xxxvii. 21. and Symmachus by Αιθρ, the ether, Job xxxvi. 28. xxxvii. 18. & al. freq.

III. To conflict, contend, as men do. 2 Sam. ii. 14.

IV. The reciprocations or reciprocal motions of the body in dancing, sporting and laughing, are expressed by this word. In Kal. and Hiph. To dance, sport, play, laugh. Jud. xvi. 25, 27. 1 Sam. xviii. 7. 2 Sam. vi. 5. Job v. 22. Zech. viii. 5. & al. With ל, אל or על following it sometimes signifies, to make sport at, deride. v. 2 Chron. xxx. 10. Job xxix. 24. xxx. 1. xxxix. 7, 18. Ps. xxxvii. 13. As a N. שחוק and שחק Laughter. Job viii. 21. Eccles. ii. 2. vii. 7. also derision. Jer. xx. 7. xlviii. 26. Lam. iii. 14. Comp. צחק

* See Hutchinson's Moses' Princip. Pt. ii. page 266-75. and Pike's Philosophia sacra. p. 15.

DER. Shake, shock, shag, jog, skies. Q.

שחר

I. To be dark-coloured, dusky, swarthy. occ. Job xxx. 30. Cant. i. 5. As a N. שחר dark-coloured, blackish. occ. Lev. xiii. 31, 37. Cant. v. 11. Zech. vi. 2, 6. שחור Swarthy, darkness of colour. occ. Lam. iv. 8.

II. As a N. שחר The dawn, grey, or dusk of the morning. Gen. xix. 15. xxxii. 24. Isa. lviii. 8. & al. freq.—Ps. xxii. 1. To the conqueror, על אילת השחר upon or concerning the interposition of the darkness, such as prevails just at day-break. The scene of this Ps. is the crucifixion of Christ, when the divine light appeared overwhelmed by the interposing powers of darkness, and when the sun sympathizing with his great antitype was darkened for three hours, and afforded to all believers a sensible image of what the sun of righteousness then endured. v. Luke xxii. 53. Comp. Mat. xxvii. 45. Mark xv. 33. Luke xxiii. 43. The LXX. and Symmachus render אילת in the above passage by αντηλωση, a laying hold of, so the Vulg. by susceptione.

III. As a N. fem. שחרות The dawn of human life, when the joys and pleasures thereof are new, and the faculties begin to taste and relish them. occ. Eccles. xi. 10. Comp. ver. 6, 7, 8, 9. and ch. xii. 2.

IV. In Hiph. To rise early in the morning. q. d. To morning, diluculare. occ. Job xxiv. 5.

V. In Kal. To seek, as it were, early in the morning, i. e. diligently and earnestly. Job vii. 21. Ps. lxiii. 2. & al. In this sense it is followed by אל, Job viii. 5.

VI. To do a thing betimes, or, as it were, early in the morning. occ. Prov. xiii. 14. And he that loveth him שחרו מוסר will be early (to) him (in) correction, q. d. diluculabit ei correctionem.

DER. Eng. Swart, swarth, swarthy. Old Lat. scurus, whence obscurus, obscuritas, and Eng. obscure, obscurity.

שחת

I. In a natural sense. In Kal and Hiph. *To corrupt, spoil, mar, destroy.* Gen. vi. 13. 17. ix. 15. xiii. 10. xviii. 28, 31. xix. 29. & al. In Niph. *To be spoiled, marred.* Exod. viii. 24. As a **N.** שחת *Corruption.* Ps. xvi. 10. (Comp. Acts ii. 27, 31. xiii. 36, 37.) also, *a place of corruption, a pit, ditch, grave, or dungeon.* Job. ix. 31. xvii. 14. xxxiii. 18. Isa. li. 14. & al. Comp. שחת.

V. As Ns. מִשַּׁח *Instrument, or weapon of*
destruction. מִשָּׁה *Spoiling, destruction,*
Exod. xii. 13. 2 Chron. xx. 23. & al.

II. In a spiritual sense. In Kal and Hiph. *To corrupt, spoil, or be corrupted, spoiled.* v. Ezek. xxiii. 17. Amos i. 11. Mal. ii. 8. Exod. xxxii. 7. Deut. ix. 12. Gen. vi. 12. Deut. iv. 25. Jud. ii. 19. In Niph. *To be corrupt or corrupted.* Gen. vi. 11, 12.

DER. *Scath*, (hurt, ~~waste~~) *scathful*.

שֶׁמֶט-הָ

I. *To decline, go, or turn aside.* Num. v. 12.
Prov. iv. 15, vii. 25. & al. freq. Comp.

II. *To go this way, and that, or to and fro, ob-*
ambularē. Num. xi. 8. 2 Sam. xxiv. 2:

III. As a N. שׁוֹט *A whip, or scourge*, from the manner of its *motion*, when used. 1 Kings xii. 11, 14. Prov. xxvi. 3. Nah. iii. 2. & al. שׁוֹט the same, Isa. xxviii. 15.

IV. *To row, move the oars to and fro, or backwards and forwards, and to drive the Vessel along.* As a Particip. or Participial N. masc. plur. שטים *Rowers, persons rowing.* occ.

Ezek. xxvii. 8, 26. As Ns. שיט *An oar*, or collectively *oars*. occ. Isa. xxxiii. 21. משוט *An oar, instrument of rowing*. occ. Ezek. xxvii. 6, 29. בליטות שלוש נעלה שחורה?

AV. As a N. שטה occ. Isa. xlii. 19. plur. שטים Exod. xxv. 5. & al. freq. The *Shittab* tree, or *Shittim* wood, of which great part of the sacred furniture of the Tabernacle was made. The LXX. generally render it by ἀσκητα, *incorruptible*; the Vulg. after *Theodotion*, translates it in Isa. by spinam, *the thorn*. “*Jerome* says, that the *Shittim*

“ wood resembles the *white thorn*, that it is
“ of an admirable beauty, solidity, strength,

Sehah & Isanah

“ and smoothness. It is thought he mean
 “ the black *Acacia*, which is, they say,
 “ the only tree found in the deserts of *Ara-*
 “ *bia*.” See more in *Calmet’s* Dictionary in
Shittim, who observes further, that this
 tree is very thorny, and even its Bark covered
 with very sharp thorns, and hence perhaps it
 had the *Heb.* name שִׁטִּים from making ani-
 mals decline, or turn aside, lest they should be
 wounded by it.

VI. **בֵּית הַשֵּׁטָה** *The house of declination*, or of the declinator, a place mentioned Jud. vii. 22. most probably so called from a temple there, dedicated to the heavens, considered as causing the *declination* of the earth, and thereby the successive variation of seasons, and their beneficial effects to man. v. *Hutchinson's Moses Princip.* Part II. pag. 410.

שׁוּט I. In Kal. and Hiph. *To go, or run about
hither and thither, or to and fro repeatedly.*

occ. Jer. v. 1. Dan. xii. 4. Amos viii. 12.
2 Chron. xvi. 9. Zech. iv. 10. In Hith.

II. As a N. שטט *A whip or scourge*, from its repeated motion in scourging. occ. Josh. xxiii.

13. v. above שׁט-ה III.
DER. *Shoot, shot, Swedish, skutta, Eng. feud,*

scudate. Q. ^{ten an Deus.}
Deus expandit שֶׁמַח cite omnes n

To spread abroad, stretch out, expand. occ. Num.
xi. 32. 2 Sam. xvii. 19. Job. xii. 23. Pf.

lxxxviii. 10. Jer. viii. 2. As a N. מִשְׁחָה
A place for spreading. occ. Ezek. xxvi. 5,

14. xlvii. 10.
DER. *A stick, & low class it*

שם (*fornan* .
I. To oppose, set oneself against. So Symmachus.

Ps. lv. 4. ἐναντιασθῆναι.
II, *To hate.* Gen. xxvii. 41. l. 15. & al. As

a N. משטמה *Hatred, spite, rancour.* occ.
Hof. ix. 7, 8.

III. *To infect, molest, harass.* Gen. i. 15. (where the LXX. ΕΒΕΙΧΟΝ ΑΥΤΩ, *urged, stuck close to,* him.) Job xxx. 23.

DER. *Stem*. Q. from שטם and בל to con-
found. *Stumble*.

New oris gladii. L. To

[Faint handwritten marks]

egypt

שבו

שכר his inclosure *as the garden*, namely, of Eden: That is, as God formerly took away the inclosed garden of Eden, the first school of religious instruction, so now he hath, by the hands of *Nebuchadnezzar*, taken away his temple, which was, by its furniture and services, to instruct the *Jews* in his true religion and worship, and which is here called שך, not that it was actually inclosed with trees and hedges, as the garden of Eden, but because it answered the like spiritual purposes, as that first inclosed sanctuary. v. Mr. Holloway's Originals, vol. i. p. 83. & seq. As a N. masc. plur. שכים *Sharp stakes, or thorns, used in making fences.* LXX. σκολοπες, *thorns, Vulg. clavi, stakes, spikes.* occ. Num. xxxiii. 55. As a N. fem. plur. שכות Nearly the same. occ. Job xl. 26. As a N. fem. שוכה *A Branch of a tree, such as is used in making hedges or fences.* occ. Jud. ix. 48, 49. As Ns. fem. in Reg. משכת and משוכה *A hedge or fence.* occ. Prov. xv. 19. xviii. 11. (where the LXX. επισκιαζει, *overshadoweth, and Vulg. circumdans, surrounding.*) Isa. v. 5.

VI. As a N. fem. plur. משכיות *Cases made of lattice, or net-work.* Montanus, *Thecis transparentibus, transparent cases.* occ. Prov. xxv. 11. "Know, saith *Maimonides*, one of the most learned and judicious among the *Jews*, "Know that the Key to all that the Prophets have delivered, is to understand "the *parables, metaphors, similitudes, and enigmas*; for you know what is said, "Hos. xii. 11. and by Ezek. xvii. 2, 11, "you know also what the wise man says, "Prov. xxv. 11. *A word spoken according to his two † faces is as apples of gold in meshchit of silver.* Now hear, I beseech you, the "Exposition of this sentence. משכיות are "a kind of *lattice, or net-work, with very small eyelet-holes in it, that you may just see through.* Therefore, when a word

* As cited by *Raymund Martin*, *Pugio fidei*, page 427, 428. and by Mr. *Holloway*, *Letter and Spirit*, pag. 4.

† So *Maimonides* presently after explains פני in this passage. It would be more intelligible according to our usual manner of speaking, to render אפני *Respects*, אפני. v. פניה under פנה IX.

"*spoken according to both its faces, (that is, according to its exterior and interior signification) is said to be like apples of gold in net-work of silver, the meaning is, that the exterior sense is good and precious as silver, but that the interior is yet much more excellent; this being in comparison of the other, proportionably as gold is to silver in value.* Nor is this all, but it has yet this further meaning, namely, that there likewise is something in the exterior sense that naturally leads a considerate and attentive mind to the interior. Even as an apple of gold inclosed in net-work of silver, if one stands too far off, or doth not look attentively at it, seems to be all silver; but when the attention of one who has good eyes, is attracted by the worth and beauty of the silver, to look more nearly at it, he discerns the golden apple that lies veiled within. So oftentimes are the words of the Prophets. Their exterior parts present things many ways useful, either for the regulation of morals, or the outward government of mankind, &c. of which we have many instances in the surface, or outward part of the Proverbs of Solomon, while the interior part (of the Sacred Writings) is of superior excellency to build up them that believe, in the sublime mysteries of faith."

"This, saith Mr. *Holloway*, is the exposition of that Jew.—And an exposition it is, not unworthy of a Christian." Happy would it be, might it contribute to remove the veil, which to this day remaineth on the hearts of the *Jews* (would to God I could not add on the hearts of many who call themselves Christians also) in reading of the *Old Testament*.

VII. To view, look at with attention, contemplate. It occurs not as a V. in the *Hebrew Bible*, but the *Chaldee* סכה is often used in the *Targums* in this sense. See *Castell's Lex. Heptag.* and hence

VIII. Chald. as a N. שכני *The contemplative faculty, the understanding.* So *Montanus*, con-

contemplationi. Targum לבב The heart.
occ. Job xxxviii. 36.

שך To subside, be appeased entirely. occ. Esth.
vii. 10. comp. above שכח II.

II. To hedge or fence round. occ. Job x. 11.

DER. To check, checker, or chequer. Q. also
choak, swag, swage, asswage. Q. From the
Chald. Eng. To seek, the Lat. scio, to know.
Q. whence Eng. science, sciential, and by com-
position, scientific, scientific, &c. Also,
perhaps the French and English sage, and
Latin sagax, whence sagacious, sagacity.

שכב

I. In Kal. To lie, lie down as a man. Gen. xix.
4. & al. freq. or beast. Num. xxiv. 9. In
Hiph. To cause to lie, or lie down. 1 Kings
iii. 21. xvii. 19. & al. To cast down.
2 Sam. viii. 2. As a N. fem. שכבה A ly-
ing, or lying down. Exod. xvi. 13, 14. &
al. freq. משכב A place of lying down, a bed.
Levit. xv. 4, 5. & al. freq.

II. To rest, be at quiet. Job. xxx. 17. Ecclef.
ii. 23. So the Vulg. in Ecclef. requiescit.

III. To lie down, as in the grave. 2 Sam. vii.
12. Job iii. 13. & al. freq. As a N. משכב
The grave. Isa. lvii. 2.)

DER. Squab, squabbish.

שכח

I. In Kal. To forget, lose the remembrance of.
Gen. xxvii. 45. xl. 23. & al. freq. In
Niph. To be forgotten. Gen. xli. 30. & al.
freq. In Hiph. To cause to forget. occ. Jer.
xxiii. 27. In Hith. השתכח To be forgotten.
occ. Ecclef. viii. 10.

II. Chald. In Aph. To find. Dan. ii. 25. &
al. In Ith. To be found. Dan. ii. 25. & al.

שכל

I. In Kal. To direct oneself wisely, be wise, pru-
dent, behave wisely. occ. 1. Sam. xviii. 30.
Also transitively, To direct wisely, or witting-
ly. occ. Gen. xlviii. 14. As a N. שכל Di-
recting wisdom, prudence. 1 Sam. xxv. 3.
1 Chron. xxii. 12. In Hiph. To understand.
Deut. xxxii. 29. Josh. i. 9. & al. Also,
To cause to understand, make wise, give
understanding. Gen. iii. 6. & al. freq. Is
not this Root related to שקל to weigh?
Since Eve's desire of being made wise was

the original moving cause which, in the
language of Milton,

Brought death into the world, and all our woe,
With loss of Eden.—

Hence constantly to remind believers of
this grand privation, and its cause, and
thereby continually to caution them against
all infidel schemes of seeking wisdom in any
other manner than that appointed by God,
the word שכל signifies

II. In Kal. To deprive, bereave, or to be de-
prived or bereaved, as of children. Gen.
xxvii. 45. xlii. 36. xliii. 13. as an animal
of its young. Prov. xvii. 12. Hos. xiii. 8.
as a tree, or the earth of its fruit. Mal. iii.
11. 2 Kings ii. 19, 21. In Hiph. To bereave
of children, or bar. occ. Jer. i. 9. As a N.
שכול A bereaving, privation, occ. Pl. xxxv.
12, particularly of children. occ. Isa. xlvii.
9. xlix. 20. As a N. אשכול plur. fem. in
Reg. אשכולת A cluster or bunch of grapes,
which when ripe is plucked from the vine.
Gen. xl. 10. Num. xiii. 24, 25. & al. So
Martinius (Lex. Etymol. in uva.) derives
the French grape, whence our Eng. grape,
from griper, to pull or pluck off.

III. Spoken of animals. In Kal and Hiph.
To suffer abortion, miscarry, be bereaved of
offspring by its untimely birth. occ. Gen.
xxxi. 38. Exod. xxiii. 26. Job xxi. 10.
Cant. iv. 2. vi. 5. Hos. ix. 14.

IV. Chald. in Ith. השתכל To consider atten-
tively, occ. Dan. vii. 8. comp. above I. As a
N. fem. שכלת Understanding. Dan. v. 11, 12.
שכלל Occurs not as a V. in Heb. but in Chal-
dee, from the Heb. כלל To finish, complete.
Ezra iv. 13. v. 3, 11. vi. 14.

DER. Skill, &c.

שכח

To rise, arise.

I. In Hiph. To rise, get up, as from rest, or
sleep in the morning. Gen. xix. 2, 27, &
al. freq. So the LXX. frequently render
it by ἀνίστημι, once by ἐγείρω, and the Vulg.
generally by surgo, consurgo. As a parti-
cip. Hiph. משכים Of or belonging to the
morning. So LXX. ὀρθρινῶν. Also adverbially
in the morning, Jer. v. 8. It must, however,

the primary sense is that of
being a champion the lot

monodit.
at iolli maliti uolli.
pulchre hoc in equis convenit.

confugitur, a שׁוֹמֵר & לֵידָה. Super froni, pars qui quae scapula

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be observed, that in this last passage *Aquila* and *Theodotion* render it by ἐλκοντες, *drawing*, and *Symmachus* by ἐλκομενοι, *being drawn*, as if it were a particip. masc. plur. from מִשָּׁךְ, and the LXX. perhaps nearly to the same sense, θηλυμανεις *raging with lust*, and *Vulg. emissarii stallions*.

II. *To rise, be eminent, or prominent*. It occurs not as a V. in this sense, but as a N. שָׁכָה *An eminent or prominent thing, a mark or butt to shoot at*. occ. Pf. xxi. 13.

III. *An eminent part of the human body, the shoulder, or more properly speaking, the clavicle, or bone which connects the scapula, or shoulder blade, with the sternum, or breast bone*. Gen. ix. 23. 1 Sam. ix. 2. Job xxxi. 22. In this latter passage the LXX. preserve the technical term κλειδοε, *the clavicle*.

Since several men frequently join to carry a burden between them, hence שָׁכָה אחד *one (or united) shoulder is used* Zeph. iii. 9. for one consent.

IV. *To rise over and above, to exuberate*; hence as a N. שָׁכָה *An exuberant part, a portion over and above*. occ. Gen. xlviii. 22.

V. שָׁכָה *Towards Shechem, the name of a town*. Hof. vi. 9.

DER. *Skip, scum*. Q. Also from שָׁכָה compounded with בָּל to confound, *scumble*. Q.

שכנ

I. In Kal. *To dwell, inhabit, particularly in a tent or tabernacle*. Gen. ix. 27. xiv. 13. Deut. xxxiii. 16. Psal. lxxviii. 60. שְׁכֵנֵי מִנְה *Those that dwelt in the bush*, i. e. the *Alcim*, comp. Exod. iii. 4. 6. Also in Kal and Hiph. * *To place, to cause*

* May we not hence assign the truest Interpretation of שָׁכָה Gen. iii. 24. *And Jehovah Alcim caused to dwell, (or placed) in a tabernacle at the east of the garden of Eden, the Cherubim, &c.* So the word שָׁכָה here expresses that there was a tabernacle (resembling doubtless the Mosaic) in which the Cherubim and emblematic fire or glory were placed from the fall, (comp. Wisd. ix. 8) and which surely continued in the believing line of Seth. Whether this same sacred tabernacle was preserved by Noah in the ark, and remained in the family of Eber, till the descent of the children of Israel into Egypt, and was brought up by them from thence, I pretend not to determine. Certain it is, from Exod xxxiii. 7—9. that the Israelites had a tabernacle, sacred to Jehovah, before that erected by Moses; and it appears from Amos v. 26. Acts vii. 42. that at the time of the Exodus, the idolaters and apostates had such for their idols.

to dwell or inhabit, particularly in a tent or tents. Jer. vii. 3, 7, 12. Job xi. 14: Pf. lxxviii. 55. As participial Ns. שָׁכָה *An inhabitant, neighbour*. Isa. xxxiii. 24. Hof. x. 14. Prov. xxvii. 10. Jer. vi. 21. מִשְׁכָּן plur. מִשְׁכָּנִים and מִשְׁכָּנוֹת *A place to dwell in, an habitation*. Isa. xxii. 19. Jer. ix. 19. Ezek. xxv. 4. & al. particularly *a tent, or tabernacle*. Num. xvi. 24. xxiv. 5. & al. Also, *the sacred tabernacle, for God to dwell in among men*. v. Exod. xxv. 8, 9. xxix. 45, 46. Lev. xxvi. 11, 12. Num. xxxv. 34.

II. In Kal. *To remain, rest, continue*. Exod. xxiv. 16. xl. 35. Num. x. 12. Job. iii. 5. In Hiph. *To cause to remain, or rest*. Josh. xviii. 1. Ezek. xxxii. 4. سَكَنَ

III. Chald. As a N. שָׁכָה *A Knife*. So the *Vulg. Cultrum*, and to the same purpose *Aquila* and *Theodotion* μαχαίραν. occ. Prov. xxiii. 2. סָכִין (with a ס) is often used in the *Chaldee Targums* in this sense.

DER. Greek σκηνή, and its derivatives, whence Eng. *scene, scenick, scenography*. Also *skin, Q. a shean, short sword, knife*.

שכר

To satisfy, satiate.

I. *To satisfy thirst, or the desire of drinking, (as שָׁבַע of eating) to drink heartily or freely, in a middle or indifferent sense*. Gen. xliii. 33. Cant. v. 1. Hag. i. 6. and so I apprehend the word is used. Gen. ix. 21. In like manner the Greek μεθυσμαι, by which the LXX. often render שכר, primarily signifies *to drink freely*, though not to drunkenness, and is plainly used in this sense John ii. 10.

II. In Kal. *To satisfy one's lust of drinking, even to inebriation, to be drunk, intoxicated with liquor*. Jer. xxv. 27. Lam. iv. 21. comp. Isa. xxix. 9. xlix. 26. In Kal and Hiph. *To make drunk, inebriate*. Hab. ii. 15. Jer. xlviii. 28. li. 7, 39, 57. metaphorically applied to arrows. Deut. xxxii. 42. In Hith. הִשְׁתַּכֵּר *To be drunken, make oneself drunk*. occ. 1 Sam. i. 14. As Ns. שָׁכָה *Sicera, intoxicating or inebriating liquor in general*. It is once used for *wine*, Num. xxviii. 7. comp. Exod. xxix. 40. but most com-

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commonly for any inebriating liquor, besides wine. Levit. x. 9. Num. vi. 3. Isa. xxviii. 7. & al. freq. שכרון Drunkenness. occ. Ezek. xxiii. 33. xxxix. 16.

III. In Kal. To satisfy, or give a satisfaction for service done, or to be done, to hire, to reward. Deut. xxiii. 4. Jud. ix. 4. xviii. 4. Prov. xxvi. 10. & al. freq. In Niph. To be hired, let out for hire. 1 Sam. ii. 5. In Hith. השתכר To let oneself out for hire. Hag. i. 6. As a N. שכר Satisfaction, hire, wages, reward for service or labour. Gen. xxx. 28, 32, 33. & al. freq. עשי שכר Isa. xix. 10. Those that make gains, or earn wages. As a N. שכיר A hired servant, a mercenary. Exod. xii. 45. xxii. 15. Levit. xix. 13. & al. freq. As a N. אשכר A compensative present, made on account of benefits received. occ. Pf. lxxii. 10. Ezek. xxvii. 15. In the former passage the LXX. render it δωρεα, gifts, in the latter μισθος, rewards.

I. To free, to loose from confinement, or bandage, applied to a shoe. Exod. iii. 5. Josh. v. 15. where the LXX. λυσον, and Vulg. solve, loose. So Symmachus in Exod. υπολυσαι, to shooke of corn. Ruth. ii. 16. where Montanus, solvendo solvetis, loosing ye shall loose.

II. As a N. שול plur. שולים The border, or fringe of a garment, that hangs loose and flowing. Exod. xxviii. 33. & al. freq.

III. To be free from constraint, to be dissolute, licentious, or to be free from care, in a bad sense, to be careless, negligent. So the Vulg. negligere, to neglect, and LXX. διαλπητε. occ. 2 Chron. xxix. 11. As a N. של Rashness, licentious crime or freedom. occ. 2 Sam. vi. 7.

IV. To be free from care or calamity, to be secure or at ease. Job xii. 6. Jer. xii. 1. Lam. i. 5. In a Hiph sense, to free from care or concern, to make easy. occ. 2 Kings iv. 28. So Montanus, securam reddas, make secure. As Ns. שלו Careless, secure, at ease. Job xvi. 12. Ezek. xxiii. 42. שלי The same. fem. שלוה Carelessness, security, tranquillity. Pf. cxxii. 7. Prov. i. 32. & al.

V. As a N. שילה * Shiloh, a title of the Messiah, (so the Chaldee Targum plainly, (משיחא) The Deliverer, he that freeth from the law, sin, and death. occ. Gen. xlix. 10. comp. inter al. John viii. 36. Rom. viii. 2. Gal. v. 1.

VI. As a N. שלו A Quail, a kind of bird, so called from its remarkably living in ease and plenty among the corn. Hence among the Egyptians a quail was the emblem of ease and tranquility. v. Pluche's Hist. du Ciel. occ. Exod. xvi. 13. Num. xi. 31, 32. Pf. cv. 40.

VII. Chald. As Ns. שלה Licentiously criminal, or amiss. occ. Dan. iii. 29. שלו A crime. occ. Dan. vi. 4. Also failing, or fail. occ. Ezra vi. 9. Comp. above III.

של To draw, pluck or pull off or away, detract, to spoil, deprive entirely. It is used in a bad sense, (as שדד from שדד v. שדד II.) and applied either to the person spoiled, Ezek. xxxix. 10. Zech. ii. 8. or to the thing taken away. Ezek. xxvi. 12. xxix. 19. xxxviii. 12, 13. השתולל In Hith. To make oneself, or become a prey, to be spoiled. occ. Isa. lix. 15. Pf. lxxvi. 6. where the initial ש is, after the Chaldee form, for ה. As a N. שלל Spoil, plunder, prey. Gen. xlix. 27. Exod. xv. 9. שולל the same. occ. Job xii. 17. So Aquila λαφυρα, and to this purpose the LXX. αιχμαλωτες, captives. שילל A person taken for prey, a captive. occ. Mica i. 8. comp. Isa. xx. 2, 3, 4.

DER. Shell, scale. (of a fish) Gr. σχολη, leisure, whence school, scholar, scholastic. Lat. solvo, (Q.) absolvo, dissolvo, resolvo, whence Eng. Solution, absolve, absolution, dissolve, dissolution, resolve, resolution, &c. Lat. salvus, whence salve, salvation, &c. also the French sauf, whence safe, safety, &c.

שלב

I. To be disposed or put in order, to correspond, answer. Hence as a partic. Hiph. fem. plur. משלבת Answering, corresponding. occ.

* That the fabulous account of Silenus, the companion of Bacchus, took its rise from a horrid distortion of the inspired prophecy of Shiloh, Gen. lxi. 10. is shewn by Bochart, Vol. i. 443, 4.

B b

Exod.

Exod. xxvi. 17. xxxvi. 22. So the LXX.

αντικιπτοντες.

II. As a N. masc. plur. שלבים Parallel ledges, horizontal projections correspondent to each other. occ. 1 Kings. vii. 28, 29. LXX. εξεχομενα, projections.

DER. A slab. Q.

שלג

To be white, or of a dazzling white colour, like snow. occ. Ps. lxxviii. 15. It hath nearly the same meaning as the Greek *φαινω*, and *σελαγιζω*, to shine, be bright, which are evidently derived from it. As a N. שלג Snow, from its shining whiteness, which is often taken notice of in Scripture. v. Exod. iv. 6. Num. xii. 10. Ps. li. 9. Isa. i. 18. Lam. iv. 7.

DER. Sleek, silk. Q.

שלח

I. In Kal. To send, to send forth out or away. Gen. iii. 23. viii. 7. xxi. 14. xxiv. 56. 2 Kings xiv. 9. & al. freq. In Niph. To be sent. occ. Esth. iii. 13. נשלחו for נשלחו. In Hiph. To send. Exod. viii. 21. Levit. xxvi. 22.

II. As a N. שלח A missile or missive weapon, a dart or javelin. 2 Chron. xxiii. xxxii. 5. & al.

III. To employ. Ps. l. 19.

IV. Joined with י the hand, or אצבע the finger, to stretch forth. Gen. iii. 22: viii. 9. Isa. lviii. 9. & al. So with מגל a sickle, To thrust forth. Joel. iii. 18.

V. As a participial N. masc. plur. שלוחים or שלחים Gifts or presents sent or transmitted from one to another. occ. 1 Kings. ix. 16. Mica. i. 14.

VI. To emit, send, or shoot forth, as a tree its branches: occ. Ps. lxxx. 12. Ezek. xvii. 6, 7. xxxi. 5. As a N. masc. plur. in Reg. שלחי Branches, or shoots sent forth from a tree. occ. Cant. iv. 13. where both the LXX. and Vulg. preserve the idea of the word, the former rendering it, *αποβολαι*, the latter, *emissiones*. Fem. plur. in Reg. שלחת the same. occ. Isa. xvi. 8.

VII. As a N. שלחן A table.

1. A table for food to which the messes * are sent for the repast of the guests. Jud. i. 7:

1 Sam. xx. 29, 34. X

2. The table of shew bread is often called by this name. This table being made of Shittim wood (LXX. *ξύλα ασηπτα*, incorruptible wood) overlaid, and crowned with gold, was a type of the compound nature of Christ, God-man, invested with regal power, whose flesh never saw corruption, but was given for the life of the world. v. Exod. xxv. 23. & seq. John vi. 51. and Mr. Catcott's first sermon on the Tabernacle.

שלט

To be over or before either for protection or rule.

I. As a N. masc. plur. שלטים Shields, arms of protection or defence. 2 Sam. viii. 7. 2 Kings xi. 7.

II. In Kal. To rule, have dominion, authority, or power. It is followed by ב or על Neh. v. 15. Esth. ix. 1. Ps. cxix. 133. Eccles. ii. 19. viii. 9. & al. In Hiph. To make to rule, to give power. Eccles. v. 18. vi. 2. As a N. שליט One that is appointed ruler, a constituted ruler or governor. Gen. xlii. 6. Eccles. viii. 8. As a N. fem. שלטת Imperious. occ. Ezek. xvi. 30. As a N. שלטון Power, authority. Eccles. viii. 4, 8.

III. Chald. As a V. with ב or על following, To have rule, authority, or power over. v. Dan. ii. 39. iii. 27. v. 7. vi. 24. In Hiph. To make a ruler. Dan. ii. 48. As a N. שליט A ruler, one that hath authority or power. Dan. ii. 10. iv. 14, (or 17.) 23. (or 26.) From the time that thou shalt know that שלטן the heavens do rule: A comparison of this with ver. 14. does, I think, clearly determine, that by שלטן here is denoted absolute, not delegated, rule and authority, and by שמיא, the true Aleim, or persons in Jehovah. (v. שמים under שם X.) As a N. שלטן Power, dominion. Dan. iv. 19. vi. 26. & al. As a N. masc. plur. in Reg. שלטני Governors. Dan. iii. 2, 3.

DER. Shield, shelter: Turkish, Sultan.

* From Lat. *Missa*, sent.

I. In

1. *ambulant* &c.

immundum &c.

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שלם—שלש

pullus perditus. *Sehah* שלך

I. In Kal & Hiph. *To cast, cast down, or away.*

Gen. xxi. 15. xxxvii. 20, 22. & al. freq.

II. As a N. שלך A kind of sea-bird, the *Cataraet*, or *Plungeon*. So the LXX. *καταραυτης*. Its Heb. and Greek names are taken from a very remarkable quality, which is, that when it sees in the water the fish on which it feeds, it flies to a considerable height, then collects its wings close to its sides, and darts down, like an arrow, on its prey. v. *Bochart*, vol. iii. pag. 278: *Johnston Nat. Hist. de avibus*. p. 94. who adds, that by thus darting down it plunges a cubit depth into the water, whence, no doubt. its Eng. name *Plungeon*. occ. *Levit. xi. 17. Deut. xiv. 17.*

שלם

To make whole, entire, complete, integrare, perficere.

I. In Kal. *To complete, perfect, finish.* 1. *Kings ix. 25. 2 Chron. viii. 16. Isa. lx. 20.* In Niph. *To be completed, finished,* 1. *Kings vii. 50. 2 Chron. v. 1.* In Hiph. *To complete, finish, make an end of.* *Job. xxiii. 14. Isa. xxxviii. 12, 13. xlv. 26.* As a participial N. שלם *Whole, entire, complete, perfect.* *Gen. xv. 16. Deut. xxv. 15. xxvii. 6. 1 Kings. viii. 62. & al. freq.*

II. *To make up, or make good a loss, redintegrare.* Used absolutely, *Exod. xxi. 34. xxii. 5, 6. & al. freq.* also transitively, *to repay, or restore one thing for another.* *Exod. xxi. 36. xxii. 1. & al. freq.* As a N. fem. in Reg. שלמת *Retribution, recompence.* occ. *Ps. xci. 8.* As a N. masc. plur. שלמנים *Recompences, rewards.* occ. *Isa. i. 23.*

III. *To make up a difference.* In Kal. *To have peace, be at peace.* occ. *Job. xxii. 21.* In Hiph. *to make peace.* *Deut. xx. 12. Josh. ix. 15. x. 1. & al. freq.* As a N. שלום *Peace, reconcilement, tranquility; also happiness in general, for every blessing, temporal and spiritual, is included in restoring man to that peace with God, (and I may add in a lower sense with the whole creation) which*

was lost by the fall. *Gen. xv. 15. xxix. 6. Deut. ii. 26. xx. 10. 2 Kings ix. 22. & al. freq.*

IV. As a N. שלם A kind of sacrifice, a peace-offering. occ. in sing. *Amos ix. 1.* but much more frequently in the plur. שלמים *Peace-offerings.* *Exod. xx. 24. xxiv. 5. & al.* So called as eminently typifying the peace and reconciliation of God with man, thro' the death of HIM who is our peace; for it must be particularly observed, that of these sacrifices both God and man, priest and people were to partake. See *Levit. vii. 11. & seq. Rom. v. 10. 2 Cor. v. 18, 19. Eph. ii. 14—16. Col. i. 20.*

V. As a N. fem. שלמה An outer garment, covering the whole body, a sur-tout. v. 1 *Kings xi. 29, 30. Ps. civ. 2. Mica. ii. 8.*

שלף

To draw, or push out, or off.

I. *To draw out, as a sword.* *Jud. iii. 22. viii. 10. 1 Chron. xxi. 5. & al. freq.*

II. *To draw or pluck off, as a shoe.* *Ruth iv. 7, 8.*

III. Intransitively, *To push out, shoot forth to its full growth, as vegetables.* occ. *Ps. cxxix. 6.* To this purpose *Aquila* renders it, *αυθαλειν.*

DER. *Shp.* *Q* v. under *שלף*.

שלש

I. As a N. שלש and שלשה The number three. *Gen. v. 22. ix. 19. & al. freq.* שלישי *The third.* *Gen. i. 13. ii. 14. & al. freq.*

II. *To divide into three parts.* q. d. *to third.* occ. *Deut. xix. 3.* So the LXX. *τριμερις*, and *Vulg.* in tres æqualiter partes—divides.

III. *To do a third time, to treble or tripple.* q. d. *tertiare.* occ. 1 *Kings xviii. 34.* As a participial N. משלש, *Treble, triple, trippled.*

IV. As a N. שלש Spoken of animals, *three years old.* occ. *Gen. xv. 9.* Spoken of a building, *of three stories high.* *Ezek. xlii. 6.*

V. As a N. שליש and שליש A certain measure of capacity, containing a third part of some other known and common measure. q. d. *a tierce*, but as this in English denotes the third part of a pipe; so it is probable from

B b 2

a com-

a comparison of Pf. lxxx. 6. with Isa. xl. 12. which are the only places wherein שלש occurs in this sense, that it denotes the *third part* of the *bath*, and so is equal to somewhat more than two gallons and a half *English*.

VI. As a N. masc. plur. שלשים *Three-stringed instruments of musick*. occ. 1 Sam. xviii. 6. So עשר is used for a *ten-stringed instrument*. v. עשר.

VII. As a N. שלש or שלישי or שלוש *A Commander, a General; properly a third man*, so called, perhaps, because in military affairs, he was *third* from the King, the Generalissimo, or Commander in chief, being immediately above him: (but compare below VIII.) 1 Kings ix. 22. xv. 25. 2 Chron. xi. 11. & al. We read Exod. xiv. 7. *And he took six hundred chosen chariots, and all the chariots of Egypt, and שלשם Captains (third men) על כלו over all this (armament, namely,) or over all these chariots, not over every one of them*, as we translate it, and the words express no more than that there were several *Generals* or *third men* to command the chariots: agreeably to which we find, Exod. xv. 4. that the choice of *Pharoah's שלשי* or *third men*, were drowned in the sea.

VIII. As a N. masc. plur. שלשים Prov. xxii. 20. The best and most natural interpretation of the word in this place seems to be *rules, directions*, or the like; and from this passage in Prov. compared with the sense of שלישי 2 Kings vii. 2, 17, 19. and of שלשים 2 Kings x. 25. and from considering that the other *Heb.* names of number, as רבע, חמש, &c. to *seven* inclusive, are taken from a root describing of some act performed on those respective days of the formation, it may reasonably be doubted, whether the ideal meaning of שלש be not *to rule, direct*, or the like, and whether the *third day* might not be thus denominated, because on that day the heavens began to *exert that rule*, which God had given them on the preceding day, (when he called, or constituted them שמים *Disposers*, Gen. i. 8.) in draining the earth, and causing it to bring forth vegetables. v. Gen. i. 9—13.

IX. שלשום *The third day*, reckoning backwards. v. among the Pluriliterals.

DER. *Leash*. (three.) Q.

שם

I. In Kal. *To place, set, put*, generally in order, with care and art. Gen. ii. 8. vi. 16. xxiv. 47. & al. freq. In Hiph. The same, Gen. xxx. 42. xlv. 2. & al. freq. the initial ה is often dropped, as Gen. xxiv. 2. xxxi. 37. As a N. fem. in Reg. תשמת *A placing or putting*. Lev. vi. 2. תשמת יד *The putting, joining, or striking of the hand*, seems in this passage to denote *suretyship*, which was confirmed by that action. comp. Job xvii. 3. Prov. vi. 1. xvii. 18. xxii. 26.

II. In Kal and Hiph. *To make, constitute*. Gen. xiii. 16. xxi. 18. xxvii. 37. xlv. 9. & al. freq.

III. In Kal and Hiph. with ב following, *To lay upon, lay to the charge of, to impute to*. 1 Sam. xxii. 15. Job xxiv. 12.

IV. In Hiph. A military term, *To set in array*. 1 Kings xx. 12.

V. לב שם or השים לב *To apply the heart, mind, or understanding to a thing, to mind or attend to it*. 1 Sam. ix. 20. 2 Sam. xviii. 3. Isa. xli. 22. Sometimes לב is omitted, and שם alone is used in this sense, as Isa. xli. 20. שם אל לבו *To put to his heart, take in to his mind, think upon*, 2 Sam. xiii. 13. שם על לבו *To put upon his heart, to purpose or resolve in his heart*. Dan. i. 8. Mal. ii. 2.

VI. As a N. שם plur. fem. שמות. *A name, an articulate sound*, which is * *placed* or *substituted* for a thing, as its *sensible mark* or *sign*. Gen. ii. 11. xxv. 13. & al. freq.

VII. שם יהוה *The name of Jehovah*, שם אלהים *The name of the Aleim*, and simply השם or שם *The name*, Levit. xxiv. 11, 16. comp. 1 Cor. xii. 3. are used as titles of the *second Person* of the ever blessed Trinity. Isa. xxx. 27. (comp. ch. xxxvii. 36. 2 Kings xix. 35.) Exod. xxiii. 21. (comp. 1 Cor. x. 9.) Jer. xiv. 7, 21. Pf. xx. 1. The reason of the expression seems to be this. A name is the *representative* of a being or thing; Christ in the New Testament is called the *image* of

* See Mr. Locke's Essay on human Understanding. Book iii. ch. 1 and 2.

God

and

and their operations, (v. under כרב p. 146, 7.) so the Heb. שמים and Chald. שהיא are used as a name of the eternal and ever blessed Trinity. 2Chron. xxxii. 20. (comp. 2 Kings xix. 25. Isa. xxxvii. 15.) Dan. iv. 23, or 26. comp. שלט III. Thus also in the New Testament *spavos*, heaven, is used for God. Mat. xxi. 25. Luke xx. iv. xv. 18. So Βασιλεία τῶν οὐρανῶν, literally, the Kingdom of the * heavens. (plur.) occurs frequently in St. Matthew, for the kingdom of God. comp. inter. al. Mat. iv. 17. with Mark i. 15. and Mat. xix. 14. with Mark x. 14. and Mat. xix. 23. with ver. 24.

allium.
Sehat.
XI. As a N. masc. plur. שמים Some species of onions, so denominated from the regular disposition of their several involucri, or integuments. occ. Num. xi. 5. Mr. Hutchinson has ingeniously observed, (vol. iv. p. 262.) that the worshipping of onions, by the Egyptians, with which they have been so sarcastically upbraided by † others of the heathen was, like the rest of their idolatrous service, merely emblematical.—Our (common) onion, adds he, is a perfect emblem of the disposition of this fluid system (of the heavens) supposing the root, and top of the head, to represent the two Poles. If you cut any one transverse or diagonally, you will find it divided into the same number of spheres, including each other, counting from the sun or center, to the circumference, as they knew the motions or courses of the orbs (or planets) divided this fluid system into; and so the divisions represented the courses of those orbs.”

XII. In Kal and Hiph. To make waste, or desolate, to reduce to such a state as to leave place or room for other things; so the Latin vasto, to waste, is derived from vastus, vast wide. Ezek. xxxvi. 3. Ps. lxxix. 7. Jer. x. 25. In Niph. To be desolate, reduced to

* Is not the Father of heaven, in our Litany, used in like manner, for that Person who is the Father in the Divine Essence, or ever blessed Trinity? The Greek translator to this purpose renders it, πατήρ οὐρανῶν, Father of the heavens.

† So Juvenal;

Porrum & Cepe nefas violare, & frangere morsu.
O sanctas gentes, quibus hæc nascuntur in hortis
Numina.
Satyr. 15.

a vast solitude. Levit. xxvi. 22. Isa. xxxiii. 8. & al. freq. As a N. fem. שמה Desolation, waste. Isa. v. 9. xxiv. 12. Hos. v. 9. comp. שם.

XIII. In Niph. To be desolate in mind, to be stounded, amazed, confounded, so as to have no sense left. 1 Kings ix. 8. Job xviii. 20. Jer. iv. 9. & al. As a N. fem. שמה Amazement, astonishment. Jer. v. 30. viii. 21. & al.

I. To place, or dispose with great care, regularity, and order. It occurs not as a V. in this sense, but hence as a N. fem. שממית A name of the spider; q. d. “the placer, disposer, as the spider eminently is, in the curious, and almost mathematically exact disposition of the threads of her web; for as Mr. Pope says,

Who made the Spider parallels design,
Sure as Democrite, without rule or line.”

Thus Mr. Catcott, in his answer to Observations on a Sermon, &c. — Bochart, however, (though I think with less probability,) interprets שממית to be a kind of lizard, which frequents the walls of houses; (see his works, vol. ii. 1083. and seq.) and it is observable that to this purpose the LXX. render it by καλαβωτης, and the Vulg. by stellio. occ. Prov. xxx. 28. The שממית layeth hold with her * hands. See this illustrated of the spider. Nat. displayed. vol. i. p. 57. & seq.

II. In Kal. To be exceedingly desolate, or waste. Ezek. xxxiii. 28. xxxv. 15. & al. As a N. fem. שמה Great Desolation. Ezek. xxiii. 33. & al.

III. In Kal. To be amazed, or astonished exceedingly. Levit. xxvi. 32. Isa. lii. 14. Ezek. xxvii. 35. & al. freq. In Hith. השתומם The same. occ. Isa. lix. 16. Dan. iv. 16. (Chald.) viii. 27. comp. Ps. cxliii. 4. As a N. שממון Great Astonishment, stupor. occ. Ezek. iv. 16. xii. 19.

DER. Shame, &c. v. above. שם XIII.

* Perhaps the Welsh name for a spider, Coppyn, and the Saxon Coppia, which is still nearly retained in our compound word, cobweb, may be ultimately derived from the Heb. כף The Palm of the Hand.

I. In

Diagona franci

composere
שמד—שמט

[375]

שמט—שמן

שמד

To destroy, abolish, demolish, or dissipate utterly, disperdere, delere. It occurs not as a V. in Kal in this sense, but in Niph. To be destroyed utterly. Gen. xxxiv. 30. Jud. xxi. 16. & al. In Hiph. To destroy utterly. Lev. xxvi. 30. Num. xxxiii. 52. Deut. i. 27. & al. freq.

DER. Smite Saxon *ymis* and Eng. *Smith*. comp. under שמט.

שמח

I. To move briskly and alternately, to move to and fro, or vibrate with a quick motion, as the heart in joy. Ps. xvi. 9. xxxiii. 21. & al. freq. In Hiph. To cause to move thus. Ps. xix. 9. civ. 15. As a N. fem. in Reg. שמחה The quick beating, throbbing, or palpitation of the heart. Isa. xxx. 29. Jer. xv. 16. & al.

II. To move, or vibrate briskly, as light emitted and reflected. Prov. xiii. 9.

III. To move backward and forward, as the fluid of the heavens doth in light and spirit. "This vibration or vibrative motion of the heavens, which is even visible through telescopes," and with which the livelier Thermometers are sensibly affected, "is produced by the irradiation of the light outward from the center, and the irradiation of the spirit (gross air) inward, to the center." 1 Chron. xvi. 31. Ps. xcvi. 11. *

IV. From the briskness and agility of the body, occasioned by joy. In Kal. To rejoice, exult. Lev. xxiii. 40. Deut. xii. 7. Job xxxi. 25. In Hiph. To make joyful, cause to exult. Ps. lxxxix. 43. As a N. fem. שמחה Joy, exultation. Isa. xxii. 13. li. 3, 11. in which three passages the LXX. rendering it by *αγαλλιαμα* have given nearly the idea.

DER. Smoke. Q Smack, a small light ship.

שמט

I. To dismiss, let go, release, discharge, dimittere. occ. Deut. xv. 2, 3. 2 Sam. vi. 6. 1 Chron. xiii. 9. כי שמטו הבקר Though they had discharged the oxen. See the nature

* See Hutchinson's Moses Princip. Partii. pag. 525, and note, and comp. 7.

of Uzzab's crime, explained by Mr. Hutchinson, vol. vi. p. 151—5. As a N. fem. שמטה A release, discharge. occ. Deut. xv. 1, 9. xxxi. 10.

II. To discontinue, be discharged. occ. Jer. xvii. 4.

III. Of land. To let it alone, let it rest, leave it uncultivated. occ. Exod. xxiii. 11.

IV. In Kal. To let go, let fall, throw down. occ. 2 Kings ix. 33. In Niph. To be thrown down. occ. Ps. cxli. 6.

שמן

Occurs not as a V. in Heb. but seems related to סמך To lay upon, and in Ethiopic signifies to recline, lie down, or along. As a N. fem. שמיכה A coverlet to lay upon a bed, a rug, a blanket. a. a. Jud. iv. 18.

שמל

Occurs not as a V. in Heb. but in Arabic signifies to surround on all sides, to cloath.

I. As a N. fem. שמלה A garment, vestment. Gen. ix. 23. Deut. x. 18. & al. freq.

II. As a V. in Hiph. To go to the left hand, v. under שמאל among the Pluriliterals.

שמן

I. To abound, superabound. It occurs not as a V. simply in this sense, but hence as Participial Ns. שמן Jud. iii. 21. One that abounds in strength, robust, strong. So the Vulg. robustos. שמן Isa. xxx. 23. plenteous, abundant. As a participial. N. masc. plur. in Reg. מעמני Ps. lxxviii. 31. Those that were gorged with food, or had eaten most abundantly.

II. As a N. שמן The superabundant fertility, or fatness of the earth. Gen. xxvii. 28, 39.

III. The fat of men or animals, that superabundant unctuous humour, which, though not absolutely necessary to their life, contributes greatly to their well-being and health. Ps. cix. 24. & al. As a V. in Kal. To be fat, abound in fatness. Deut. xxxii. 15. Jer. v. 28. In Hiph. To make fat. Isa. vi. 10.

IV. Oil, an unctuous substance, extracted from Olives, resembling the fat of animals, and so called by the same name. Gen. xxviii. 18. Exod. xxx. 24. & al. freq.

V. עץ שמן is mentioned as being different from

from זית *the olive-tree*. Neh. viii. 15. and therefore may perhaps mean the *resinous* or *gummy* kind of *trees*, whose juices *superabound* and *exude*.

“ *muttered* among themselves : Is this the
“ people of God ? Are they any more the
“ people of God than we.” ∴ *Cocceius*.

VI. As Ns. שמונה *Eight*, the *superabundant* number. Gen. v. 4, 10. & al. freq. שמיני *Eighth*. Exod. xxii. 30. Lev. ix. 1. & al. The *seventh* was the day on which the Lord *finished* or *compleated* his work of creating and forming this system, and all things therein, and as the number *seven* was hence denominated שבע from *completion*, (שבע. v.) so *eight* was called שמונה, because the *eighth* day was *superabundant* or *over and above* the grand completion.

I. In Kal. *To keep, keep safe, preserve.* Gen. iii. 24. xxviii. 15, 20. xxx. 31 & al. freq. In Niph. *To be kept, preserved.* Ps. xxxvii. 28. Hos. xii. 14. As a N. fem. שמרה *A watch, guard.* Ps. cxli. 3. As a N. משמר *A keeping.* Prov. iv. 23. Also, *custody, ward.* Gen. xl. 4. xlii. 17.

II. As a N. fem. אשמורה *A watch, a part of the night, a fourth part of the time from sun-setting to sun-rising.* Exod. xiv. 24. Ps. xc. 3. & al. Comp. Mat. xiv. 25. Mark vi. 48.

III. *To keep, observe*, Gen. xxvi. 5. Exod. xii. 17. xv. 26. Deut. v. 12. & al. freq. As a N. fem. **משמרת** *A charge, somewhat to be kept or observed.* Gen. xxvi. 5. Levit. viii. 35. & al.

IV. In Kal and Niph. *To observe, take heed, be cautious.* Gen. xxiv. 6. Deut. xxxiii. 9. Joth. vi. 17. 2 Sam. xx. 10. J

V. As a N. masc. plur. שמרים *The dregs, sediment, or lees of wine, which are preserved at the bottom of the vessel.* Ps. lxxv. 9. Jer. xlviii. 11. & al. In like manner the Eng. *lees* or *lies* seem derivatives from the V. *to lie*, because they *lie* at the bottom, or *subside*. אמר הכהן אליו וכן יסודי וי. *lecho*.

VI. As a N. שִׁמְרִי *A thorn or briar*, which by its prickles is ~~preserved~~ from being plucked up. Isa. v. 6. & al. Comp. 2 Sam. xxiii. 6, 7.

VII. As a N. שֹׁמֵר Some kind of *hard stone, a flint*, so called from its *durableness*. occ. Jer. xvii. 1. Ezek. iii. 9. Zech. vii. 12.

VIII. As a N. fem. plur. **משמרות** *Nails, small spikes.* occ. Eccles. xii. 11. It seems a Chaldeism for **מסמרות**. See under **סמר** IV.

I. *To serve, minister unto.* It occurs not as a V. in *Heb.* but in *Chaldee.* Dan. vii. 10. So the LXX. ελειτουργων, and Vulg. ministrabant. The *Chaldee Targums* often use it in this sense.

II. As a N. שמש *The sun, that is, the solar light,*

שָׁמַע

I. In Kal. *To hear, perceive by hearing.* Gen. iii. 8. xiv. 14. In Niph. *To be heard.* Gen. xlv. 16. In Hiph. *To cause, or make to hear.* Deut. iv. 36. *To cause to be heard, to declare.* Isa. xlv. 21. *To make a loud sound.* 1 Chron. xv. 16, 28. *To make a proclamation unto, to summon by proclamation.* 1 Kings xv. 22. As a N. **שָׁמַע** *A hearing.* Job. xlii. 5. Ps. xviii. 45. Also, *somewhat heard, report, tidings.* Gen. xxix. 13. Exod. xxiii. 1. As a N. fem. **שְׁמוּעָה** or **שִׁמְעָה** *A rumour, report, somewhat heard.* 2 Kings xix. 7. Ezek. vii. 26.

II. With ב, אל, or ל following, *to hearken, listen to, mind, obey.* v. Deut. i. 45. Zeph. iii. 2. Gen. xxi. 17. Josh. i. 17. Gen. iii. 17. 2 Chron. x. 16. Ps. lxxxix. 12.

III. *To understand.* Deut. xxviii. 49. Isa. xxxvi.
II. Jer. v. 15.

שמץ

To mutter, murmur, whisper. This seems a word formed from the sound, as ψιθυρίζω, &c. in Greek, *sufurro, murmuro* in Latin, and as *murmur, mutter, whisper*, in Eng. It occurs not as a V. but as a N. שמץ *A muttering, whispering.* occ. Job iv. 12. xxvi. 14. So *Symmachus*, in the former passage, ψιθυρισμον, and in the latter, ψιθυρισμα. As a N fem. שמצה Nearly the same. occ. Exod. xxxii. 25. לשמצה בקמיהם *For a muttering (or so as to occasion a muttering) among their enemies.* “ So that their enemies

grew a little weaker

Elavreth. High. Th.

وایلر الجوقاقه وسمو.
The shen ching dit ermine of

light, which is the great † Minister in this system, which God causeth to rise on the evil and on the good, which bringeth forth the precious fruits of the earth, and from the heat whereof nothing is hid. v. Mat. v. 45. Deut. xxxiii. 14. Ps. xix. 6, 7. Job xxv. 3. Ecclus. xliii. 2. Baruch vi. 60.

That שמש doth indeed signify, the solar light, and not the solar orb, appears plainly from Deut. iv. 19. xxxiii. 14. Josh. x. 12, 13. Exod. xvi. 21. 1 Sam. xi. 9. Jon. iv. 8. Ps. cxxi. 6. whence שמש is frequently joined with ירח The lunar light, never with לבנה The lunar orb. §

III. As a N. fem. plur. in Reg. שמשות Windows to admit the solar light. occ. Isa. liv. 12.

שנה

I. In Kal. To iterate, repeat, do again, or a second time. 2 Sam. xx. 10. 1 Kings xviii. 34. In Niph. To be repeated, Gen. xli. 32.

II. As a N. masc. plur. שנים and שני Gen. i. 16. vi. 19. & al. Fem. שתי or שתיים (q. שנתים) Gen. iv. 19. v. 18. Isa. li. 19. & al. Two. As a N. שני Second. The word is first applied to the grand iteration of light, at the formation. Gen. i. 8. שנה

III. As a N. fem. שנה plur. שנים and שנות A year, the iteration or repetition of the † solar light's revolution over the whole face of the earth by it's annual and diurnal motion and declination; or as Buxtorf, though not with such philosophical strictness *; "The year is called שנה, from iteration or repetition, because it is iterated by the sun's returning to the same point whence he set out, and always revolves and re-turns upon itself by it's own path." It is well observed by the learned Mr. Ken-

† See this illustrated by Mr. Hervey, towards the beginning of his Reflections on a Flower Garden.

§ The reader may find this point amply confirmed in Hutchinson's Moses' Principia, part ii. pag. 462, & seq. and proved with great clearness in Mr. Pike's Philosophia Sacra. pag. 45. & seq.

† See Eccles. i. 4—6. and Mr. Spearman's Enquiry after Philosophy and Theology. pag. 138. and seq.

* "Annus שנה Diciter ab Iteratione: quod, sole ad punctum, unde digressi ceperat, redeunte, iteratur, & in se sua per vestigia semper volvatur, & redeat." Buxtorf. Lexic.

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hon a si —

nedy, (Scripture Chronology, pag. 37.) that we cannot define שנה as applied to the sun, without defining at the same time the tropical year. Gen. i. 14. v. 3. Deut. xxxii. 7. & al. freq.

IV. It appears from 1 Sam. xxxi. 10. 2 Sam. xxi. 12. that the Philistines had a temple to שן i. e. I apprehend, to the heavens under the attribute of the changer, renewer, or re-iterater, from their reiterating the years and seasons, and thereby producing, ripening, casting off and consuming the flowers and fruits of the earth, and so renewing, and changing the face thereof.* We may easily guess what the Philistines aimed at by fastening the Body of Saul to the wall of בית שן: Was it not in acknowledgment of the power of their God, to subdue the people of Jehovah, and to turn to corruption and dust the body of their King?

V. As a N. שני Double-died; so the LXX. renders it διπλυν, Exod. xxv. 4. and διβαφυν, and Vulg. bis tinctum, Exod. xxviii. 8. & al. שני is often joined with תולעת, being sometimes placed before it, as Exod. xxv. 4. xxxvi. 8. & al. and sometimes after it, Lev. xiv. 4, 6, 49. & al. In the former case it may be rendered worm-colour double-died, in the latter, double-died of worm colour. Comp. תלע.

VI. As a N. שן plur. שנים

1. A Tooth, because these are remarkably cast and renewed in men, and most other animals. Gen. xlix. 12. Exod. xxi. 24.
2. The most eminent kind of tooth, elephant's tooth, ivory; so in Latin, dens, tooth, is used for the elephant's tooth. 1 Kings. x. 18. Cant. v. 14. & al. That elephant's shed their teeth, "is not only related for truth by Pliny, and from him adopted by succeeding naturalists, but is also asserted by Smith, and corroborated with such arguments as one would think sufficient to confirm it. Atkins joins in the same opinion; but then he confines it to the young ones, believing that they change the old for young teeth, like children,

* Vid. Hutchinson's Trin. of Gent. pag. 436, &c. and Holloway's Originals, vol. i. pag. 199.

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“and some brute animals. To this may be added the testimony of the *Negroes*, “from experience, who never find but a “single tooth at a time, and that frequently where no dead elephant or skeleton “had ever been found.” *Mod. Univer. Hist.* vol. xvii. p. 171.

3. A *point* or *crag* of a rock, resembling a *tooth*, occ. 1 Sam. xiv. 4, 5. Job xxxix. 28.

VII. Since the first grand *repetition* or *iteration*, namely, at the formation, Gen. i. 8. was affected by means of a mutual *change* of light and darkness, the one for and into the other. (v. Gen. i. 4.) Hence in Kal and Hiph. *To change, alter*. 1 Sam. xxi. 13. Job xiv. 20. Jer. lii. 33. In Hith. *To change, alter, or disguise oneself*. occ. 1 Kings xiv. 2.

VIII. Chald. *To be changed*. Dan. iii. 27. In Aph. or Hiph. *To change*. Dan. vi. 8, 15.

IX. As a N. masc. plur. in Reg. שניני *Urine*. v. under שיה III.

שני I. *To repeat over and over again*. occ. Deut. vi. 7. where one of the *Hexaplar* versions renders it δευτερωσεις, *thou shalt repeat a second time*.

II. As a N. fem. שנינה *A byword, somewhat frequently repeated*. occ. Deut. xxviii. 37. 1 Kings ix. 7. 2 Chron. vii. 20. Jer. xxiv. 9.

III. *To whet, sharpen*, which is performed by reiterated motion, or friction. Deut. xxxii. 41. This word is, by a beautiful metaphor, applied to a wicked tongue. Psal. lxiv. 4. cxi. 4. As a participle or participial N. שנון *Whetted, sharp*, Prov. xxv. 18. & al.

IV. In Hith. השתונן *To be affected with pain as from a sharp weapon*. occ. Ps. lxxiii. 21.

שנה I. *To change entirely*. occ. 2 Kings xxv. 29. (comp. Jer. lii. 33.) In a Niphal sense, *to be changed entirely*. occ. Eccles. viii. 1. Lam. iv. 1. It may be doubted whether the word in this sense be not rather *Chaldee* than *Hebrew*. v. below III.

II. In Kal and Hiph. *To be dissentient, discordant, or divided from another in affection or consent, in this sense, to hate, to be two*, as we say, in opposition to being at one. Gen.

xxiv. 60. xxvi. 27. xxix. 31. Job xxxi. 29. Ps. lv. 13. In Niph. *To be hated*, Prov. xiv. 17, 20. Comp. אהב.

III. Chald. *To change, or be changed*. Dan. vi. 17. *To be different*. Dan. vii. 23, 24. In Hiph. *To change*. Dan. ii. 21. In Hith. *To be changed*. Dan. ii. 9.

DER. *Sun, change*. Q.

שנב

Occurs not as a V. so the ideal meaning is uncertain, but as a N. אשנב *A lattise, or lattise window*. occ. Jud. v. 28. Prov. vii. 6. So the LXX. and *Theodotion*, in Jud. διπτω-
ωτες, and the Vulg. in Prov. cancellos.

שנס

To gird up. So the LXX. συνεσφριζεν, and Vulg. accinctis. α. λ. 1 Kings xviii. 46.

DER. Latin. cinxit, cinctum, whence *cincture, surcingle*.

שסה

In Kal. *To rob, plunder, pillage*, diripere. Jud. ii. 14, 16. 1 Sam. xvii. 53. Hof. xiii. 15. In Niph. *To be plundered*. Zech. xiv. 2. As a N. fem. שססה *A plundering*. 2 Kings xxi. 14. Isa. xlii. 22. & al.

DER. French, *chasser*, and Eng. *chase*. Q.

שסע

I. *To split, cleave, rend*, but yet not so as to separate entirely. occ. Lev. i. 17. Jud. xiv. 6.

II. This word is applied to those animals that are *cloven footed*, that is, whose hoof is not only divided into two claws, (v. פרס) but those two claws *cleft* from each other, without any connecting membrane. In Kal. *To cleave*, in this sense. As a N. שסע *A cleft*. occ. Lev. xi. 3, 7, 26. Deut. xiv. 6, 7.

III. *To rend, cut off, or separate from one's purpose*. occ. 1 Sam. xxiv. 8. Vulg. confregit, *broke*.

שסף

To cut or hew in pieces. So the Vulg. in frustra concidit. α. λ. 1 Sam. xv. 33.

DER. *To chip, chop*. Q.

שעה

I. *To look, regard, turn, have respect*. It is used either absolutely, as 2 Sam. xxii. 42. or

ו. Kam. et Schah -

or with the preposition ב, Exod. v. 9. Pf. cxix. 117. or על Isa. xvii. 7. xxxi. 1. or most commonly with אל following. Gen. iv. 4, 5. Isa. xvii. 8.

II. With מ or מעל following, To turn away, or from. Job vii. 19. xiv. 6. Pf. xxxix. 14. Isa. xxii. 4. In Hiph. absolutely, To turn, or cause to turn away. It seems to be used in this sense, Isa. vi. 10. xxxii. 3.

III. In Hiph. השתע To turn oneself, or look about, as in terror. occ. Isa. xli. 10. Comp. below שעשע III. *lit. m. m. m.*

IV. שוע To cry aloud, shout. In this sense I apprehend it is merely a word formed from the sound, as shout in English. See a like instance under על IV. &c. Job xix. 7. Pf. xviii. 7. xxii. 25. & al. freq. As Ns שוע occ. Pf. v. 3. and fem. שועה Cry, shout. Exod. ii. 23. 1 Sam. v. 12. & al. freq.

V. Chald. As a N. fem. שעה, and in the emphatic form שעה An hour. Dan. iii. 6. iv. 16. & al. Qu? if from the Heb. שעה Time.

שעשע I. To turn this way, and that in play, to sport, play. Isa. xi. 8. lxvi. 12.

II. In Kal. To turn this way and that, or jump for joy. Pf. cxix. 70. In a Hiphil sense, To cause to turn in this manner. Pf. xciv. 19. In Hith. השתעשע To turn oneself thus. Pf. cxix. 16, 47. As a N. masc. plur. שעשעים and in Reg. שעשעי Delights. Prov. viii. 30. Pf. cxix. 24. & al.

III. In Hith. To turn oneself, or look this way and that, as in great terror. occ. Isa. xxix. 9. So the Vulg. nearly to this sense fluctuate, Comp. above שעה III.

Com. שוע communit Occurs not as a V. but the idea seems to be either to stamp, or to rush forward; for hence as a N. fem. in Reg. שועה A stamping or rushing. LXX. ὀρμης, rushing. a. l. Jer. xlvii. 3.

DER. To shoot. Q. Comp under שט שעל

Occurs not as a V. but the idea appears to be hollow, concave, or the like.

I. As a N. שעל The hollow of the hand. occ. Isa. xl. 12. plur. שעלים Handfuls, as much as may be contained in the hollow of

the hands. occ. 1 Kings xx. 10. Ezek. xiii. 19.

II. As a N. משעול A hollow, narrow way. occ. Num. xxii. 24. Vulg. angustis, narrow passes.

III. As a N. שועל A fox, so called from his making holes, or burrowing, in the earth, or from his dwelling in such burrows. Thus Oppian observes of this animal,

Kai πινυη καὶ πυμαῖος ἐν φωλεῖσιν.

Cunning he dwells in burrows deep.

And our blessed Saviour observes, (Mat. viii. 20. Luke ix. 58.) the foxes have holes. Neh. iv. 3. Cant. ii. 15. Jud. xv. 4. & al. On the last passage it will be worth the reader's while to consult the learned Bockart, vol. ii. p. 853. & seq.

שע

Occurs not in Kal but in Niph.

I. To lie, lean, recline, rest. Gen. xviii. 4.

II. With על and once (Isa. l. 10.) with ב, following, To lean, rely upon, both in a natural and mental sense, Jud. xvi. xxvi. 2 Sam. i. 6. 2 Kings vii. 2. 2 Chron. xvi. 7, 8. & al. As Ns. משען and fem. משענה A staff, prop, support. Exod. xxi. 19. Isa. iii. 1. & al.

III. To lie upon, as a brook on the border of a country. occ. Num. xxi. 15. So the LXX. προσκειται.

Occurs not as a V. but as a N. masc. plur. שעפים Thoughts, reflections. occ. Job iv. 13. xx. 2. Is not this word related to שפף A branch? And may it not under this notion be applied to the mind, as שפף is (which see)? Or is the meaning of it the same as the Eng. to shape, which is used by the old writers for a mental, as well as for a bodily act, and denotes, to imagine or devise, as well as to form?

DER. Shape, shop. שעל follows even

To stand erect or upright.

I. To stand erect, upright, or an end, as the hair in great fear. Ezek. xxvii. 35. שער שער had their hair stand an end. (To this purpose

שועל

שועל

שועל

شغال
 Vulpes
 Schah

شغال

شاه

القنب

القنب

شعف

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شعف

the E & E were nearly the same then
 شغل
 amir perdite

xliii. 32. in which last passage the words, *for that is an abomination to the Egyptians*, are thus paraphrased in the Chaldee Targum of Jonathan Ben Uziel, *Because it is not right with the Egyptians to eat with the Jews, because the Jews eat the beasts which the Egyptians worship.*

שער Occurs not as a V. but as Ns. fem. שערורה *Horrible wickedness*, such as makes one shudder, and one's hair stand on end. occ. Jer. v. 30 xxiii. 14. שעררה The same. occ. Jer. xviii. 13. שערירה The same. occ. Hos. vi. 10.

DER. *To shore, ashore, coast, shower, soar.*

שפ-ה

I. In Kal. *To crush, break, bruise by violent impulse, crushing, or squeezing.* † occ. Gen. iii. 15. (So one of the Hexaplar versions, *τεριπσει* and Vulg. *conteret*.) Job. ix. 17. where the LXX. *επιτριψη*, and Vulg. *conteret*. In an intransitive sense, *To be broken in pieces, to wear or be worn away.* oc. Job xxxiii. 21. *And his bones* שפ are broken or worn to pieces, *לא ראו*, they are not perceived, i. e. *unperceived, imperceptibly.* In Niph. *To be broken.* occ. Isa. xlii. 2. הר נשפה *A craggy mountain*, (so Montanus, *montem præruptum*) *a mountain broken into rugged inequalities by winds and storms.* As a participial N. שפי *A high, craggy place.* Num. xxiii. 3. masc. plur. שפים *Craggy, or rugged eminences.* Jer. iii. 2. xiv. 6. שפיים The same. Isa. xli. 18. xlix. 9.

II. As a N. fem. plur. שפות occ. 2 Sam. xvii. 29. where שפות בקר “is used for some sort of provisions, and translated *cheese* of kine, but perhaps was *flesh of kine*, or *beef*, prepared in such a manner as we call *potted*, by beating and bruising.”

H. As a N. fem. שפה plur. שפתים, and שפתות *The lip, so called, from squeezing and breaking the air into distinct sounds in speaking.* Pl. xxii. 8. xxxiv. 14. Cant. iv. 3. & al. freq.

And because the lip is one of the chief organs or instruments of speaking; hence,

IV. *Speech, language.* Isa. xxxiii. 19. Ezek.

† See Mr. Bate's Appendix to his Enquiry into the Similitudes, &c. p. 257, & seq.

Arab. *بنت الشفة*. *filia labii.*

iii. 5, 6. Isa. xxviii. 11, 12. comp. 1 Cor. xiv. 21, 22.

V. *Speech, sense, sentiment.* Job xii. 20. Pl. xii. 5. Prov. vii. 21. Lam. iii. 62. and thus I apprehend the word is used in those controverted passages, Gen. xi. 1, 6, 7, 11. and that the meaning of the former part of this chapter in brief is this; that mankind in general כל הארץ (Comp. Gen. vi. 12. 1 Kings x. 24.) were unanimous in their *speech and counsels*, and appeared so in their *sentiments and designs*, (probably because united under one political government,) and coming to the delightful plain of Shinar, they intended all to settle there, instead of spreading themselves into the unknown countries of the earth, and to this purpose encouraged one another *to build a large city, and a high tower or temple*, † to prevent their se-

* It is very probable that this tower was originally destined to idolatrous worship, to which it is well known that it served in after ages. Hence its top was to be *בשן* carried up far into the heavens. comp. Deut. i. 28. ix. 1. It was repaired and beautified by Nebuchadnezzar, and called the temple of Bel or Belus. Vid. P. ideaux's Connect. vol. i pt. 1. book 2.

† And we will make us a name lest we be scattered; &c. i. e. says Bochart, (vol. i. p. 48.) We will gain us an immortal name with posterity; and to confirm this interpretation are cited, 2 Sam. viii. 13. Isa. lxiii. 12, 14. Jer. xxxii. 20. Dan. ix. 15. But how would their gaining an immortal name with posterity, hinder their immediate dispersion? Jonathan Ben Uziel, and the Author of the Jerusalem Targum took the name here mentioned to signify an idol, comp. Mica iv. 5. The paraphrase of the former runs thus, *We will make to ourselves כגור an image for adoration on its (the towers) top, and we will put a sword in his hand, that he may engage the enemies, before we be dispersed over the face of the earth; of the latter, thus, We will make to ourselves in the midst of it בית כגור a chapel for worship on its top, and we will put a sword into his (the idol's) hand, lest there be war waged against him, before we be dispersed over the face of the whole earth.* So the Samaritan Targum, produced by Kircher, (Obelisc. Pamphil. lib. 2. cap. 10.) *And let us make in the midst of it a place of adoration, and an image, in whose hands let there be a sword.* Vid. Dauter on the Revelation, ch. xvii. ver. 5. Now, though I find no other passage of scripture, where *שם* is undoubtedly used for an idol, (comp. Gen. vi. 4.) yet as *שמים* in the plural signifies the heavens, there seems to be no reason why the singular *שם* may not be used for one of the conditions thereof, or its representative image, and particularly for the light, since *שם* is applied to the second person of the eternal Trinity, or to the divine light; (Comp. *שם* VII.) and if this interpretation be admitted, it must be confessed.

paration, *lest*, say they, *we be scattered abroad over the face of the whole earth*, but that God miraculously interposed, and confounded or frustrated this wicked and rebellious scheme, which was inconsistent with his will, comp. Gen. x. 25. Deut. xxxii. 8. Acts xvii. 26. and thereby dispersed them over the face of the whole earth.

VI. Religious confession or sentiment in particular. Ps. lxxxii. 6. where, as Mr. Bate hath justly observed, God is the speaker, and therefore the words must be rendered, *I heard* (not *a language I understood not*, but) *a religious confession I acknowledged or approved not*. So Hos. xiv. 3. Zeph. iii. 9.

VII. The edge, border, margin of any thing, as the lips are of the mouth. Of the sea, Gen. xxii. 14. Of a river, Gen. xli. 3. Of a curtain, Exod. xxvi. 4. Of a vessel, 2 Chron. iv. 2. Of a table, Ezek. xl. 43. So Ezek. xxxvi. 3. *Ye are come up on the edge of the tongue*, or as we should say in English, *ye are at the tongue's end*, i. e. *ye are become a by-word*.

VIII. Chald. שף (from the Heb. שאף) *To swallow up*. occ. Ps. cxxxix. 11. In this Psalm, as elsewhere observed, there are several Chaldaisms. Symmachus, in this passage, renders the word by επικατασσει, *shall hide*, and another Greek version by καλυψει, *shall cover*.

שפח Occurs not as a V. but as a N. שפח A species of serpent, the Cerastes, (so the Vulg.) thus called in Heb. from its deadly bite, of which see Bockart. vol. iii. 417. comp. Gen. iii. 15. occ. Gen. xlix. 17.

DER. Sheaf, shove, chap. Q.

שפח

I. To depress, humble, subject. So the LXX. ταπεινωσει, *shall humble*, and to this purpose

confessed, that the scheme and discourse of these Babylonish rebels appears very coherent; *We will build us a city, and a temple with its top in the heavens, and we will make us an idol of the sun, or solar light, (suppose) lest we be dispersed over the face of the whole earth*. For thus this temple was to be the centre, and their idolatrous worship the cement of their union. (Vid. Hutchinson's Confusion of Tongues. p. 21.) And we find 1 Kings xii. 26. and seq. that Jeroboam's Calves were set up with a like design.

the Targum יתעביר *shall subject, reduce to a servile condition*. occ. Isa. iii. 17. As a N. משפח Depression, oppression. occ. Isa. v. 7.

II. As a N. שפחה A woman of a servile condition, a maid-servant, a hand-maid. Gen. xii. 16. xvi. 1. & al. freq.

III. As a N. fem. משפחה A family, household, so denominated from being subject to, or under the authority of the master of the family. So in Latin, familia, a family, is from famulus, a servant; see under עמל. Gen. viii. 19. Deut. xxix. 18. & al. freq.

שפט

“ It denotes at large all regulation and disposal, (omnem ordinationem, & discretionem)” saith Cocceius. Comp. שפט. In Kal. To judge, discern, determine, order, regulate, direct. Gen. xvi. 5. Levit. xix. 15. Jud. iii. 10. 1 Sam. viii. 20. & al. freq. In Niph. To be judged. Ps. ix. 20. To contend in judgment, set oneself to be judged. Prov. xxix. 9. Isa. lix. 4. Ezek. xx. 35, 36. As Ns. שפט A judge. Gen. xviii. 25. Jud. ii. 18. & al. freq. שפוט or שפט Judgment, punishment. 2 Chron. xx. 9. Ezek. xxiii. 10. Exod. vi. 6. vii. 4. משפט Judgment. “ It hath a very extensive signification, including all distinction, regulation, ordering, right, custom.” Cocceius freq. occ.

From this root the Suffetes, who were the supreme magistrates among the Carthaginians, and some other nations, and in some measure answered to the Israelitish שופטים or Judges, had their name.

DER. To shift, (in old Eng.) to assign.

שפך

I. In Kal. To pour out, shed, applied to liquids. Gen. ix. 6. Exod. iv. 9. & al. freq. and to things dry. 1 Kings xiii. 5. Ezek. xxvi. 8. and metaphorically to the heart. Ps. lxii. 9. to the soul, 1 Sam. i. 15. to meditation, Ps. cxlii. 3. to contempt, Ps. cvii. 40. to anger, Lam. iv. 11. In Niph. To be poured out. 1 Kings xiii. 3. Lam. ii.

* Vid. Prideaux's Connect. vol. i. pag. 92. 8vo. edit. Bockart. vol. i. p. 462, 3. Universal History. vol. xvii. pag. 254.

11. Pf. xxii. 15. In Hith. השתפך *To pour out oneself, or be poured out.* Lam. ii. 12. iv.

1. As Ns. שפך *A pouring out.* occ. Lev. iv. 12. fem. שפכה *An effusion, a slipping or sliding, applied to the steps.* occ. Pf. lxxiii. 2.

II. As a N. fem. שפכה *A man's privy member, from it's office, "urīnam & semen affundens, "quasi fusorium dices." Leigh.* occ. Deut. xxiii. 1. So the Vulg. veretro.

שפל

New low

I. In Kal. *To humble oneself, be humbled, brought low.* Isa. ii. 9, 11, 12, 17. xl. 4. & al. freq. In Hiph. *To humble, bring down, bring, or make low.* Isa. xxv. 11, 12. xxvi. 5. & al. freq. As a N. שפל *Low, below, deep, humble.* Levit. xiii. 20. 2 Sam. vi. 22. Ezek. xvii. 24. & al. freq.

II. As a N. fem. שפלה *A low plain country, as opposed to a mountainous one.* Deut. i. 7. Josh. ix. 1. & al. So *Holland, the low countries, or Netherlands* have these *English* names, as also their *French* one, *Pais bas*, from their *low* (flat) situation.

DER. Perhaps the Latin, *Sepelio, Sepulchrum, Sepultura*, whence Eng. *Sepulchre, Sepulture.*

שפם

recte ait

Occurs not as a V. but seems related to שפה *the lip*, so כרם to כרה, נוח to נוח, which see. As a N. שפם *The upper lip, or hair growing there, the mustache or mustachio.* So the LXX. in 2 Sam. xix. 24. *Μυστανα.* occ. Lev. xiii. 45. 2 Sam. xix. 24. Ezek. xxiv. 17, 22. Mica. iii. 7.

שפן

Occurs not as a V. in *Heb.* but plainly appears to be nearly related to ספן *To cover in*, and to צפן *To hide.*

I. As a N. masc. plur. in Reg. שפני *Hiding places, or bidden treasure.* So the Vulg. the-fauros absconditos. occ. Deut. xxxiii. 19.

II. As a N. שפן. Some kind of animal, so called from *hiding itself by burrowing in the ground, A rabbit*, or rather *a large kind of mouse*, according to *Bochart*, who maintains this latter interpretation by the following reasons; 1st. Because the *rabbit* does

not *ruminate* as the שפן is said to do. Levit. xi. 5. 2dly. Because *rabbets* do not dwell in *rocks*, as the שפנים are said to do, Pf. civ. 18. but in *earthy or sandy soils*, where they may easily burrow. 3dly. Because *rabbets* formerly were not known in *Judea*, but were peculiar to *Spain*. But however from the resemblance between these שפנים or *large mice* and the *rabbets* with which *Spain* abounded, *Bochart* thinks the *Phœnicians* called that country שפניה, whence are derived its *Greek, Latin, and more modern names.* v. *Bochart*, vol. i. 631. vol. ii. 1002 & seq. occ. Lev. xi. 5. Deut. xiv. 7. Pf. civ. 18. Prov. xxx. 26.

שפע

Occurs not as a V. in *Heb.* but in *Chaldee* signifies *to flow together, be abundant*, ("af-fluxit abundavit." *Castell.*) and in *Syriac* *to overwhelm, overflow*; accordingly *Aquila* has given the idea of the word, Deut. xxxiii. 19. by rendering it *πλημυρία, inundation*; and so the Vulg. Isa. lx. 6. Ezek. xxvi. 10. *inundatio. comp. שבע.*

I. As a N. fem. in Reg. שפעה *An inundation or deluge of waters.* occ. Job xxii. 11. xxxviii. 34. comp. שפע Deut. xxxiii. 19. II. *Affluence, abundance* of other things. occ. 2 Kings ix. 17. Isa. lx. 6. Ezek. xxvi. 10.

שפק

I. In Kal. and Hiph. *To clap the hands, to strike or smite them together.* occ. Job xxvii. 23. Isa. ii. 6. So the LXX. in Job *πρωτησει.* As a N. שפק *A stroke with the palm of the hand, or the palm itself.* occ. Job xxxvi. 8. Hence,

II. As a V. in a passive sense, *To be a palm, or hand-ful, to suffice for hand-fuls.* occ. 1 Kings xx. 10. comp. ספק

שפר

Occurs not as a V. in *Heb.* but the idea appears to be, *To shoot out, spread forth in rays or branches*, as the light, horns, &c.

I. As a N. fem. שפרה *Something luminous or splendid*, occ. Job xxvi. 13. *By his spirit the heavens שפרה* (became) a luminous thing. So the *Chaldee Targum* gives nearly the idea, tho' it alters the form of the word from a N.

Species coloris. tinctura.

Demiri.

devothant.

abrasit pulverem

Mustela
for nana
Schah &
Kam.

سفع
gemmunt.

سفع
colaps his
percutit
faciem
شوق

سفر
en. h. t.
d. c.

سفر
fructus

شفاين Pl. شفاين

to a V. **ברוח פומיה אפי שמיא אשתבהרו**

By the breath of his mouth the faces of the heavens became bright. comp. Gen. i. 2, 3.

II. As a N. **שפר** Goodly, beautiful, adorned as with the light. occ. in fem. Pf. xvi. 6.

III. **שפר** Branches of spreading, i. e. wide spreading branches, occ. Gen. xlix. 21. comp. **אילה** under **אל** XIV. and Dan. iv. 9, 18. in which latter passage the LXX. render **שפר** by *ευθαλεις*, flourishing.

IV. As a N. **שפר** or **שפר** plur. **שופרות** The horn of an animal used for a trumpet. The LXX. often, and *Aquila*, *Symmachus* and *Theodotion* in Isa. xxvii. 13. render it *κερατινῃ*, a cornet, a trumpet made of horn. Hence a trumpet, in general. Ex. xix. 16, 19. xx. 18.

V. Chald. As a N. **שפר** Good, seemly, right. occ. Dan. iii. 32. (or iv. 2.) vi. 1.

VI. As a N. **אשפר**. occ. 2 Sam. vi. 19. 1 Chron. xvi. 3. The word is usually placed under this root, but it either seems a compound of **אש** fire and **פר** to break, because fire dissolves the texture of flesh in roasting, and thus the LXX. render it in Sam. *εσχαριτην*, a roast, a piece of roasted flesh; or else **אשפר** may be compounded of **אש** fire, and **פר** a bullock, and accordingly the Vulg. renders it in Sam. *affaturam bubulæ carnis*, a roast of bullock's flesh; and in Chron. *partem affæ carnis bubulæ*, a piece of roasted bullock's flesh.

שפר As a N. **שפריר** A splendid tent, a royal pavilion. occ. Jer. xliii. 10. Comp. above **שפר** II.

Chald. As a N. **שפרפרא** The morning light, or morning, occ. Dan. vi. 19. The Chaldean Targum uses the word in the same sense. comp. above **שפר** I.

DER. Lat. *sparum*, a dart. Eng. *spear*, *spray*, *sprig*, *spur*. Q.

שפת

I. To put, or set any thing in order, or in its proper place, to dispose, ordain. occ. 2 Kings iv. 38. Pf. xxii. 16. Isa. xxvi. 12. Ezek. xxiv. 3. comp. **שפט**.

II. As a N. masc. plur. **שפתים** Rows of stones on which the caldrons or pots were placed. Lying among these denotes the most abject slavery; for this was the place

of rest allotted to the vilest slaves. occ. Pf. lxviii. 14.

III. As a N. masc. plur. **משפתיים** The divisions in a stall or stable, i. e. the bars or boards that divide it into distinct standings. occ. Gen. xlix. 14. Also sheepfolds, or pen for sheep. occ. Jud. v. 16.

IV. As Ns. **שפות** A dunghill, a heap of dung or ordure. The Heb. is a name of decency, like the Eng. *lay-stall*. occ. Neh. iii. 13. **אשפות** plur. **אשפתות** The same. 1 Sam. ii. 8. Lam. iv. 5. & al.

שצף

Occurs not as a V. but as a N. **שצף** Little, small, or short. So the LXX. *μικρον*. Vulg. *momento*, a moment. a l. Isa. liv. 8.

שק

I. In Kal. To move, run, have motion, as locusts. occ. Joel. ii. 9. As a N. **משק**, A motion, a running. occ. Isa. xxxiii. 4. Comp. below **שקק** I. and **שקשק**.

II. As a N. **שק** A sack, or large bag made of coarse hair or the like, and proper for moving or conveying things dry, as corn, &c. and into and out of which they are moved, shot, or made to run. Gen. xlii. 25, 27, 35. Also sackcloth. Gen. xxxvii. 34. & al. freq.

III. As a N. **שוק** A street, where men, &c. pass to and fro. occ. Prov. vii. 8. Eccles. xii. 5. Cant. iii. 2. The word is metaphorically applied, Eccles. xii. 4. in a collective sense, to "those open ways or passages in the body of man, which the matter of nourishment passes along without let or molestation." See Dr. Smith's Solomon's Portrait of old Age, &c. p. 108. 3d Edit.

IV. As a N. **שוק** The leg of a man or animal which is eminently formed for, and is a principal organ of motion. Exod. xxix. 22. Deut. xxviii. 35. Jud. xv. 8. Prov. xxvi. 7. Cant. v. 15. Isa. xlvii. 2.

IV, To run, as waters or other liquids do. It occurs not as a V. in Kal, in this sense, but in Hiph. To water, irrigate, to supply with water or liquor, to give drink, Gen. ii. 6. x. 19, 32. xxiv. 14. & al. freq. To overflow. occ. Joel ii. 24. iii. 18. So the LXX. *υπερχειν*, and *υπερεκχειν*, and Vulg. *redundo*, & ex-

& exubero. As a N. fem. שקת *A watering trough.* occ. Gen. xxiv. 20. xxx. 38. As participial Ns. שקי *Drink, moisture.* occ. Ps. cii. 10. Prov. iii. 8. Hos. ii. 5. plur. משקים *One that furnisheth drink, a butler, cupbearer.* Gen. xl. 1, 2. & al. As a N. משק *Nearly the same.* occ. Gen. xv. 2. So *Aquila* renders it by ποτιζοντος, *one that giveth drink,* or else the two words שק בן taken together may be rendered, *the son of provision,* &c. i. e. by an *Hebraism, the person who provideth,* &c. and thus our translators, who render שק בן *A steward,* appear to have understood the words.

V. It expresses *eager desire or appetite.* To run towards in affection, desire eagerly, appetere. (Comp. רצה IV.) It occurs not in this sense as a V. in the simple form, (comp. below שקק III.) but hence as a N. fem. in Reg. חשוקת *Eager desire.* occ. Gen. iii. 16. iv. 7. Cant. vii. 19.

I. שקק I. To run to and fro, to run about. occ. Isa xxxiii. 4.

II. To water plenteously, drench with moisture. So the LXX. excellently εμεθυσας, and Vulg. inebriasti. occ. Ps. lxxv. 10.

III. To desire earnestly, have eager appetite. occ. Ps. cvii. 9. Prov. xxviii. 15. Isa. xxix. 8.

In Hith. השתקשקש To run to and fro, or hither and thither repeatedly, or in great numbers. occ. Nah. ii. 5.

DER. To soak, Lat. succus, juice, whence succulent. A sack, which word, as hath been often observed by others, is from the Heb. preserved in the same sense in most languages. שקק issonais fait. here

שקד

I. In Kal. To wake, watch, Ps. cii. 8. cxxvii. 1. Jer. xxxi. 28. & al. In Niph. To wake, be watchful, wakeful. occ. Lam. i. 14. נשקד He hath watched over my transgressions. So the LXX. εγρηγορηθη επι τα ασεβηματα μ. comp. Jer. v. 6.

II. As a N. שקד The almond tree, "qua prima inter arbores eviliat, because this

tree, before all others, first waketh and riseth from it's winter's repose: * it flowers in the month of January, and by March brings it's fruit to maturity; that is, in the warm southern countries. The forwardness of this fruit-bearing tree is intimated unto us by the vision of *Jeremy*, ch. i. 11, 12. The word of the Lord came unto me, saying, *Jeremiah, what seest thou?* And I said, I see a rod שקד of an almond tree. Then said the Lord unto me, thou hast well seen, for שקד אני על I am hastening," or rather I am waking or watching over, or on account of my word to fulfil it. So the LXX. εγρηγορα εγω επι, and Vulg. vigilabo ego super. See Dr. Smith's Solomon's portrait of old age. p. 142. Also the almond fruit. occ. Gen. xliii. 10. Num. xvii. 8. Ecclef. xii. 5. Hence as a participle Huph. masc. plur. משקדים Made like almonds. occ. Exod. xxv. 33, 34. xxxvii. 19, 20.

שקט

In Kal and Hiph. To be quiet, at quiet or rest. Josh. xi. 23. Job iii. 13. Isa. vii. 4. Also in Hiph. To quiet, make quiet. Ps. xciv. 13. Prov. xv. 18. As a N. שקט Rest, quietness. 1 Chron. xxii. 9.

DER. Squat. Old French, escouter, to listen, and Eng. scout.

שקל

I. In Kal. To weigh. 2 Sam. xiv. 26. Job xxxi. 6. Isa. xl. 12. In Niph. To be weighed. Job vi. 2. As a N. משקל Weight. Gen. xxiv. 22. & al. freq.

II. As a N. fem. משקלת A weight used to estimate perpendicularity, a plummet. occ. 2 Kings xxi. 13. Isa. xxviii. 13.

III In Kal. To weigh money, pay it by weight, appendere. Gen. xxiii. 16. Jer. xxxii. 9, 10. In Niph. To be thus payed, Ezra viii. 33. Job xxviii. 15.

IV. As a N. שקל A Shekel, THE weight, by way of eminence, or the standard weight

* So *Pliny*. Nat. Hist. lib. 16. cap. 25. Floret, prima omnium amygdala mense Januario, Martio vero pomum maturat.

D d d

among

xxxiii. 17. Prov. xxxi. 30. Isa. xlv. 20. & al. freq.

שרה

To direct, rule, regulate. This root seems nearly related to ישר, as יאב to יאב, יאב to יאב, &c. v. under יאב.

I. As a N. שר A prince, ruler, director, commander. Gen. xii. 15. xxi. 22. xxxix. 21. & al. freq. Fem. שרה A princess, &c. Jud. v. 29. 1 Kings xi. 3. Lam. i. 1. & al. Hence as a V. To be a prince, have power, rule, or direction. occ. Gen. xxxii. 28. Jud. ix. 22. Prov. viii. 16. Isa. xxxii. 1. Hof. xii. 5. In Hiph. To make or constitute a prince or princes. occ. Hof. viii. 4.

II. As a N. fem. משורה A measure of capacity which regulates the quantity. occ. Lev. xii. 35. 1 Chron. xxxiii. 29. Ezek. iv. 11, 16.

III. As a N. שור plur. שרות (Chald. שוריא) A wall, from the regularity of its structure. Gen. xlix. 6. 2 Sam. xxii. 30. Ezra iv. 12. Jer. v. 10. & al.

IV. As a N. שר The funis umbilicalis, or navel-string, (consisting, according to the anatomists, of two arteries, a vein, and the urachus,) whose use is to direct and regulate the motion of the blood which passes between the mother and the fœtus, and so to keep up the continuity or communication between them. occ. Prov. iii. 8. Ezek. xvi. 4.

V. To direct the eyes towards an object, to view or observe steadily, and attentively, to contemplate, behold, intueri. Num. xxiii. 9. xxiv. 17. Job xxxv. 5. Isa. lvii. 9. Hof. xiii. 7. xiv. 9. & al. freq. As a N. fem. תשורה A present offered to a person as a testimony of regard, or respect. occ. 1 Sam. ix. 7.

VI. As a N. masc. plur. in Reg. שורי Insidious enemies, that lie in wait, watching and eyeing one. occ. Pf. xcii. 12.

VII. As a N. שור An ox, of any age, or of either sex. v. Levit. xxii. 27. Pf. cvi. 19, 20. Exod. xxi. 28. xxxiv. 19. Lev. xxii. 28. Num. xviii. 17. Job xxi. 10. Also collectively oxen. Gen. xxxii. 5. This species of animals seems to be called by this name, either from the remarkably

* steady and attentive manner in which they view any object that strikes them; or rather perhaps it is an emblematic name given to them, as representative of the fire, which is an eminent ruler in nature, comp. בעל III. עגל II. מלך VII.

VIII. To regulate or command the voice in singing, to sing, utter musically. Jud. v. 1. Pf. viii. 1. In this sense יod is generally inserted, as Exod. xv. 21. 1 Chron. xvi. 9, 23. & al. freq. As Ns. שיר plur. שירים, and שרים and fem. שירה A song, consisting of words regulated for and adapted to music. Gen. xxxi. 27. Exod. xv. 1. Jud. v. 12. Cant. i. 1. & al. freq.

IX. As a N. fem. שריה A small missile weapon or dart, which is directed or aimed at an object. occ. Job xli. 17. Bochart well observes that the context plainly shews that the word signifies not a defensive but an offensive weapon. v. his works, vol. iii. 785.

X. As a N. שריון or שרין plur. שרינים, and שרינות A coat of mail, consisting of plates of brass, or other metal, made like scales, arranged and joined together with great regularity and art. 1 Sam. xvii. 5, 38. 1 Kings xxii. 34. Nah. iv. 16. 2 Chron. xxvi. 14. Isa. lix. 17. & al.

XI. As a N. fem. plur. שרות Bracelets, so called from being regulated or fitted to the arms. So Vulg. Monilia. occ. Isa. iii. 19.

XII. As a N. משרת v. under שרת II.

XIII. Chald. To begin. occ. Ezra v. 2.

I. As Nouns fem. שררות, and שרירות (joined with לב The heart,) Strong or violent direction or bent of heart, stubbornness, obstinacy. Deut. xxix. 19. Pf. lxxxix. 13. Jer. iii. 17. vii. 24. & al.

II. As a N. שרר or שריר The navel. (v. above שר IV.) occ. Cant. vii. 2. Job. xl. 11. (or 16.) where it is said of the Behemoth or Hippopotamus that his strength is בשרירי in the navel, or in the parts about the navel of his belly; and Bochart, vol. iii. 757. observes and proves from the Testimony of natu-

* Is not this the true reason why Homer calls *Janus* *Βασις, ex-ey'd.*

constrinxit mersum laqueis inueni. consist. permittit. pulchre dicitur
locum Lam. i. 14. &c. sed Job. XL. 17. testiculorum inaequalitas. et testiculum
unum alteri maiorem habens.

שר—שרב

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שרג—שרך

ralists, that whereas the *Elephant* is tender and easily vulnerable under it's belly, the hide of the *Hippopotamus* on the contrary is in that part so thick and tough, that it was made into darts and arrows.

III. To behold or view frequently or repeatedly. occ. Job xxxvi. 24. As a participial N. masc. plur. in Reg. שוררי *Insidious enemies frequently eyeing those for whom they lie in wait.* Ps. v. 9. xxii. 11. & al. v. above שר V. VI.

IV. To sing repeatedly. occ. Zeph. ii. 14. As a participial N. משורר *A singer.* 1 Chron. vi. 33. & al. freq.

שרא Chald. I. To loose. occ. Dan. iii. 25. v. 12, 16. In Ith. To be loosed. occ. Dan. v. 6. So the LXX. by λυω, and Vulg. by folvo and dissolvo.

II. To dwell, remain. occ. Dan. ii. 22. The Targums often use שרא in the latter, as well as in the former sense.

שרשר Occurs not as a V. but as a N. fem. plur. שרשרות or שרשרת *Chains, to regulate the situation of a thing, and keep it in it's proper place.* occ. Exod. xxviii. 14. xxxix. 15. 1 Kings vii. 17. 2 Chron. iii. 5, 16. So the LXX. in Exodus προσωτα, *little chains,* in Chron. χαλασα, *chains,* and Aquila and Symmachus, in Exod. xxviii. 14. αλυσσεις, and the Vulg. throughout, catenulas, *little chains.* The chains by which the pomegranates hung, (2 Chron. iii. 16. comp. 1 Kings vii. 17.) were, I apprehend, (as Mr. Hutchinson also hath observed, Columns, pag. 50—53.) intended to represent the columns of gross air, on the back part of the fixed stars, which keep them steady in their places. comp. Job ix. 7.

DER. Sir, fire, measure.

rather think it means, those that fled, from שרר

Occurs not as a V. in Heb. but appears to be nearly related to שרה To burn, and in Chaldees signifies To scorch, parch. As a N. שרב *Parching heat.* occ. Isa. xlix. 10. So the LXX. καυσων, and Vulg. æstus. Also a parched place. occ. Isa. xxxv. 7.

Josh. X. 20. the children of Israel had made an end of slaying them with a very great slaughter till they were confounded; that those which were wounded & carried from battle &c. into the cave. for. portatus e praeteritum fuit. Kamus.

שרג

I. To be wreathed, twisted or knit together. occ. Job xl. 12. (or 17.) So the LXX. συμπεπλεκται, and Vulg. perplexi sunt. In Hith. השתר The same. occ. Lam. i. 14. So the LXX. συνεπλεκμεν, and Vulg. convolutæ sunt.

II. As a N. שרג or שריג *The tender flexible shoot of a vine, or fig-tree.* So Vulg. pro-pagines, and Montanus still more accurately, rami plicatiles, *pliable branches.* occ. Gen. xl. 10, 12. Joel i. 7.

שרד

I. To leave or be left, superesse, superstes esse. to remain, be left, after the destruction of others. occ. Josh. x. 20. As a N. שריר *One thus left.* Num. xxi. 35. & al.

II. בגדי שרד *The clothes of leaving, i. e. The clothes or coverings that were left, namely in the tabernacle, to cover the ark, table, and the rest of the vessels. These are distinguished from the garments of Aaron and his Sons.* occ. Exod. xxxi. 10. xxxv. 19. xxxix. 1, 41. *frag'd clothes.*

III. As a N. שרר *A marking line used by the carpenter, and which being rubbed with ochre, chalk, or the like, and suddenly jerked against the wood, leaves a mark behind it.* occ. Isa. xlv. 13. *capitulum velosum obliquus.*

שרט

To scarify, cut, or wound. It is only spoken of the flesh. occ. Levit. xxi. 5. Zech. xii. 5. As Ns. שרט and fem. שרטת *A cutting, incision.* occ. Lev. xix. 28. xxi. 5.

DER. שרטת.

שרך

To twine, wind, or bend about. The Chaldees שרך is used in these senses in the Targum. "Pervertit, ev—, perplexit, imp.—" Castell. Comp. also שרג

I. As a N. שררך *The latchet, or string, which fastened the ancient shoe (consisting only of a sole,) to the foot.* "These strings, saith Bynæus de calceis Hebræorum, p. 164, the Hebrews call שררך from going about, because they are twined round the foot; as the LXX. also call them σφαίρες—types

שרך ideas.

it may mean those that fled, from

שרך or שררך p. m. idem fugacem ch

“ *τύπες* from *σφαίρω*, to involve, roll round.” And a little after, “ These *strings* among the ancients were *twined round* the feet in various manners, as appears from antique statues and medals.” occ. Gen. xiv. 23. Isa. v. 27. *✱*

II. In Hiph. To wind, cross, or traverse a way or path. occ. Jer. ii. 23. In this sense it is applied to a female dromedary, running up and down, in a disorderly manner for lust. So *Montanus*, *implicans vias suas*.

שרע שרע
To stretch out, or grow beyond the usual size or manner. As a particip. *שרוע* One who has any unnatural excrescencies or superfluities. occ. Levit. xxi. 18. xxii. 23. In Hith. *השתרע* To extend, stretch oneself. occ. Isa. xxviii. 20.

שרף שרף
I. In Kal. To burn, burn up. Gen. xi. 3. Deut. vii. 5. & al. freq. In a Niph. sense. To be burnt. Gen. xxxviii. 24. Lev. iv. 12. & al. As a N. fem. *שרפה* A burning. Levit. x. 6. Num. xvi. 37. Deut. xix. 23. & al. As a N. fem. plur. *משרפות* Burnings. Isa. xxxiii. 12. Jer. xxxiv. 5. comp. *צרך* and *שרב*.

II. As a N. plur. *שרפים* A species of serpents. The word in this sense is sometimes found with, sometimes without *נחש*. These serpents might have this name from the heat and burning pain occasioned by their bite, but principally from their vivid fiery colour. occ. Num. xxi. 6, 8. Deut. viii. 15. Isa. xiv. 29. xxx. 6. from which passages of Isaiah it appears that these serpents could fly. Accordingly *Herodotus* tells us he had seen these winged or flying serpents in Egypt, and that there are such prodigious numbers of them in Arabia, (through the deserts of which the Israelites past) that if they were to increase according to the usual course of nature, men could not subsist for them *.

That the שרף of brass which Moses lifted up in the wilderness was a type of Christ lifted

* Vid. Calmet in Serpents, and Herodot. lib. ii. cap. 75, 76. lib. iii. cap. 107. 108, 109, 110.

up on the cross is certain from our Saviour's own words, John iii. 14, 15. and it appears from Wisdom, ch. xvi. 5, 6, 7. that the ancient Jews regarded it in the same view. This species of serpent, by its radiancy and glorious brightness was a very proper emblem first of the material, and then of the divine light.*

III. As a N. masc plur. *שרפים* Seraphim, or Seraphs, a name for the Cherubim of glory, (Heb. ix. 5.) taken from their glorious appearance and radiancy, for they were not only surrounded by the involving fire, (v. Gen. iii. 24. Ezek. i. 4, 5.) but themselves sparkled also like the colour of burnished brass; yea, their appearance was like burning coals of fire, and the fire was bright, and out of the fire went forth lightning. v. Ezek. i. 7, 13, 14. occ. Isa. vi. 2, 6. And it deserves to be remarked, that as *כרובים* signifies not only several compound cherubs, but also several cherubic animals. (See under *כרב* pag. 145.) So *שרפים* is here used by Isa. not only for the two compound figures, ver. 2. but also ver. 6. for the constituents of each compound.

There is no reason to doubt but *שרפים* was an ancient, and in Isaiah's time a well-known name for the Cherubim, since he evidently mentions it as such, and since the Egyptians appear from hence to have taken, by an abominable perversion, both the name and form of their compound idol *Sempis*, of which see Supplement under *כרב* II. 2.

DER. Sharp, shrivel. Q.

שרץ

I. In Kal. To produce, or increase abundantly. Gen. i. 20. ix. 7. Exod. i. 7. viii. 3. Ps. cv. 30.

II. As a N. *שרץ* A reptile, a creeping thing, either of land or of water, from their abundant production or increase. v. Gen. vii. 21. Levit. xi. 10, 20. Hence as a V. To move, as a land or water reptile, to creep. Gen. vii. 21. Levit. xi. 29. Ezek. xlvii. 9. comp. *רגל*.

* Vid. Preface to Mr. Cooke's Enquiry into the patriarchal and druidical Religion, &c. pag. 3, 5, & seq.

اسرافيل
et
اسرافيل

شرق Luscit: Splendit. Color & whitel splendor

שרק

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שרש—שש

שרק

To be yellow, yellowish, tawney. It occurs not as a V. in this sense, but hence

I. As a N. masc. plur. שרקים Yellowish, tawney, spoken of horses. So *Aquila*, ξανθοι. occ. Zech. i. 8.

II. As a N. fem. plur. שריקות Yellowish, spoken of raw flax, such as fishermen made their nets of. occ. Isa. xix. 9.

III. As Ns. שרוק, שרק, and fem. שרקה A kind of excellent wine, so called from the yellowish colour of the grape and wine it produces. occ. Gen. xlix. 11. Isa. v. 2. xvi. 8. Jer. ii. 21.

It is evident, as *Bochart* has well observed, from Zech. i. 8. that the word denotes some kind of colour, and from the other passages here produced, that it must be some colour common to horses, grapes and raw flax, and this can be no other than a yellowish one. v. *Bochart*, vol. ii. 107—9.

IV. To hiss, whistle. In this sense it is a word formed from the sound like the Gr. σφίζω, (by which the LXX. almost always render it,) the Lat. *sibilo*, and the Eng. *Hiss*, *whistle*, *shriek*, (comp. I. IV.) 1 Kings ix. 8. Job xxvii. 23. Lam. ii. 15. Ezek. xxvii. 36. Isa. vii. 18. The Lord shall hiss or whistle for thee—bee that is in Assyria. comp. Isa. v. 26. Zech. x. 8. This method of gathering bees together, by *hissing* or *whistling*, (σφισμασι) as we do now by beating of brass, was practised in Asia in the fourth and fifth centuries, and as *Cyril* speaks of it as a thing very common in his time, and so it still is in *Lithuania* and *Moscovy*, countries abounding with bees, where the master of the hives leads them out to feed, and brings them home again by a blast of his whistle. * As a N. fem. שרקה A hissing. 2 Chron. xxix. 8. & al. שרקות is once applied to the shrill bleedings of the flocks. Jud. v. 16. where the LXX. σφισμας, and Vulg. *sibilos*.

V. Chald. As a N. fem. משרוקיתא A pipe, flute, flagelet. occ. Dan. iii. 5, 7, 10, 15. So the LXX. σφριγγος, and Vulg. *fistulæ*.

* See nature displayed, vol. iii. p. 23. *Bochart*, vol. iii. p. 506.

שרש

I. In Kal and Hiph, To root, to take root, or cause to take root. occ. Pf. lxxx. 10. Isa. xxvii. 6. xl. 23. Jer. xii. 2. Job v. 3. As a N. שרש, A root. Deut. xxix. 18. Job xiv. 8, & al. freq.

II. As a N. fem. plur. שרשת Wreathen chains, intertwined like the roots of trees. occ. Exod. xxviii. 22. comp. Job viii. 17.

III. In Kal. To root up, eradicate. occ. Job xxxi. 12. Pf. lii. 7. In Niph, To be rooted up. occ. Job xxxi. 8. comp. עקר. II.

שרת

I. In Kal and Hiph, To minister to, attend, wait on, serve. It denotes service or employment less servile and laborious than what is expressed by עבד, as appears from Num. viii. 25, 26. comp. Gen. xxxix. 4. xl. 4. 1 Sam. ii. 11, 18. Pf. ci. 6. Isa. lx. 10. As a N. שרת Ministry, service, occ. Num. iv. 12. 2 Chron. xxiv. 14. As a participial N. משרת A minister, attendant. Exod. xxiv. 13. 2 Sam. xiii. 17.

II. As a N. משרת Somewhat prepared for eating or drinking. occ. Num. vi. 3. (וכל משרת And any preparation of grapes he shall not drink. The LXX. οσα καταργαζεται, whatever is prepared. Vulg. quicquid exprimitur, whatever is squeezed out.) 2 Sam. xiii. 9. (And she took את המשרת the preparation or cookery.—Vulg. quod coxerat, what she had dressed.)

DER. Lat. *servio*, whence *serve*, *service*, *servant*, *servitor*.

שש

שש

I. In Kal & Hiph. To exult, to leap, move briskly or nimbly for joy. Deut. xxviii. 63. Pf. xix. 6. Isa. lxvi. 14. Job xxxix. 21. & al. freq. So the LXX. several times render it by αγαλλιασμαι, and in the last cited passage very happily by γαυρια, exulteth. So the Vulg. exultat. As Ns. ששון and שש Exultation, hilarity, triumphant joy. Esth. viii. 16. Pf. cxix. 111. Isa. lxi. 3. & al. freq. משרש Joy, the object or act of joy, or exulting. v. Isa. xxiv. 8. lxv. 18. Lam. v. 15. Hof. ii. 11.

II. As

شریف
Vith
generosa
a
شرق
Luscit

II. As Ns. שש and ששה The number *six*. Gen. vii. 6. xxx. 20. & al. freq. ששת ימים *A six of Days*, i. e. *six days*. Exod. xvi. 26. xx. 9. & al. ששי *Sixth*. Gen. i. 5. 1. Exod. xvi. 22. & al. Fem. ששית *A sixth*, or *sixth part*. Ezek. iv. 11. & al. "This number is first applied to the *sixth day*, "the day of *exultation* for the *finishing* of "the *creation* of this system and man, when "as the Lord says in Job, the morning- "stars *sang together*, and all the sons of "God *shouted for joy*. ch. xxxviii. 7." Mr. Holloway's Originals, vol. i. p. 383. The scene in this passage of Job appears evidently from the context to be the *creation* of the world, and therefore by כל בני אלהים must, I think, be here understood all those *blessed spirits* or *angels who kept their first estate*, and *abode in the truth*, and shouted for joy at the * *creation* as they did at the birth of the *redeemer* of the world. Luke ii. 14. comp. Job i. 6. ii. 1. 1 Kings xxii. 19—21.

Hence as a V. ששה and ששא To give or take a *sixth part*, q. d. *sextare*, as עשר means to *decimate*, to give or take a *tenth part*. occ. Ezek. xxxix. 2. xlv. 13.

III. As a N. שש Fine white linnen or cotton cloth. By comparing Exod. xxv. and xxvi. with 2 Chron. ii. 14. and Exod. xxvi. 31. with 2 Chron. iii. 14. it appears that בוש Cotton is called שש, and by comparing Exod. xxviii. 42. with Exod. xxxix. 28. that בר linnen is also called שש; so then שש seems a name expressive of either of these from their *cheerful vivid whiteness*.

IV. As Ns. שש A kind of white marble. occ. Eccl. i. 6. שיש The same. שיש אבני Stones of שיש white marble. occ. 1 Chron. xxix. 2. The LXX. render it παριον or παρινον. So the Vulg. marmor Parium, or Pario lapide, Parian marble, which was of a *bright white colour*. As Pindar de Callicle,

Παριον λευκότερον —
Whiter than Parian marble.

And Horace, lib. i. Ode 19.

Splendentis Pario marmore purius.

Of purer hue than Parian marble.

* See Milton's Paradise Lost. book 7. lin. 601. & seq.

V. As a N. שושן and fem. שושנה a species of flower, the lily, so called from its *six leaves and vivid whiteness*. 1 Kings vii. 19, 22. 2 Chron. iv. 5. Hof. xiv. 6. In 1 Kings vii. 19, 22. the *lily-work* was emblematical of the *light* reflected from the *six* moving stars or planets. See Hutchinson's columns, p. 73—5.

Christ, the divine light, and true believers, who are the *sons of light*, and are accordingly described as clothed in *white*, the righteousness which is by faith here, and in *white*, i. e. glory, hereafter. (v. Rev. iii. 4, 5, 18. iv. 4. vi. 11. vii. 9, 14. xix. 8, 14. are emblematically represented by *lilies*. Cant. ii. 1, 2, 16. iv. 5, vi. 1, 2. Hence may be explained the title of Pf. xlv. lxix. lxxx. למנצח על שושנים or (as Pf. xlv.) שושנים, which Aquila constantly renders, τῷ νικητῶν, ἐπὶ τοῖς κρινοῖς, to the giver of victory, concerning the lilies, i. e. the emblematic lilies, just mentioned. v. Pf. xlv. 10, 13, 14. Pf. lxix. 7, 33—37. Pf. lxxx. 1—4, 18—20. The LXX. version of על שושנים in the above cited titles of the Psalms is very remarkable, ὑπερ τῶν ἀλλοιωθησομένων, concerning those that are to be changed or transformed, i. e. from corruption to incorruption, from dishonour to glory, from natural to spiritual &c. Comp. 1 Cor. xv. 42—44. 51—53. Phil. iii. 21. The title of Pf. lx. is למנצח על שושן To the giver of victory, concerning the lily, i. e. concerning the divine light, who is a banner to them that fear God, and is his right hand, by whom the beloved are delivered. v. ver. vi. 7, 12—14. v. Mr. Holloway's Originals. vol. i. p. 384, 5.

DER. Gr. ἑξ, Lat. sex, and Eng. six, &c.

שש

Occurs not as a V. so the ideal meaning is uncertain, but as a N. שש Vermilion, a very beautiful red colour. So the LXX. μιλτω. Pliny informs us, that this, which the Greeks called μιλτω, was found in silver mines, in the form of reddish sand, and was much used by the Romans in his time as a paint, and formerly applied to sacred purposes. Nat. Hist. lib. 33. cap. 7. occ. Jer.

Jer. xxii. 14. Ezek. xxiii. 14. Bochart, vol. i. 484, 5, observes, that there is a lake in *Africa*, called from the Phœnicians *Sisara*, so named, he thinks, both on account of the *vermilion* or *red paint* (שש) for which these parts were famous, and also of the neighbouring river, called in Latin, *Rubricatus*, or *Red-coloured*.

שש-ה

- I. In Kal and Hiph. *To place, set, settle, dispose, constitute, appoint.* It implies *design, order, ornament, or stability.* Gen. iii. 15. iv. 25. xxx. 40. Ps. cxi. 6. Isa. xxvi. 1. & al. freq.
- II. In Kal. *To be set in array or order of battle.* occ. Ps. iii. 7. Isa. xxii. 7.
- III. As a N. שש *Array, dress, ornament.* occ. Ps. lxxiii. 6. Prov. vii. 10.
- IV. As a N. שש *A kind of thorn, so called from its stability, strength, or toughness.* Isa. v. 6. & al.
- V. As a N. שש *Settled or fixed foundations.* occ. Ps. xi. 3. comp. Ps. lxxxii. 5. but see *Pole Synopf.* on the place.
- VI. As a N. plur. in Reg. שש occ. Isa. xix. 10. The word is in this place rendered by some, *purposes* or *counsels*, by others *nets*. (comp. Ps. cxi. 6.) but the best interpretation appears to be that of *Aquila*, ἀποθήκαι, *reservoirs*, *conservatories*, and שש seems to be a N. masc. plur. in Reg. from the reduplicate word שש, and as such is regularly followed by מרכאים. The whole verse may be translated thus, *And שתיה her (Egypt's) reservoirs shall be broken down, (even the reservoirs of those) that make gain of fish-ponds: אנמי נפש are ponds for live fish, vivaria.*
- VII. As a N. שש plur. שש That part of the body on which men sit, the buttocks. occ. 2 Sam. x. 4. Isa. xx. 4.
- VIII. As a N. שש *The warp, in weaving, that range of threads which are set or fixed lengthwise in the loom, and through which the weaver shoots the cross threads called the woof. The warp is in like manner called in Greek στήμων, and in Lat. stamen, q. d. the standing or fixed threads, and by*

these words the LXX. and Vulg. constantly render the Heb. שש. Levit. xiii. 48. & al. Comp. ערב VI.

IX. In Kal. *To drink, swallow liquids*, as men or animals. Gen. ix. 21. xxiv. 22. & al. freq. In Niph. *To be drunk.* Levit. xi. 34. In this sense the word is, I think, to be considered as formed from the *sound* animals make in drinking. Of these *onomatopœias* there are numerous instances in Heb. and thus in Latin we have the word *jugo*, and the Eng. *suck, swig, swill*, all formed in the same manner. As Ns. שש *Drinking.* occ. Eccles. x. 17. Fem. שש the same. occ. Esth. i. 8. As a N. masc. משש *A drinking, compotation, a feast attended with drinking.* So the LXX. frequently render it by ποτος, and once Esth. vii. 7. by συμποσιον. Gen. xix. 3. & al. freq.

X. Chald. As a N. משש *A compotation, feast, banquet.* Dan. v. 10.

XI. Chald. As a N. שש, from the Heb. שש *Six.* plur. שש *Sixty.* Ezra vi. 15 Dan. iii. 1. & al.

שש Occurs not as a V. but hence as a N. masc. plur. in Reg. שש *Reservoirs.* v. above שש VI.

DER. *Set, sit, seat, scotch, stout, sheath, Lat. situs, whence Eng. site, situation. Latin. sto, standi, status, whence Eng. stand, &c. state, station, &c. estate. Latin sedeo, sedo, resideo, subsideo, whence Eng. sedentary, sediment, sedate, &c. reside, &c. subside, &c.*

שש

To plant, as a tree or a branch thereof. Ps. i. 3. Ezek. xvii. 22, 23. & al. freq. The LXX. generally render it by φυτεω, *to plant*, or its derivatives. So the Vulg. by planto, but the latter once translates it fundata, *founded.* Hof. ix. 13. As a N. masc. plur. in Reg. שש *Plants.* occ. Ps. cxxviii. 3.

DER. *To settle, settlement, stool.*

ששם

To shut, shut up or out. comp. ששם.

I. *To shut or close up*, as the eye. ששם העין *Closed (as to his) eye.* So *Montanus*, occlusus oculo, and to the same purpose the Vulg. *cujus obturatus est oculus, whose eye*

في الظل كنفك تسترني בצל כנפך תסתירני 8. 17. 8

שלהבת—שנאן [393] שתם—שלהבת

eye was closed or shut. occ. Num. xxiv. 3, 15. "It plainly alludes to Balaam's not seeing the angel of the Lord at the same time the ass saw him." Dr. Newton on prophecy, p. 129.

II. To exclude, shut out, as prayer. occ. Lam. iii. 8. To this purpose the LXX. ἀπεφραξε, and Vulg. exclusit.

שתן

In Hiph. To urinate, piss. 1 Kings xiv. 10. & al. So the LXX. throughout by ὀύω, and Vulg. mingens. v. Bochart. vol. ii. p. 675, & seq.

+ שתק

To be still or calm, properly as the sea after a storm. occ. Ps. cvii. 30. Jon. i. 11, 12. Applied also to contention. Prov. xxvi. 20. DER. Stack, stake, stock, stick. Q.

سكن

שתר

In Niph. To be hid. α λ. 1 Sam. v. 9. It is nearly related to סתר, which see.

PLURILITERALS in ש.

שהדותא

As a N. (from שהד A witness, דות or דת, to appoint, and תא a boundary, or rather from שהד A witness, and דותא An appointment.) A witness of the appointed boundary, or of the appointment. LXX. μαρτυρίας, and Vulg. testis, of witness. The Syrian Laban called the same heap of stones שהדותא יגר, which Jacob called in Heb. גל עד, i. e. The heap of witness; and both parts of Laban's appellation seem tinged with a foreign dialect. α λ. Gen. xxxi. 47. comp. Supplement in יגר.

שיצי

Chald. To finish, complete. It often occurs in the Targums in this sense, whence as a participle, pehil, fem. שיציא Completed, finished. α λ. Ezra vi. 15.

שלהבת

As a N. fem. (from להב To free, and להב Flame,) Fire, or flame raging without controul or stop. occ. Job. xv. 30. Ezek. xx. 47. (v. under להב) Cant. viii. 6. which latter passage should, I apprehend, be rendered

thus, her coals, (or flashes) are coals of fire, (even) שלהבתיה her raging flames.

שלאנן

As a N. Quiet, free from disquiet or sorrow. So Montanus, quietus. The LXX. εὐπαιδων, happy. It seems a plain compound from של To be free, and אנן, to be disquieted, grieved. v. under אנה.

שלשום

From שלש Three, and יום Day. Hence as Ns. or particles of time שלשום and שלש The third day, from the present reckoning backwards, the day before yesterday. They are joined with תמול or אחמול, Yesterday, and occurring together with that word, express some time past, heretofore. as Gen. xxxi. 2, 5. Exod. v. 7, 8, 14. 1 Chron. xi. 2.

שמאל

شمال

As a N. (from שם To place, dispose, and אל, not,) שמאל or שמאל The left hand, because comparatively with the right, not proper for disposition, awkward, as we say. Comp. ימן Gen. xlviii. 13, 14. Num. xx. 17. As Ns. שמאלית fem. שמאלית Left, at the left hand. 1 Kings vii. 21. Levit. xiv. 15, 26. & al. As a V. in Hiph. To go towards the left, or left hand. occ. Gen. xiii. 9. Isa. xxx. 21. א is dropped in two passages, 1 Sam. xiv. 19. Ezek. xxi. 16. Also, To use the left hand. occ. 1 Chron. xii. 2.

Original!

56..

שנאן

It occurs but once, Ps. lxxviii. 18. רכב אלהים שנאן רבתיים אלפי שנאן The chariots of God are infinitely numerous, even thousands of שנאן, the Lord was in them at Sinai, in the holy place. (Comp. Exod. iii. 5. xix. 23.) Now the Lord descended on Mount Sinai in fire, and smoke, with darkness, clouds, and thick darkness. See Exod. xix. 18. Deut. iv. 11. And elsewhere he is said to ride רכב upon the heavens, Deut. xxxiii. 26. upon the spirit or wind*. Ps. xviii. 11. The heavens, clouds,

* The Targum on this passage is remarkable, he was seen in his magnificence upon the swift cherubs, and drove forward in strength upon the wings אפא of the whirlwind.

E e e

or

or *densities* then were his *chariots*, Pf. lxviii. 18. as is expressed in this very Psalm, ver. 5, 34. (comp. Isa. xix. 1.) and are denominated by שנאן (which is, I apprehend, a derivative from שן *to repeat*, and אן *impetuous motion*) on account of their *repeated* and *violent motion* or *agitation*, when made the chariots of *Jehovah*. For the same reason they are sometimes, when thus *moved* or *agitated*, called סערה *A whirlwind*. Job. xxxviii. 1. xl. 1. (or 6.) Comp. Ezek. i. 4. Symmachus seems to have aimed at the true sense of שנאן *Impetuous movers*, in rendering it, ηχωντων, *sounding*, so perhaps the LXX. εὐθυνητων, and Vulg. lætantium, *rejoicing*.

שנהבים

As a N. masc. plur. *Elephant's teeth*. So the LXX. and Vulg. It seems a compound of שן *A tooth*, and הב, some *foreign* name of an *elephant*, whence perhaps the Latin *ebur*, and our Eng. *ivory*. occ. 1 Kings x. 22. 2. Chron. ix. 21.

שעטנו

As a N. *Cloth mixed of linnen and woollen*, as the scripture itself explains it in the two passages wherein it occurs. Lev. xix. 19. Deut. xxii. 11. May not the word (if indeed it be pure *Heb.*) be a compound of ש *Which*, עטן *to involve, inweave*, and נו *to sprinkle*, and so express a *texture sprinkled* as it were, *with different kinds of threads*? The Vulg. seems to have translated it in Levit. by *texta*, and in Deut. by *contextum, woven*.

שקערוּרית

As a N. fem. plur. from שקע *to sink*, and רר *to flow*, *Running cavities* or *hollows*. The LXX. κοιλαδας, and Vulg. valliculas, *hollows*. Eng. transf. *hollow strakes*. α. λ. Lev. xiv. 37.

שרביט

A *Chaldee* or *Persic* N. of the same meaning as the *Heb.* שבט *A sceptre*, and perhaps derived from that word by inserting ר, (as in the *Chaldee* כרמי and פרנק from the *Heb.* פנק and כס) or it may be a compound of שר *a prince*, and שבט *A sceptre*, and so denote properly a *princely*, or *royal sceptre*. occ. Esth. iv. 11. v. 2. viii. 4.

As a N. masc. plur. in Reg. שרעפי *Thoughts distilling*, as it were from the heart; for it seems a compound of ש *which*, and רעף *to distill*. occ. Pf. xciv. 19. cxxxix. 23.

ת

תאיה

I. In Kal. *To limit, bound, to point out, or set as a limit or bound*. occ. Num. xxxiv. 7, 8, 10. As a N. fem. plur. תאות *Bounds, limits*, according to some, but this word seems rather to belong to the root איה *to desire*, and so the Vulg. renders it *desiderium, desire*, and the LXX. to the same purpose, εὐλογιας, *blessings*. occ. Gen. xlix. 26. The desirable things of the ancient hills shall be upon the head of Joseph; that is, those good things to come, which were typified by sacrifices, &c. on hills and rising grounds, the ancient places of religious worship. v. Gen. xxii. 2. xxxi. 54. Num. xxii. 41. xxiii. 1, 9. 1 Kings iii. 2, 4. 2 Kings xii. 3. xvi. 4. 1 Chron. xvi. 39. xxi. 29. Comp. חמד II.

II. As a N. תא *A chamber or room, bounded and circumscribed by walls, doors, and windows*. 1 Kings xiv. 28. Ezek. xl. 7. & al. freq.

III. As a N. תאו or תוא *A species of animal of the deer kind, among which it is mentioned*. Deut. xiv. 5. It occurs also Isa. li. 20. Bochart thinks it another name for the ראם, or oryx, (Comp ראם II.) and observes that the LXX. accordingly render it in Deut. by ορυγα, and Aquila, Symmachus, and Theodotion, in Isa. by ορυξ, and so the Vulg. in both places orygem, and oryx. He is of opinion that the name תאו or תוא is formed from the noise or cry which the animal makes, (as the Greek name θωες, and Latin thoes, for jackcalls) and which is the more remarkable, because it fails not to utter it at the rising of the sun and moon. v. Bochart, vol. ii. p. 973-5.

The

תאב

The radical idea of this word I suspect to be the same as that of the Latin *tabeo*, derived from it, namely, *to waste, consume, pine away*.

I. In Kal, with ל following, *To pine for, or after, to waste or consume with desire of*. occ. Ps. cxix. 40, 174. As a N. fem. תאבה *Longing, pining desire*. occ. Ps. cxix. 20.

II. In Hiph. with את following, *To consume with hatred or dislike of*. occ. Amos vi. 8. where the LXX. βδελυσσομαι, *I abominate*. Vulg. detestor, *I detest*.

DER. Latin *tabeo, tabesco, tabes*, &c. whence Eng. *tabes, tabid*.

תאם

To be connected, cohere, or embrace, as twins in the womb.

I. As a N. or rather as a particip. masc. plur. תאמים and תואמים *Connected*. occ. Exod. xxvi. 24. xxxvi. 29. where it is applied to the two corner boards on the west side of the tabernacle. *They shall be תאמים connected, namely, by mortising, or the like, to the the two extreme boards of the north and south side, and in like manner they shall be finished at the top, even to the first or uppermost ring*. See Cocceius's Lex. on the word.

II. As a N. masc. plur. תאומים, or תאמים *twins*. occ. Gen. xxxviii. 7. Cant. iv. 5. vii. 3. and without the א, תומם Gen. xxv. 24. Hence in Hiph. *To bring forth twins*. occ. Cant. iv. 2. vi. 5.

Hence the Syriac *Thomas*, which is interpreted by the Greek *Δίδυμος*, or *the twin*. John xi. 16. & al.

DER. *Texm, team. Q.*

תאן

I. As a N. fem. תאנה *A fig-tree*. Plur. masc. תאנים *Figs, the fruit of the fig-tree*. Jer. viii. 13. & al. freq. See under אנה VIII.

II. As a N. masc. plur. תאנים *Agitations, rubbings, from the same root*. Q. occ. Ezek. xxiv. 12.

תאר

I. In Kal. *To delineate, draw, or mark out, or to be delineated, &c.* Josh. xv. 9, 11. Isa. xlv. 13. & al.

II. As a N. תאר *Lineament, form*. Gen. xxix. 17. xli. 18. Jer. xi. 16. & al. freq.

תב

Chald. the same as the Heb. שב. In Kal. intransitively, *To return*. occ. Dan. iv. 31. In Hiph. (or Aph.) transitively, *To return, cause to return, restore*. occ. Ezra v. 5. vi. 5. *To return answer, to answer*. occ. Ezra v. 11. Dan. ii. 14. iii. 16.

ש. under תבה VII.

ו. under בל XI. XII. XIII.

תבן

As a N. *Straw*. ש. under בניה. Hence as a N. מתבן *A place of straw, a place where straw is put*. Where the LXX. αλωνα, *a threshing floor*. occ. Isa. xxv. 10.

תבר

Chald. The same as the Heb. שבר, *To break*. α. λ. Dan. ii. 42. So the LXX. συντριβομεν. and Vulg. contritum.

תדר

Chald. It occurs not as a V. but as a N. תדירא *Continuance, continuation*. occ. Dan. vi. 16, 20.

תהיה

Occurs not as a V. but the idea appears from Isa. xxxiv. 11. *to be without form, order, or the like*. So *Aquila* excellently renders it by *ατακτω, without order*. Deut. xxxii. 10. comp. תהיה. Hence

I. As a N. תה *A waste, desolation*. occ. Isa. v. 6.

II. As a N. תהו, formed like עו, עו, עו, &c. *Without order, form, or regularity, in-form, a chaos, waste*. ש. Gen. i. 2. Job vi. 18. Isa. xxxiv. 11. Deut. xxxii. 10. Job xii. 24. Should not Isa. xlv. 18. לא תהו בראה, be rendered interrogatively, (comp. לא II. 4.) *Did he not create it without form (as Gen. i. 2.) (and afterwards) form it to be inhabited?* Isa. xlix. 4. לתהו *Upon that which still continues irregular and without form*.

III. As a N. תהו *A waste, vain, unprofitable thing, or idol*. I Sam. xii. 21. Isa. lix. 4. It seems used adverbially, Isa. xlv. 19. *in vain, but the passage may be rendered, Seek me תהו (as) a vain idol*.

E e e 2

תזה

III. As a N. תלי *A quiver*, which is hung on the shoulder. occ. Gen. xxvii. 3.

תלל *To heap up on high, elevate.* occ. Ezek. xvii.

22. *conspicui in altum*

תלתל As a N. *Pendulous, pendant hanging down.* occ. Cant. v. 11.

תלא *To be in suspense, hang in doubt.* occ. Deut. xxviii. 66. Hof. xi. 7. So the LXX.

by κρεμαω and επικρεμαω, and Vulg. by pendeo.

DER. *To till land*, whence תלב. Comp. תב under תב.

תלג

Chald. As a N. the same as the Heb. תלג, *Snow.* occ. Dan. vii. ix.

agricola - תלם *idem*

As a N. תלם *A ridge in a ploughed field.* Hof. x. 4. xii. 12. & al. It seems related to תל, as תלם, to תל; or rather perhaps תלם as a V. signifies *to furrow, plough land in ridges and furrows.* Thus the Vulg. renders it verbally, Job xxxix. 10. *ad arandum, to plough.*

תלע

Occurs not as a V. in Heb. but in Chaldee signifies *To tear, cut, divide.* Hence

I. As a N. fem. תולעת, תולעת or תלעת. Plur תולעים *A worm*, from its eating into and dividing the substance of things. v. Exod. xvi. 20. Deut. xxviii. 39. Isa. xiv. 11. Jon. iv. 7.

II. As a N. תולע and fem. תולעת *Scarlet or crimson colour*, q. d. *worm-colour*, so called because made of small worms which are found in the berries of a certain shrub. Isa. i. 18. Lam. iv. 5. Exod. xxv. 4. Levit. xiv. 4. & al. freq. (Comp. שני under V.) As a participle Huph. masc. plur. מתלעים *Clothed in scarlet.* occ. Neh. ii. 4. It may be worth observing, that the Arabs call this worm *kermes*, whence the French *cramoisi*, and our *crimson*, and that the *cochineal insect* is, by naturalists, ranged under the same genus. v. Bochart, vol. iii. p. 624, 5.

III. As a N. fem. plur. מתלעות *The grinders, the teeth*, which divide the food in pieces. So the LXX. *μυλας*, and Vulg. *molas & molares.* occ. Job xxix. 17. Prov. xxx. 14. Joel i. 6.

DER. French *tailler*, to cut, whence Eng. *tailor*, *taillage*, *tally*.

תלף v. among the Pluriliterals.

תלת

Chald. As Ns. תלת and תלתה the same as the Heb. שלש and שלשה *Three.* Dan. iii. 24. vii. 5 & al.

תמיה

To finish, or be finished, whether in a good or bad sense.

I. *To finish, make an end of, complete, perfect.* Josh. iv. 11. Also *To be finished, completed.* Gen. xlvii. 18. Job xxxi. 40. So 1 Sam. xvi. 11. התמו הנערים *Are the young men complete, i. e. are they all present.* איתם *I shall be perfect*, is once used with the י, as if from the root תם, in nearly the same sense as תם. See instances of the like kind under יאב. In Hiph. *To finish, make an end.* 2 Sam. xx. 18. As Ns. תם *Perfect, finished, complete*, τελειος. Gen. xxv. 27. Job i. 1. & al. תם *Complete soundness.* Job xxi. 23. *Full strength.* 1 Kings xxii. 34. *Integrity.* Gen. xx. 5. Ps. ci. 2. Fem. תמה *Integrity.* Prov. xi. 3. & al. *amuleta*.

II. As a N. masc. plur. תמים THUM-MIM, *Perfections.* So the LXX. according to the Complutensian edition, renders it, Neh. vii. 5. τελειωσεις, *Aquila* and *Theodotion*, Lev. viii. 8. τελειωσεις, and *Symmachus*, Deut. xxxiii. 8. τελειοτητες, by which last word the other Hexaplar versions render it, Ex. xxviii. 30. As the precious stones put into the High Priest's breast-plate, were called אורים *lights*, (so the Greek versions, φωτισμους) on account of their *luminous splendor*, but principally from the *illumination of the divine oracles* delivered by them; so are they called תמים from the *completeness* or *perfection* of the said oracles, never failing, but always accomplished. Comp. אורים under אר VI.

III. In Kal. *To be finished or consumed, to fail.* Gen. xlvii. 15, 18. Deut. ii. 14. Josh. iii. 16. & al. freq. In Hiph. *To consume, cause*

to be consumed. Ezek. xxiv. 10. Comp. תמו.

IV. To faint, fail in mind. occ. Ps. xlviii. 6. (where *Aquila* εὐθαμβήθησαν) Isa. xxix. 9. Heb. i. 5. (where the LXX. ἀφανισθῆτε, *perish*) Comp. Acts xiii. 41.

V. Chald. As a N. masc. plur. תמהין *Wonders, miracles*, Dan. vi. 27. & al.

VI. Chald. As a participle תמה The same as the Heb. שמה *There*. Ezra v. 17. & al.

תמו In Hith התמו To make or shew oneself perfect. occ. 2 Sam. xxii. 26. Ps. xviii. 26.

As a N. תמים *Very perfect*. Gen. vi. 9. xvii. 1. Also *great perfection, complete integrity*. Josh. xxiv. 14. Ps. lxxxiv. 12.

From this root the Greeks seem to have named their *Themis*, the Goddesses of Oracles.

תמו

Occurs not as a V. but the idea is evident for hence as a N. תמו *Continual, perpetual*; also as an Adv. *continually, perpetually*. Exod. xxv. 30. xxvii. 20. xxix. 42. & al. freq.

תמו

As a N. תמו *Tammuz*, mentioned Ezek. viii. 14. It was an idol of Chaldee extraction, as is plain from his name, whether we consider it as a corruption of שמש, the solar light, or as a compound from תם perfect, and the Chald. מו or מוא To beat. Besides in the Chaldee Targum of Jonathan Ben Uziel on Gen. viii. 5. תמו is the name of the tenth month, reckoning from the autumnal equinox, i. e. of the month of June, תמו then as an object of worship expresses the solar light in his perfection, as he is at the summer solstice in the month of June, dispensing heat and its effects, not only to the earth and plants, but also to the bodies of animals, of men and women. The Vulg. excellently renders תמו by *Adonis*; and that *Adonis* was, according to the physical Theology of the heathen, the same as the sun, there is no question. *Macrobius* expressly affirms it, *Saturnal*, lib. i. cap. 21. and *Adonis's* descent to hell, and the fiction of *Venus's* (i. e. of *generative nature's*) weeping on that account, the same writer explains of the sun's passing thro' the six southern signs,

as he doth *Adonis's* return to *Venus*, of the sun's entering into the northern signs. He says the tradition of *Adonis's* being killed by a boar means the diminution of the sun's light and heat by winter. † This departure of *Adonis*, or the sun, was lamented in the most frantic ceremonies of grief by the Assyrian and Phœnician women, who on these occasions used to ‡ prostitute themselves in honour of his vivifying power. And thus the Jewish women are described in Ezek. weeping for *Tammuz*, on the 5th day of the sixth month. i. e. of August, at which time his descent to hell, and his death by the winter boar, was drawing on apace. *

compare תמו

תמו

In Kal. To lay hold of, to hold, both in a proper and metaphorical sense. Gen. xlviii. 17. Exod. xvii. 2. Prov. iii. 18. iv. 4. In Niph. To be laid hold of, held. Prov. v. 22. תמו v. among the Pluriliterals.

תמו

Occurs not as a V. but the idea seems plainly to be, To resist pressure, reniti, to sustain, support, or the like.

I. As a N. fem. plur. תמרות and תימרות *Supporters, pillars, columns*. It is applied to smoke in that shape. occ. Cant. iii. 6. Joel iii. 3. or ii. 30.

II. A. a N. תמו plur. תמים, A palm-tree, which, says *Marius*, "grows very tall and "strait, but only where there are sweet waters. It is always green, and of a long "duration, its wood cannot be pressed down, "or broken by any weight." Other writers give much the same account of the nature of this tree, saying, that it || will not yield nor stoop to a weight hung upon it, but will bend the other way, as if resisting its

† Comp. *Orpheus's* Hymn to *Adonis*.

‡ Vid. *Universal Hist.* vol. ii. page 342, and *Lucian* de Dea Syra.

* Vid. *Hutchinson's* Trin. of Gent. page 298. *Holloway's* Primævity of the sacred Heb. page 41, 2.

|| *Palmæ lignum si supernè onere imposito premas, non deorsum affligitur aut concadit, sed contra incurvatur quasi vi renitens prementi.* *Aul. Gell.* lib. iii. cap. 6.

pressure.

pressure. || This sufficiently shews the reason of the name.

III. **בעל תמר** *Baal Tamar*, the name of a place in *Canaan*, mentioned *Jud. xx. 23.* and probably so called in honour of *Baal*, or the *sun*, who had been there worshipped by the *Canaanites*, under this attribute, as supporting the immense *pressure* of the celestial fluid on all sides, and sustaining the various parts and operations of universal nature in their respective situations and courses. The emblem of this support, stolen and perverted (as usual) from the sacred Ritual, appears to have been a *palm-tree*, as among the *Greeks*.

This tree was to believers a divinely instituted emblem of him on whom the Lord hath laid the *iniquities of us all*, who himself bare our sins in his own body on the tree, and sustained the immense *pressure* of God's wrath for them, but was so far from being utterly depressed under that load of sin and suffering, that, like the *palm-tree*, he supported and surmounted it all, rose victorious from death and the grave, and shall for ever, as the Psalmist speaks of him, flourish like a *palm-tree*, and spread abroad like a cedar that is in *Libanus*. *v. Isa. liii. 4, 6. 1 Pet. ii. 24. Ps. xcii. 13.* Hence in the outer temple (the emblem of *Jehovah incarnate*), *Palm-trees* were engraved on the walls and doors between the coupled cherubs. *v. 1 Kings vi. 29, 32, 35. Ezek. xli. 18, 19. Comp. כרם.* Hence the prophetess *Deborah* dwelt under a *palm tree*, to express her faith, not in the heathen אשרות or *Blessers*, (the then abominations of *Israel*. See *Jud. iii. 7.*) but in him who should be made perfect thro' sufferings. *Jud. iv. 5.* Hence at the feast of tabernacles, which was also the feast of ingathering, among the other sacred boughs, they were to take branches of *palm-trees*, to typify *Jehovah's* tabernacling in flesh, and the spiritual support thereby derived from him; and also to attribute to him, in opposition to *Baal*, or the *sun*, the sustaining the operations of nature in producing and ripening the fruits

|| Vid. *Martinii Lexicon Etymol. in Palma, & Plinii Nat. Hist lib. xvi. cap. 42.*

of the earth. For it must be further remarked, as above hinted, that the *palm-tree* was among the idolaters, emblematical of, or sacred to the *sun*. The *Delian palm*, consecrated to *Apollo*, is famous among the *Greeks*; and *Herodotus* observes, (*lib. ii. cap. 146.*) that at *Apollo's* temple at *Buthus* in *Egypt*, there were many *palm-trees*, and that at *Sais*, in the temple of *Minerva* or *Athena*, (a name for the *light*) there were columns in imitation of *palm-trees*, *lib. ii. cap. 70.* The chief physical reason of this consecration is above assigned; to which may be added the permanency of the *palm's leaves*, and their resemblance to the solar rays. This tree was also an emblem of victory both to believers and idolaters. The reason given by *Plutarch* and *Aulus Gellius*, why it was so among the latter, is, the nature of the tree, which resists incumbent *pressure*: but doubtless believers by bearing *palm-branches* after a victory, or in triumph, meant to acknowledge the divine Author of their support and success, and to carry on their thoughts to the great Conqueror over sin and death. *v. 1 Mac. xiii. 51. 2 Mac. x. 17. John xii. 13. Rev. vii. 9.* and probably the idolaters also originally used *palms* on those occasions, not without respect to *Apollo*, or the *sun*, to whom they were consecrated.*

תמר Occurs not as a V. but as a N. masc. plur. **תמרורים** *Lofty pillars, pyramids, obelisks*, or the like. occ. *Jer. xxxi. 21.* Also *great bitternesses*, from the Verb **מרר**, which see under **מר**. occ. *Jer. vi. 26. ix. 15. Hos. xii. 14.* So the Vulg. in the last text, *amaritudinibus, bitternesses.*

DER. *Timber.*

תננה

I. To utter a doleful or mournful sound, to moan, bemoan. occ. *Jud. v. 11. xi. 40.* So the LXX. render it in the latter passage *ὀδυνην*, and Vulg. *plangent.*

II. As a N. masc. plur. **תננים** *Dragons*, a kind of large serpents, which make a doleful and

* Vid. *Hutchinson's Moses' Principia*, part ii. pag. 616, 7. *Trin. of Gent. pag. 419, 20. Calcott's Sermons*, pag. 306.

horrid

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תעב—תף

תפף

In Kal. *To be strong.* Dan. iv. 17, 19. Also, *To overcome by strength or power.* Job xiv. 30. xv. 24. As a N. חָזַק and חֲזָקָה *Strong.* F f f

Ezra iv. 20. Eccles. vi. 10. Also over-
powering strength, might, authority. Esth. ix.
29. Dan iv. 27. & al. It seems rather a
Chaldee or foreign, than an Heb. word, and
occurs only in the Books of Ezra, Esth.
Job, Eccles. and Dan.

תר

- I. In Kal. To turn, turn about. Num. xv. 39.
So the LXX. διασπερσμενοι.
- II. As a N. תור A ring, circle, or circular or-
nament. occ. Cant. i. 10, 11. One of the
Greek versions renders it, στεφανος, (from
σπερσω, to turn,) a wreath.
- III. As a N. תר, A turn in order or succession,
occ. Esth. ii. 12, 15.
- IV. In Kal. To go round, to investigate, explore,
search out. Num. x. 33. xiii. 3. & al. freq.
In Hiph. To cause to explore, or be explored.
occ. Jud. i. 23.
- V. As a N. תור or תר A turtle-dove, so cal-
led by an onomatopœia, from it's cry, as in
Gr. τρυγων, in Latin turtur, and in Eng.
turtle, Gen. xv. 2. Levit. i. 14. Ps. lxxiv.
19. Cant. ii. 12. v. Bockart, vol. iii. p. 55.
& seq.
- VI. Chald. Q. As a N. תר from the Heb.
תאר, Form, disposition. occ. 1 Chron. xvii.
17.
- VII. Chald. As a N. masc. plur. תורין Oxen,
from the Heb. שור Ezra vi. 9. Dan. iv. 22.
& al.
- VIII. Chald. As Ns. תרי Two. occ. Ezra
vi. 17. Dan. iv. 26. תרות Two, second.
occ. Ezra iv. 24. Dan. v. 31.
- DER. Tour, turn, &c. (compounded with כח
to confound) trouble, (compounded with
לעל to agitate) whirl, troll.
- Hence also the German idol Thor, who, no
doubt, was the same as Jupiter, or the bea-
vens in circulation, had his name. Thus
Adam Bremensis saith, "Thor presideth in
"the air, causeth thunders, winds, show-
"ers, fair weather, fruits, and his scep-
"tre seemeth to denote Jupiter." So Eri-
cus Olaus, in his history of Sweden, "Thor
"as being the most powerful and supreme
"of the Gods, was set in the midst and
"higher than the rest, shaped like a naked
"man, holding in his right hand a scep-

tre, in his left the seven stars or planets."
And again, "They invoked Thor for rain
"and wholesome breezes (aura necessariâ)
"as presiding on high: by whose protec-
"tion also they hoped to be preserved from
"hurtful blasts, (ab incommodis impressionum)
"from thunder and hail; to whom, on
"the fifth day of every week they offered
"sacrifices by the appointed priests,
"whence that day was called Thursdag"
by the Swedes namely, and I may add by
us, Thursday. v. Vossius de Orig. & Prog.
Idol. lib. ii. cap. 33. Bockart, vol. i.
pag. 1301.

II. תר under ש. תר

תרן

Occurs not as a V. in Heb. but in Chaldee sig-
nifies To sit, settle, and this seems nearly the
idea of the Heb. word. As a N. תרן A
large and high piece of timber strongly settled
or fixed in the place where it stands. Isa.
xxx. 17. The mast of a ship strongly fixed
therein for sustaining the yards, sails, tack-
ling, &c. occ. Ezek. xxvii. 5. Isa. xxxiii.
23. In this last passage Cocceius thinks
justly, I apprehend, that תרן is the large
pole fixed in the middle of a tent. The
LXX. constantly rendering תרן by ἵσος,
from ἵστημι, to stand, stand firm, or fixed ap-
pear to have preserved the true idea of the
Heb. and corroborate the interpretation here
given of the root.

תרע

Chald. As a N. from the Heb. שער, or Greek
Θυρα, A gate or door. occ. Dan. ii. 49.
The door or mouth of a furnace. occ. Dan.
iii. 26. As a N. masc. plur. תרעיא Porters,
men who wait at or keep the gate. occ.
Ezra vii. 24. So the LXX. πύλαροις, and
Vulg. Janitoribus.

DER. Door. Q.

תרף

As a N. masc. plur. תרפים Teraphim. v. un-
der רפיה VII.

ש. תרש among the Pluriliterals.

I am much mistaken if there is such a word in Arabic
نیس is a goat.

תש-תמל

[403]

תמל-תרשיש

תש

Occurs not as a V. in *Heb.* but in *Arabic* signifies to compress. As a N. תיש *A be-goat kept for breeding*, hircus admistrarius. occ. Gen. xxx. 35. xxii. 14. 2 Chron. xvii. 11. Prov. xxx. 31. *Eliau* has remarked with what pride and stateliness the be-goat precedes the flock. v. *Bochart*, vol. ii. p. 648.

תשע

As Ns. תשע The number nine. Gen. v. 5. & al. freq. Plur תשעים Ninety. Gen. v. 9, 17. & al. freq. תשעי or תשיעי fem. תשעת or תשיעת Ninth. v. Num. vii. 60. 1 Chron. xxiv. 11. Lev. xxv. 22. 2 Kings xxv. 1.

תתח

As a N. Some missive weapon, or rather a club. So *Bochart*, vol. iii. pag. 785, who deduces it from the root תתח or תתח, which latter in *Arabic* signifies to strike with a club. This interpretation is confirmed by the LXX. *Aquila*, and *Theodotion*, who render it σφύρα, a hammer, or beetle. So the Vulg. malleum. α. λ. Job xli. 20.

DER. מ being prefixed to the Verb, mattock.

PLURILITERALS in ת.

תחרא

As a N. *A habergeon*, a kind of coat of mail. occ. Exod. xxviii. 32. xxxix. 23. So the Targum in both places, שרין. It may be doubted whether this be a pure *Heb.* word. The Syriac verb חרי in Aph. signifies to fit, or prepare for battle. v. *Castell's* Heptaglott Lexicon, under חרה.

תלפיות

As a N. fem. plur. Raised works, bulwarks. So *Aquila* εταλκεις. It seems a compound of תל to raise, and פי an edge or angle, as being lofty, and forming several edges or angles. α. λ. Cant. iv. 4.

תמל

As Ns. תמל, תמול, and תמול Yesterday. " These words are compounded of the " verbs תם to finish or consummate, and " מל (or מל) to cut off. Yesterday, or the

" day immediately past, answers to this description: It is just consummated and cut off from the present day." *Holloway's* Originals, vol. ii. pag. 212. Gen. xxxi. 2. Ex. iv. 10. 1 Sam. iv. 7. & al freq. Pl. xc. 4.

תנים

As a N. (from תן a dragon, and ים the sea, or a large collection of water) A crocodile. occ. Ezek. xxix. 3. xxxii. 2. Comp. תן and תני under תניה.

תרגום

To expound, explain, interpret, α. λ. as a participle Ith. Ezra iv. 7. So the LXX. ὑμμενυ, interpreted—Written in the Syrian tongue, and מתרגום interpreted in the Syrian tongue, that is, in the Syrian, both character and language.

DER. Targum (a Chaldee, interpretation or paraphrase of the Bible.) Truchman, Truce-man, Dragoman, or Drogman, " a name given in the Levant to the interpreters kept by the Ambassadors of Christian Nations, residing at the Porte, to assist them in treating of their masters affairs." *New and complete Dictionary of Arts, &c.*

תרשיש

I. As a N. תרשיש (from תר to turn, and שש to be vivid, or bright in colour,) A kind of precious stone, the chrysolite of the ancients. So the LXX. and the other Greek versions several times χρυσολιθος, and Vulg. chrysolitus. " So named from its fine gold yellow-colour. It is now universally called topaz, by modern jewellers, and when perfect and free from blemishes, is a very valuable gem; it is however, very rare in this state. It is of the number of those gems which are found only in the round or pebble-form.—They are ever of a fine yellow colour, but they have this like the other gems, in several different degrees; the finest of all are of a true and perfect gold colour, but there are some deeper, and others extremely pale, so as to appear scarce tinged."—See *New and complete Dictionary of Arts* in CHRY-SOLITE and TOPAZ. Exod. xxviii. 20. Ezek. i. 16. & al.

F f f 2

II.

II. *Tarshish*, the name of the second son of *Javan*, who was the fourth son of *Japhet*. Gen. x. 4.

III. The country of *Cilicia*, and a city built there was called by this name from *Tarshish's* settling there. Jon. i. 3. iv. 2. And because the descendants of *Tarshish*, who inhabited this country, were the most expert seamen of the early ages, and made the longest voyages; hence it is probable they furnished themselves with larger ships and better built than usual in those times, called from thence *ships of Tarshish*. v. 1 Kings x. 22. xxii. 49. Isa. ii. 16. xxiii. 1, 14.

IV. A place and city on the coast of Spain, near *Gades*, (now *Cadiz*) settled from *Tarshish*, and thence called *Tartessus*, and anciently abounding with the commodities mentioned by Ezek. ch. xxvii. 12.*

V. Some place in the *East-Indies*, mentioned 2 Chron. ix. 21. xx. 36, 37. That it was in that part of the world appears, as *Bochart* thinks, from the commodities, namely, elephant's teeth, apes, and peacocks, brought from thence, and because the ships sent thither were built at *Ezion-geber*, on the Red Sea. The learned author last mentioned thinks this *Tarshish* was properly the promontory *Cory*, on the north of the island of *Ceylon*, which according to him was the land of *Ophir*, whither the ships of *Solomon* went. If this opinion be admitted, this *Tarshish* may seem to have been so called as being the farthest place then known eastward, as *Tarshish* in Spain was westward; just as we from the *East Indies*, call part of *America*, since discovered, the *West Indies*. But after all that *Bochart* has written on this subject, I must not omit that another very ingenious writer is of opinion, that the *Tarshish* to which *Solomon's* fleet sailed was no other than the *Tarshish* in Spain, whither the *Phœnicians* had before traded with vast advantage; that he fitted out his fleet from *Ezion-geber* on the Red-Sea, because he had no convenient port on

the Mediterranean; that this fleet coasted along the shore of *Africa*, and doubling the *Cape of Good Hope* came to *Tarshish* in Spain, and thence back again the same way. In this manner our author accounts for their spending so long a time as three years in their voyage out and home, and remarks that Spain and the coasts of *Africa*, furnish all the commodities which *Solomon's* fleet is said to have brought back. And to confirm this it seems certain from the account given by *Herodotus*, (lib. iv. cap. 42.) that in the reign of *Necus* or *Pharaoh Necho*, King of *Egypt*, above six hundred years before Christ, some *Phœnicians* sent out by him, did, in like manner, set sail from the Red Sea, and coasted round *Africa* to the Straits of *Gibraltar*, though indeed, instead of going back by the *Cape of Good Hope*, they returned to *Egypt* the third year, by the *Mediterranean*. See *Nature displayed*. vol. iv. p. 197. & seq.

תרתק

As a N. *Tartak*, the *Axis* of the *Avites*, mentioned 2 Kings xvii. 31. It is compounded of תר to turn, go round, and תק to chain, tether. It plainly denotes the heavens, or celestial fluid in circulation, and considered as confining the planets both primary and secondary within their respective orbits, as if they were tethered. v. *Hutchinson's Trin. of Gent.* p. 434. and *Mr. Holloway's Primævity*, &c. pag. 41.

The Jews have a tradition that the emblem was an *ass*, which, considering the propriety of that animal when tethered, to represent this idol, is not improbable: And from this idolatrous worship of the *Samaritans*, joined perhaps with some confused account of the *cherubim*, seems to have sprung that stupid story of the heathen, that the Jews had an *ass's-head* in the Holy of Holies of their temple, to which they paid religious worship. v. *Bochart*. vol. ii. p. 221. & seq.

Pf. xli. 14.

ברוך יהוה אלהי ישראל מהעולם ועד
העולם אמן ואמן

* Vid. *Bochart*, vol. i. p. 170, 606. & seq. vol. ii. p. 42. and *Wells's sacred Geography*, pag. 132, 143, & seq.

SUPPLEMENT.

form Superlativ.

אברך

As a N. occ. Gen. xli. 43. The most natural method of interpreting this word seems to be by considering it as a compound of אב father, and ברך blessing. Joseph was very properly honoured with this high title, the Father of Blessing, as having foreseen and given counsel to prevent the dreadful consequences of the approaching famine, and as being intrusted with the dispensation of all political blessings by Pharaoh.

אדר

III. Chald. Perhaps from the Heb. עדר to separate. As a N. masc. plur. in Reg. אדרי Threshing floors, where the corn is separated from the straw and chaff. So the LXX. αλωνος, and Vulg. areae. occ. Dan. ii. 35. The Targums often use the word in the same sense.

IV. Chald. As a N. אדר Adar, the name, after the Babylonish captivity, of the twelfth month, partly answering our February, and perhaps so called, because principally employed in threshing out the corn. occ. Ezra vi. 15.

אזיה

Occurs not as a V. in Heb. but in Arabic אזي signifies to prick, make a puncture, penetrate with a sharp point. This seems nearly the radical idea of the Heb. whence the particles אז and אזי Then, at that point of time; and Chald. אז To penetrate as fire.

אחמתא

Chald. As a N. fem. from the Heb. חמת A vessel. occ. Ezra vi. 2. It seems Cyrus's decree was kept thus for the greater security,

and I believe few will doubt the propriety of the interpretation of the word here given who will compare the above passage with Jer. xxxii. 14.

אים

Answers.

Denotes Terror.

I. As a N. אים Terrible. Hab. i. 7. Cant. vi. 3, 9. As Ns fem. אימה Terror. Deut. xxxii. 25. Pl. lv. 5. & al. אימה The same; or is not the latter word rather a compound of אים and מת to die, and so expresses deadly terror, or fear even to death. occ. Exod. xv. 16. Further, I think the word אים, and it's derivatives properly belong to the root ים, to tumultuate, and so express the tumult both of body and mind occasioned by terror. To confirm this it may be remarked, that the same people who are called ימים, Gen. xxxvi. 24. are also called אמים, Gen. xiv. 5. and אים Deut. ii. 10, 11. Comp. ים III. in the Lexicon.

II. Chald. As a N. אמתני Terrible. occ. Dan. vii. 7.

אז

Occurs not as a V. in Heb. but words from this root in Arabic signify, To be violently hot, vehemence, &c. whence the particle אז denoting vehemence. See Lexicon.

אלה

VII. אלהים.

2. Although the heavens are eminently distinguished into fire, light, and spirit, and many actions or operations are immediately performed by one or two of these, yet as the whole celestial fluid acts jointly, or all it's three conditions concur in each effect, hence it is that the ancient heathen called not only the whole heavens, but any one of it's

three

II. *Tarshish*, the name of the second son of *Javan*, who was the fourth son of *Japhet*. Gen. x. 4.

III. The country of *Cilicia*, and a city built there was called by this name from *Tarshish's* settling there. Jon. i. 3. iv. 2. And because the descendants of *Tarshish*, who inhabited this country, were the most expert seamen of the early ages, and made the longest voyages; hence it is probable they furnished themselves with larger ships and better built than usual in those times, called from thence *ships of Tarshish*. v. 1 Kings x. 22. xxii. 49. Isa. ii. 16. xxiii. 1, 14.

IV. A place and city on the coast of Spain, near *Gades*, (now *Cadiz*) settled from *Tarshish*, and thence called *Tartessus*, and anciently abounding with the commodities mentioned by Ezek. ch. xxvii. 12.*

V. Some place in the *East-Indies*, mentioned 2 Chron. ix. 21. xx. 36, 37. That it was in that part of the world appears, as *Bochart* thinks, from the commodities, namely, elephant's teeth, apes, and peacocks, brought from thence, and because the ships sent thither were built at *Ezion-geber*, on the Red Sea. The learned author last mentioned thinks this *Tarshish* was properly the promontory *Cory*, on the north of the island of *Ceylon*, which according to him was the land of *Ophir*, whither the ships of *Solomon* went. If this opinion be admitted, this *Tarshish* may seem to have been so called as being the farthest place then known eastward, as *Tarshish* in Spain was westward; just as we from the *East-Indies*, call part of *America*, since discovered, the *West-Indies*. But after all that *Bochart* has written on this subject, I must not omit that another very ingenious writer is of opinion, that the *Tarshish* to which *Solomon's* fleet sailed was no other than the *Tarshish* in Spain, whither the *Phœnicians* had before traded with vast advantage; that he fitted out his fleet from *Ezion-geber* on the Red-Sea, because he had no convenient port on

the Mediterranean; that this fleet coasted along the shore of *Africa*, and doubling the *Cape of Good Hope* came to *Tarshish* in Spain, and thence back again the same way. In this manner our author accounts for their spending so long a time as three years in their voyage out and home, and remarks that Spain and the coasts of *Africa*, furnish all the commodities which *Solomon's* fleet is said to have brought back. And to confirm this it seems certain from the account given by *Herodotus*, (lib. iv. cap. 42.) that in the reign of *Necus* or *Pharaoh Necho*, King of *Egypt*, above six hundred years before Christ, some *Phœnicians* sent out by him, did, in like manner, set sail from the Red Sea, and coasted round *Africa* to the Straits of *Gibraltar*, though indeed, instead of going back by the *Cape of Good Hope*, they returned to *Egypt* the third year, by the Mediterranean. See *Nature displayed*. vol. iv. p. 197. & seq.

תרתק

As a *N. Tartak*, the *Axis* of the *Avites*, mentioned 2 Kings xvii. 31. It is compounded of תר to turn, go round, and תרק to chain, tether. It plainly denotes the heavens, or celestial fluid in circulation, and considered as confining the planets both primary and secondary within their respective orbits, as if they were tethered. v. *Hutchinson's Trin. of Gent.* p. 434. and *Mr. Holloway's Primævity*, &c. pag. 41.

The Jews have a tradition that the emblem was an *ass*, which, considering the propriety of that animal when tethered, to represent this idol, is not improbable: And from this idolatrous worship of the *Samaritans*, joined perhaps with some confused account of the *cherubim*, seems to have sprung that stupid story of the heathen, that the Jews had an *ass's-head* in the Holy of Holies of their temple, to which they paid religious worship. v. *Bochart*. vol. ii. p. 221. & seq.

Pf. xli. 14.

ברוך יהוה אלהי ישראל מהעולם ועד
העולם אמן ואמן

* Vid. *Bochart*, vol. i. p. 170, 606. & seq. vol. ii. p. 242. and *Wells's sacred Geography*, pag. 132, 143, & seq.

SUPPLEMENT.

form *superlativus*

אברך

As a N. occ. Gen. xli. 43. The most natural method of interpreting this word seems to be by considering it as a compound of אב *father*, and ברכ *blessing*. Joseph was very properly honoured with this high title, the *Father of Blessing*, as having foreseen and given counsel to prevent the dreadful consequences of the approaching famine, and as being intrusted with the *dispensation* of all political *blessings* by Pharaoh.

אדר

III. Chald. Perhaps from the Heb. עדר *to separate*. As a N. masc. plur. in Reg. אדר *Threshing floors*, where the corn is *separated* from the *straw* and *chaff*. So the LXX. αλωνος, and Vulg. areæ. occ. Dan. ii. 35. The Targums often use the word in the same sense.

IV. Chald. As a N. אדר Adar, the name, after the Babylonish captivity, of the twelfth month, partly answering our *February*, and perhaps so called, because principally employed in *threshing* out the corn. occ. Ezra vi. 15.

אזיה

Occurs not as a V. in Heb. but in Arabic אזי signifies *to prick, make a puncture, penetrate with a sharp point*. This seems nearly the radical idea of the Heb. whence the particles אז and אזי *Then, at that point of time*; and Chald. אז *To penetrate as fire*.

אחמתא

Chald. As a N. fem. from the Heb. חמת *A vessel*. occ. Ezra vi. 2. It seems *Cyrus's decree* was kept thus for the greater security,

and I believe few will doubt the propriety of the interpretation of the word here given who will compare the above passage with Jer. xxxii. 14.

אים

Denotes *Terror*.

I. As a N. אים *Terrible*. Hab. i. 7. Cant. vi. 3, 9. As Ns fem. אימה *Terror*. Deut. xxxii. 25. Pl. lv. 5. & al. אימתה The same; or is not the latter word rather a compound of אים and מת *to die*, and so expresses *deadly terror*, or *fear even to death*. occ. Exod. xv. 16. Further, I think the word אים, and it's derivatives properly belong to the root ים, *to tumultuate*, and so express the *tumult* both of body and mind occasioned by *terror*. To confirm this it may be remarked, that the same people who are called ימים, Gen. xxxvi. 24. are also called אים, Gen. xiv. 5. and אים Deut. ii. 10, 11. Comp. ים III. in the *Lexicon*.

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Occurs not as a V. in Heb. but words from this root in Arabic signify, *To be violently hot, vehemence, &c.* whence the particle אך denoting *vehemence*. See *Lexicon*.

אלה

VII. אלהים.

2. Although the *heavens* are eminently distinguished into *fire, light, and spirit*, and many actions or operations are *immediately* performed by *one* or *two* of these, yet as the whole celestial fluid acts jointly, or all it's three conditions concur in each effect, hence it is that the ancient heathen called not only the whole heavens, but any one of it's

three

three conditions, denoted by a name expressive of some eminent operation it performs, **אלהים**. For they meant not to deny the joint action of the whole material trinity, but to give it the glory of that particular attribute. See Jud. viii. 33. xi. 24. 1 Kings xi. 33. 2 Kings i. 2. xvii. 29, 33. xix. 37. and *Hutchinson's Trinity of the Gent.* pag. 246. and *Moses's line.* P. pag. 116.

XIV. איל

7. As a N. fem. in Reg. **אילת** Interposition. occ. Ps. xxii. 1. v. under **שחר** II. Plur. **אילות** Ps. xxii. 20. where the LXX. *βοηθῆσαι*, help, assistance. Comp. above 6.

אנִי (אני) *an*

אנו II. Chald. As a Pron. masc. plur. **אנו** the same as the Heb. **הם** They, those. Dan. ii. 44. As a Pron. fem. plur. **אנין**, the same as the Heb. **הן** They, fem. Dan. vii. 17.

DER. Islandic *Aan*, to fail, whence Eng. *wane, wan, want.*

אנב

Chald. As a N. in Reg. (from the Heb. **אב** fruit, or **נב** to bear fruit,) Fruit. occ. Dan. iv. 9, 11, 18.

אנתה

Chald. As a Pron. The same as the Heb. **אתה**, Thou, Dan. ii. 29.

אסר

Chald. As Ns. **אסר** and **אסרא** An obligatory decree, a decree binding both king and people. Dan. vi. 7, 8. Comp. **אסר** in the *Lexicon*.

אע

Chald. As Ns. **אע**, and **אעא**, from the Heb. **אע**, Wood. Ezra v. 8. Dan. v. 4. & al.

את־ה

V. **את** This particle is sometimes in construction with pronoun suffixes, written with a **ו** inserted, **אתה**, as **אתה** Thee. 1 Kings xxii. 24. Ezek. ii. 6. **מאתו** from him, 1 Kings xxii. 7. &c.

ב

As a particle, whose genuine and essential notion is *inhesion*, or *being within*. (See *Marius de Calasio* edit. *Romaine*.) seems a plain derivative from **בה** hollow, and **ב** from **כה**.

באש

III. Have not, **ע** to eyes? Upon a review and the admonition of a friend, I think it would be better and less liable to objection, to substitute instead of this sentence. Is it not a figure taken from the effect which alkaline volatile smells have upon the eyes?

IV. Chald. To be loathsome, abominable. With **על** following, To be abominable to, to displease very much. occ. Dan. vi. 15. As a N. fem. **באושתא** Abominable. occ. Ezra iv. 12.

ברלה

"All pearls, says the new and complete Dictionary of Arts, &c. are formed of the matter of the shell, and consist of a number of coats, spread with perfect regularity one over another in the manner of several coats of an onion, or like the several strata of the stones found in the bladders, or stomachs of animals, only much thinner." May not then the Heb. name **ברלה**, according to this account, be a derivative from **ברל**, to divide, and **לח**, smooth, a smooth stratum, or, &c.?

בהר

As a V. in Arabic denotes To shine very much, or brightly.

בלא

I. Chald. To destroy, wear out. So the LXX. *παλαιώσει*. Vulg. conterat. occ. Dan. vii. 25. Comp. **בלה** IV. V.

II. As a N. **בלו** Some kind of tribute or tax paid to the Kings of Persia. occ. Ezra iv. 13, 20. vii. 24. In these passages, says Cocceius, are joined **בלו**, **מנרה**, which it seems should be thus distinguished, **מנרה** A certain portion of goods, from the estates, and their produce, **בלו** of things consumed by use, **הלך** A tax laid on ways and ports.

בנס

Chald. To rage with anger, &c. Dan. ii. 12. The Chaldee Targum uses it in the same sense.

עֵשֶׂת. עֵשֶׂת. עֵשֶׂת.

עֵשֶׂת. עֵשֶׂת.

עֵשֶׂת. עֵשֶׂת. עֵשֶׂת.

בְּרַךְ—בָּרַךְ

[407]

בְּרַךְ—בָּרַךְ

sense. In *Arabic* the verb signifies *to escape*, and both in that language and in *Syriac* nouns of this root, are used for the *gum* or *resin exuding* from trees. Is not בָּרַךְ therefore properly a word of *motion*, as *bounce* in English, which may perhaps be ultimately derived from it?

בָּרַךְ

No, certainly!

Is not the radical idea of this root, *to bend*, *inflect*, or *be inflected*, as the horns of an ox, or as the solar rays are by a continued * *refraction* in the *morning*, when the sun is near the horizon? Hence its applications are evident.

- I. The morning, or light so inflected.
 - II. To enquire diligently. or accurately, as by the morning light.
 - III. An ox, from his inflected horns.
- For this hint I am indebted to Mr. Lee's *Sophon*, vol. ii. p. 415.

בָּרַךְ

V. The Lexicons have absurdly, and contrary to the authority of the ancient versions, given to this word the sense of *curse* in the six following passages, 1 Kings xxi. 10, 13. Job. i. 5. ii. 5, 9. As to the two first the LXX. render בָּרַךְ in both by *εὐλογεω*, and so the Vulg. by *benedico*, *to bless*; and the accusation against *Naboth* seems to have been either that he *blessed* the *false Aleim*, and *Molech* which subjected him to death, by Deut. xiii. 6. xvii. 2—7. or rather, (considering the state of *Israel* at this time. v. 1 Kings xix. 10, 18. and the characters of *Abah* and *Jezebel*. v. 1 Kings xvi. 29—33. xviii. 4. xix. 10.) that he *blessed* the *true Aleim*, and *Christ the King*, which there is the greatest reason to think was now capital, perhaps, by some of the statutes of the house of *Omri*, mentioned Mica vi. 16.

Job's fear, ch. i. 5. was lest his sons should have *blessed* the *false Aleim*; so *Aquila*, *εὐλογησαν*, and Vulg. *benedixerint*. A strict literal translation of ver. 11. will clear that passage; *And yet stretch forth now thine hand, and touch all that he hath, אִם לֹא if not (if*

thou dost not stretch forth thine hand, &c.) בָּרַךְ עַל פְּנֵי יְבָרַךְ He will (still continue to) bless thee (as he hath hitherto done,) *to thy face*, that is, *hypocritically*. The Vulg. renders these latter words, *nisi in faciem bendixerit tibi, unless he hath blessed thee to thy face*, the LXX. *ἢ μὴ σε εἰς πρόσωπον εὐλογῇ*, truly he will bless thee to thy face, *Aquila* interrogatively, *ἢ καὶ εἰς πρόσωπον σε εὐλογῇ*, Will he not bless thee to thy face? *Satan* brings the same charge of *hypocrisy* against *Job*, ch. ii. 5. which the Vulg. LXX. and *Aquila* render in the like manner, and his wife *ironically* upbraids him, ver. 9. *Dost thou yet retain thine integrity, thy regard to the true God?* בָּרַךְ Bless God, go on blessing and worshipping him, and die. So one of the *Hexaplar* versions, *εὐλογῇσον Θεόν*, and Vulg. *benedic Deo, et morere*. This makes sense of this wicked speech; but what connection is there betwixt *curse* God and *dying*? Were all blasphemers struck with sudden death?

בָּרַךְ

Chald. A particle. *But, but truly*. Dan. ii. 28. iv. 12. & al.

בָּשָׂם

Occurs not as a V. in the *Heb.* but in *Chaldee* בָּשָׂם and בָּשָׂם, and in *Syriac* בָּשָׂם, signify *To be sweet*, whence as a N. בָּשָׂם An aromatic, &c. as in the Lexicon.

בָּשָׂר

I am apt to suspect the radical idea of this word may be *to extend*, *shoot*, *stretch*, *spread out*, or the like, whence it is used

- I. For the *flesh*, or *extended muscular substance* of an animal.
- II. For *Tidings*, which are, as it were, the *extensions*, *shootings*, or *branchings forth* of one's thoughts. (Comp. אָמַר I. II.) The verb in *Arabic* is applied to the earth's *germinating*, or *springing*. v. *Castell* Lexicon *Heptaglott*.

בָּתַר

Chald. A particle *after*. Dan. ii. 39. It is also written בָּתַר Dan. vii. 6.

בָּרַךְ

* See Dr. Keil's *Astronomy*. Lect. 20.

גל-ה

DER. *Wallow, welter*, from *W* and *W* to turn. Q.

To shave, as the hair of the head, beard, &c. Levit. xiv. 8, 9. xxi. 5. Num. vi. 9. & al. Comp. Isa. vii. 20. Also, *To be shaved*. Jud. xvi. 17, 22. In Hith. *To shave oneself or be shaven*. Lev. xiii. 33. Num. vi. 19.

Chald. from the *Heb.* דן *to judge*. As a participle masc. plur. דָּנִין *Judging*. So the **LXX.** κρίνοντες. occ. Dan. vii. 25.

דר. below in the *Supplement* ש. דאר.

Chald. As a N. masc. plur. רבחים from the Heb. זבחים, *Sacrifices*. Ezra vi. 3. As a N. מדבחה from the Heb. מזבח *An altar*. Ezra vii. 17.

I. *To prance, spring, or bound*, as a horse. occ. Nah. iii. 2. As a N. fem. plur. דהרות
Prancings, occ. Jud. v. 22.

II. As a N. תררר Some species of *tree*; perhaps so called from the *springiness* or *elasticity* of it's wood. occ. Isa. xli. 19. lx. 13.

DER. *Deer*, from their bounding. Q.

Chald. As a N. plur. **רְחִי** *Instruments of Mu-*
sick played on by striking. occ. Dan. vi. 18.
 See **רְחִי** in the *Lexicon*.

די

II. As a N. masc. sing. **אֲדֹנִי** formed with
' final, as **הַפֶּשֶׁי** &c. *A lord or master.* Gen.
xxxix. 19. 20. xlii. 30, 33. & al.)

DER. Greek and Roman *Adonis*, i. e. the Sun. See under תמו.

The radical idea of this word seems to be *soft*, *yielding*, or *melting*, or the like, which properties are not only well known to belong to *wax*, but are intimated in all the Scripture passages wherein the N. נון occurs. This interpretation is confirmed by the Verb being used in *Ethiopic* for *fearing*, *being terrified*, &c. for in terror the heart and body are, (as it were) *dissolved*. Comp. ונ V. and וננ. It may also be worth remarking, that the Eng. N. *wax* is deduced by some Etymologists from the *Saxon* *pæc*, *pliant*, *soft*, *yielding*. v. *Junius's* *Etymolog.* *Anglican.* in *wax*.

Chald. **רר** or **רור** *To inhabit, dwell.* Comp. *Heb.* **רר** in the *Lexicon*, to which this *Chaldee* word is very nearly related. occ. Dan. iv. 9, 18. It is written with an **א**, inserted as a participle, or participial N. masc. plur. **ררין**, and **ררין** Reg. **ררין** *Inhabiting or Inhabiters.* occ. Dan. ii. 38. iii. 31. iv. 32. vi. 25. As a N. **רור**, *An habitation, dwelling.* occ. Dan. ii. 11. iv. 22, 29. v. 21.

Occurs not as a V. in *Heb.* but in *Syriac* signifies *To proceed gradually*, and in *Arabic* the same, also *to ascend*. As a N. fem. מדרגה *A steep place, a precipice.* occ. Cant. ii. 14. Ezek. xxxviii. 20.

דָּתָא

דתא

Chald. from the Heb. דשא *A bud, grass.* So the LXX. *αλοη*, Vulg. *herbis.* occ. Dan. iv. 12, or 15, 20, or 23.

דתבר

As a N. masc. plur. דתבריא (from דת *a statute* and בר *to select*) *Counsellors or officers*, whose business seems to have been to *select* and draw up the *laws.* occ. Dan. iii. 2, 3.

ה

הדרבר

Chald. As a N. masc. plur. הדרבריא *leaders.* Dan. iii. 27. vi. 8. & al. The LXX. in Dan. iii. 27, *δυνάσται.* Vulg. *principales, principal men.* It seems, however, that the initial ה is not radical but emphatic, and so the word itself a derivative from דבר *To lead.* (See דבר) *Montanus* accordingly renders it, *ductores, leaders.*

הלך

Chald. As a N. הלך *the kind of tribute paid to the Persian kings.* Ezra iv. 13. & al. Comp. בלו in Supplement.

ז

זהר

Chald. *To take heed, be cautious.* Hence as a participle or participial N. masc. plur. זהירין *Cautious, heedful.* occ. Ezra iv. 22. Comp. זהר. II. in *Lexicon.*

ח

חר

I. Chald. As a N. formed from the Heb. אחר by dropping the א, *One, a certain.* Dan. ii. 31. iv. 16. & al.

II. Chald. As a N. fem. חרוה *Joy, or rather joyful sound;* for it seems a dialectical variation from the Heb. חור or חר. See under חרה IV. occ. Ezra vi. 16.

III. Chald. As a N. masc. plur. חרין *The breast* from the Heb. חזה. occ. Dan. ii. 32.

חדת

Chald. As a N. from the Heb. חדש, *New.* Ezra vi. 4.

חזא

Chald. As a V. from the Heb. חזה, *To see.* Ezra iv. 14. As Ns. חזון and חזא *A vision.* Dan. ii. 19. vii. 2. חזות *Sight, appearance.* Dan. iv. 8, or 11.

חמוד

With regard to *Mohammed's* name it may not be amiss to transcribe from the *Modern Universal History*, vol. i. pag. 22. the following paragraph, on which the reader will make his own reflections. “*ABD' AL MOTALLEB, Mohammed's grandfather, the seventh day after his birth, made a great entertainment, to which he invited the principal of the Koreish, who, after the repast, desired him to give the infant he had invited them to see, a name. Abd' al Motalleb immediately replied, I name this child Mohammed. The Koreish grandees astonished at this, asked him again, Whether he would not chuse to call his Grandson by a name that had belonged to some one of his family. He answered, May the Most High glorify in heaven him whom he has created in earth! In which he seemed to allude to the name Mohammed, signifying praised, glorified, &c. 'Tis worthy of observation, that this account of the imposition of Mohammed's name is nothing more than an imitation of what St. Luke has related on a similar occasion; which is an additional proof, that the history of Mohammed, as given us by the Arabs, abounds with fictitious circumstances, and that the veracity of the Moslem historians, in this point at least, is not much to be depended upon.*”

חשר

In *Arabic* denotes *to gather, collect.*

ט

טור

Chald. As a N. *A mountain.* So the LXX. *ορος*, and Vulg. *mons.* occ. Dan. ii. 35. G g g

45. The *Targums* often use it in the same sense.

יג

As a *Chald.* or rather *Syriac* N. יג *A heap*. It plainly answers to the *Heb.* גל, and is accordingly rendered by the *LXX.* βουνος, by the *Vulg.* tumulus. Gen. xxxi. 47.

יח

As a N. fem. in *Reg.* יחידה seems used for the *humanity* of Christ in *union* with the *divinity*. Ps. xxii. 21. (Comp. Zech. xiii. 7.) The *Chaldee Targum* interprets יחידתי by גושמי *My body*.

יצ

Chald. As a participle or participial N. יציב *Firm, certain, true*. Dan. ii. 45. vi. 12. Comp. *Lexicon* in יציב.

ירח

The *Arabic* V. ורח signifies to date a letter or mark it with the time or day of its writing. May not therefore the *ideal* meaning of the *Heb.* ירח be to mark or distinguish times or seasons, to which the ירח, or lunar light eminently serves, as particularly remarked, Gen. i. 14. Ps. civ. 19. Ecclus. xliii. 6, 7? Is not αναδειξιν χρόνων, a designation of times, in this latter verse of Ecclus. expressive of the very sense of the *Heb.* root ירח?

ית

Chald. As a particle of the same as the *Heb.* את. So יתרון the same as אתם *them*. Dan. iii. 12.

כ

כאר

To pierce, penetrate. α. λ. Ps. xxii. 17. So the *LXX.* rendering כארי by αρυξαν, and the *Vulg.* by foderunt, they digged, pierced, appear to give the true meaning, though not the form of the word, and to the same purpose the *Syriac* version כועו. The root כאר seems both in sense and sound, nearly related to כר (v. כר IV.) as לאט is to לט,

ראם to רם, &c. And after attentively considering what hath been written on this famous text, I concur with the opinion of the learned Dr. *Pococke*, that the commonly received textual reading is very defensible, and for ought appears, the true one; that כארי is the participle benoni masc. plur. in *Reg.* of the V. כאר (as ידעי Gen. iii. 5.) agreeing with the noun of number ערת (v. Grammar § viii. 7.) or with the plural N. מרעים and that the passage may be strictly rendered, *The congregation of the wicked have surrounded me כארי* piercing, or having pierced my hands and my feet. Comp. Luke xxiii. 35.

DER. Carve, Saxon capan, whence Eng. care.

Q. I very much suspect the word כבה

II. As a particle I have in the *Lexicon* rendered this word, frequently, often, the better to maintain the idea of the *Heb.* root, but I now think it should, agreeably to the generality of the *Lexicon* writers, be translated *Now, already*. v. Eccles. i. 10. ii. 15, 17. ix. 7. iv. 2. And as this particle occurs only in this book of *Ecclesiastes*, it should perhaps be considered rather as a *Chaldee*, or dialectical, than as a pure *Heb.* word.

כלב

See the interpretation given of this root in the *Lexicon* defended by *Bochart*, vol. ii. 662, 3, who observes, that not only the *Chaldee* and *Arabic* hath words plainly derived from it, which signify pincers or nippers; but that hence the Greeks had κλωβος, or κλαβος, denoting a cage for birds.

כן

IX. Insert immediately before כנן

And not only so, but I think they further express the firmness and immutability of the divine counsel with regard to the system of man's redemption by the ever-blessed trinity, which system was established and delineated in the material heavens, or created trinity of nature. See Ps. xxxvi. 5. lxxxix. 3, 6. Prov. iii. 19. Ps. xix. 1. Consult Mr. *Lee's* *Sophron*.

כנמא

Chald. As a particle, *Of this sort, in this manner.* The derivation of the word is uncertain, but it seems to be compounded of כן, *thus*, and נמא, *what*. occ. Ezra iv. 8. v. 4, 11.

כנף

- I. As a V. in *Arabic* signifies *To go round, surround, enclose*; whence as a N. in *Heb.* *extremity, &c.*
- II. *Vossius*, (de *Physiologia Christiana*, &c. lib. ix. cap. 11.) informs us, that the Egyptian God *Cneph* was represented under the compound image of a serpent, with the head and wings of a bird, i. e. of a hawk or eagle, which confirms what is said in the *Lexicon* that this idol signified the *spirit* in conjunction with the *light*.

כרב

- I. For more particulars than are given in the *Lexicon*, relative to the *cherubic form*, I would wish the reader carefully to peruse and consider the first ch. of *Ezekiel*.

That the ארבע חיות ver 5. means four *animal*, not *compound*, forms, seems confirmed by Rev. iv. 6, 7. but I am now of opinion that the דמות אדם in the same verse, is not, (as I have said in the *Lexicon*,) *the likeness of a man standing by the cherubs*, as ch. x. 2. (for *this likeness of a man* is not elsewhere mentioned as part of the vision in the first ch.) but *the likeness of the man in glory*, called ver. 26. דמות מראה אדם and particularly described in that and the following verses, as being להנה *By or with them*.

- II. To obviate any undue prejudice that may have been conceived against the *three divine persons* being *symbolically* represented under any *animal forms* whatever, let it be remarked, that * *Jehovah* appeared as *three*

* This is evident from the first and second verses of that chapter; The Lord (*Jehovah*) appeared unto him in the plains of Mamre,---and he lifted up his eyes and looked, and lo three men stood by him. And the more attentively any one considers the whole chapter, the more clearly he will perceive that the *three men* here mentioned were no other than an appearance of *Jehovah* subsisting in *three persons*, and for this reason I suppose it was that the compilers of our liturgy appointed this part of scripture for one of the lessons on *Trinity-Sunday*.—On this subject I

men to *Abraham*; Gen. xviii. that the *Serpent* of brass set up by God's command in the wilderness, was a type or emblem of *Christ, God-Man*, lifted up on the cross; Comp. Num. xxxi. 1—9. John iii. 14, 15. that at *Jesus' baptism* † the *Holy Ghost* descended in a bodily shape like a dove upon him; Luke iii. 21, 22. that *Christ* is expressly called *the lion of the tribe of Judah*, Rev v. 5. and continually in that book set before us under the similitude of a *lamb*. All these are plain scriptural representations. Why then should it seem a thing incredible; yea, why not highly probable, that *Jehovah* should order his own persons, and the union of the manhood with the essence to be typified by animal forms in the *cherubim*?

If it be suggested that the explanation given of the *cherubim* in the *Lexicon*, and in the authors referred to therein, favours that *idolatry* or *image worship*, which is so expressly condemned in the second commandment, and in many other passages of scripture: In answer to this objection I observe; First, that if it have any force at all, it holds as strongly at least against the supposition of the *cherubim's* representing *created spirits*, as it doth against the doctrine which teaches that they were emblematical of the *three divine persons with the man in union*. For that they had the likeness of a compound animal *Ezekiel* expressly declares.

But indeed the objection drawn from the second commandment immediately vanishes on an attentive reading the words of it, *Thou shalt not make * לך to thyself any graven image, &c.* Now the *cherubim*, whatever they represented, were not made by the people to themselves, i. e. out of their own head or imagination, and for their own *uninstituted* use, but were formed by God's express command, according to a divine pat-

would recommend Mr. *Watson's* Discourse on Gen. xviii. and Mr. *Bate's* Enquiry into the Similitudes, &c. pag. 11, & seq. to the readers attentive perusal.

† See some excellent remarks on this appearance of the Holy Ghost, in the *Gentleman's Magazine* for Nov. 1750, vol. xx. p. 511.

* So לך, to yourselves. Deut. iv. 16. Exod. xxx. 37.

G g g 2

tern,

tern, by men divinely inspired for this purpose. v. Exod. xxv. 18. &c. xxxi. 1—11. xxv. 9. Comp. 1 Chron. xxviii. 6, 11, 12—18, 19. And as to the use made of them the people were so far from *bowing down to*, or *serving* the four-faced cherubs, placed in the holy of holies, that they could not even see them, because they were always separated from the outward tabernacle or temple by a thick * vail. (v. Exod. xxvi. 31, &c. 1 Chron. iii. 14.) and no one but the High Priest, and he only once a year, was permitted to enter the Holy of Holies. (See Levit. xvi.) and when he did enter therein, according to God's appointment, and in order to sprinkle the typical blood upon the mercy-seat before the cherubim, it was expressly ordained Lev. xvi. 17. that *no man* (not even a priest or levite) *should be in the tabernacle of the congregation*, i. e. the outward tabernacle, or holy place.

Nor will the cherubim, set up by God's express appointment, and the service he ordained to be performed before them, give the least countenance to the image-worship among the papists. Till they can produce a positive and clear command from God to erect, bow down to, and serve the images of Christ, the Virgin Mary, and other Saints, the second commandment remains in full force against them: They do make to themselves graven images, or likenesses, and worship them, and therefore notwithstanding all their well-known evasions and distinctions on this subject, are but too justly charged with being idolators.

Another objection against the explanation of the cherubim given in this *Lexicon*, may be taken from the hymn of the Seraphim, (which is another name for the cherubim, v. under שרף III.) in Isa. vi. and from the like hymn of the cherubic animals, Rev. iv. In Isaiah they cry one to another, *Holy, holy, holy is the Lord of hosts, the whole earth is full of his glory.* In Rev. *They rest not day and night saying †, Holy, holy, holy, Lord God Al-*

* See under כרב.

† Or rather, *Holy, holy, holy, is the Lord God Almighty.*
Αγιος, αγιος, αγιος, κυριος, ος, ο παντοκρατωρ.

mighty, which was, and is, and is to come. But surely the answer to this objection is as satisfactory as it is short, namely, that the emblems are in these passages represented as confessing to the realities, and proclaiming the glory of that *Holy, holy, holy Lord, three persons or Aleim, and one Jehovah* in the knowledge of whose unity, personality, and union with man, they were intended in the most striking and convincing manner to instruct mankind. See some other objections drawn from the book of *Revelation* clearly answered by Mr. *Spearman* in his *Enquiry after Philosophy and Theology*. pag. 380, 1. edit. Edinburgh.

It is asserted in the *Lexicon*, pag. 147. that "the heathen used the cherubic animals, * or the like, sometimes separate, sometimes joined, in various manners, as representatives of the material trinity of nature, which they adored." To prove this it may not be amiss to produce some of the principal instances of this kind. The order I shall observe is, to place those first wherein the greatest number of animal forms appear.

1. CHEMENS or ZEMES, or as † *Morinus* calls them, CHEMIM, or CEMIM. These were *West-Indian* idols. Their name is plainly taken with little variation from שמים or שמי *The heavens*. * Some of their worshippers are said to have regarded them much in the same manner as *Maimonides* (de Idololatriâ) says the first idolaters did the heavenly bodies; namely, as the messengers, agents, or mediators of a supreme, sole, eternal, infinite, almighty, invisible Being, called by them *Jocanna*. (יהוה כנה *Jehovah the Machinator*. Q? v. *Lexicon* under כן I.) In *The Ceremonies and religious customs*, &c. vol. iii. pag. 142. is a remarkable figure of one of these *Chemens* or *Zemes*, having the body of a man with a serpent wreathed about his legs, and the head of some bird at his middle, and having five heads, those of a lion, of an eagle, of a stag, of a dog, of a serpent, and in his right hand a trident.

* Vid. the Errata.

† De Ling. primæv. pag. 133.

2. SERAPIS, an *Egyptian* idol. His name is derived from the *Heb.* שרף, *to burn*, or compounded of שרף and אש *Fire*, or ש *substance*, so denotes the *burning fire*, or *substance*. The *Egyptians*, or rather the *Greeks* from them in their confused way, have said, that *Serapis* was the same as *Osiris*, or the *sun*, but it seems more probable that under this name they worshipped the whole expanse of the heavens, or according to *Ennius's* description,

Hoc sublime candens quem invocant omnes
Jovem,

This glowing height which all invoke as *Jove*, and no doubt by *Serapis* was signified more than one of the natural, even as by the שרפים *Isa. vi.* were typified more than one of the divine, agents. For this * idol was "represented under the form of a man, with a kind of *irradiation*, (or as some say, a *basket*, denoting *plenty*,) upon his head, near whom lay a creature with *three heads*, a *dog's* on the right side, a *wolf's* on the left, and a *lion's* head in the middle: A *snake*, with his fold, encompassed them, whose head hung down into the god's right hand, with which he bridled the terrible monster." And thus monstrously, though at the same time evidently, did the *Egyptian* idolaters corrupt the divinely-instituted *seraphic*, or which are the same, *cherubic* emblems. (See *Lexicon* under שרף III.) And here we have again *five heads*, and the *human form* separated from the others.

3. The *Egyptians* are said to have given their supreme God four assistants; 1st. *Horus*, under the form of a *boy*. 2dly, One distinguished by a *dog's* face. 3dly, One under the form of a *hawk*, whom they call *Thaustus*, (from the *Heb.* אד Q.) and signified with *Hammon's* horn. 4thly, A formidable *lion*. v. *Herman. Witsii Ægyptiaca*, lib. i. cap. 9. *Hutchinson*, vol. vii. pag. 385.
4. "In an island near *Bombay*, (belonging to

the *Portuguese*, and called *Elephanto*, from a huge artificial *elephant* of stone, bearing a young one upon its back,) is an idolatrous temple of a prodigious bigness, cut out of a firm rock. 'Tis supported by forty-two pillars, and open on all sides except the east, where stands an image with *three heads*, (the *Complete system of geography*, vol. ii. pag. 336. says, with *four heads joined*, and their faces looking from each other,) adorned with strange hieroglyphics, and the walls are set round with monstrous giants, whereof some have no less than *eight heads*."*

Here the *species* of heads are not determined, which is the less to be wondered at, since, as the *Complete system of geography* informs us, the *Portuguese* have purposely defaced these figures, but from the sacredness of the *cherubic animals* in the east, (of which below,) it is probable the heads were of the *cherubic*, or of similar kinds.

5. *Orpheus*, who was the great introducer of the rites of the heathen worship among the *Greeks*, being charged with having invented the very name of the Gods, and declaring their generation and their several actions, wherein he was for the most part followed by *Homer*, is yet said to have been totally silent in his *Theology*, as to any thing intellectual, as unspeakable and unknown, and to have made one of his principals to be a *dragon*, having the *heads* both of a *bull* and a *lion*, and in the midst the face of a *dog*, with *golden wings* on his shoulders.—*Timotheus* adds, that the same *Orpheus* also wrote that all things were made by one *Godhead*, with *three names*, and that this *God* is all things.†
6. *DIANA*, a *Roman* idol. The name seems to be derived from the *Heb.* יד sufficient and יס impelling strength, and primarily to denote the *expansion* or *heavens*, from their strong, impulsive force. This idol "was called *Triformis* and *Tergemina*, i. e. *Threeformed* and *Triple*, and was represented

* See *Macrobii Saturnal.* lib. i. *Pierii Hieroglyph.* lib. xxxii. and *Tooke's Pantheon*. In the last of these is a good print of *Serapis*.

* *Gordon's Geographical Grammar*, pag. 261. 12th edit.

† *Univ. Hist.* vol. i. pag. 32, 33.

with *three heads*; * the head of a *horse* on the right side, of a *dog* on the left, and a *human head* in the midst; whence some call her † *three-headed* and *three-faced*. ‡ Others ascribe to her the likeness of a *dog*, a *bull*, and a *lion*. || *Virgil* and ¶ *Claudian* also mention her *three countenances*.” *Tooke’s Pantheon*.

7. PROSERPINE, another *Roman* idol, or, as they called her, *Goddess*. The name is from the *Greek* Περσεφονη, which seems a plain compound of the *Heb.* פָּרַס, to break in pieces, or שָׁרַר, to disperse, and פָּנִי, the forms. Accordingly she was reckoned one of the *infernal Goddesses*, but *Orpheus*, (Hymn. εις Περσεφονην,) stiles her Ζωη και θανατος, both life and death, and says of her

—Φερεις γαρ αιει η παυλα φονευεις,

Thou both producest and destroyest all things.

And prays,

—καρπος δ’ αναπειμπ’ απο γαιης.

From earth send forth the fruits.

He also stiles her, κερεσσα, horned.

Some have said *Proserpine* was the same as the last mentioned *Hecate* or *Diana*, and indeed she seems to have originally denoted the whole *celestial fluid*, which, in it’s different conditions and by it’s active impulses, (expressed by horns, comp. עץ IV. קרן II.) doth indeed produce and destroy all things. To this also agreeth § the account produced by *Porphyry* and *Eusebius*, which this Goddess is said to have given of herself. “ I am called, says she, of a *threefold nature*, and also *three headed*. Many and various are my forms, and *three* my symbols; I bear *three*

* Vid. *Pierii Hieroglyph.* pag. 48. & *Orph.* in *Argonaut.*

† Τρισκεφαλον & τριπροσωπον. *Cornut & Artemidor.* 2 Oneiroc.

‡ *Porph.* ap. *Ger.*

|| *Tergeminaeque Hecaten, tria virginis ora Dianæ.*

¶ *Ecce procul ternis Hecate variata figuris.*

§ Thus rendered into Latin by *Gyraldus de Diis Gentium Syntag.* vi.

Naturæ triplicis dicor, Lucina, puella,

Taurica; itemque triceps missa e caelo aurea Phæbe,

Quam multæ variant formæ, quam trinaque signa,

Quæ terna & simulachra fero, terræ, æris, ignis,

Quippe meis atris terrarum est cura molossis.

similitudes or images of the *earth*, the *air*, the *fire*.”

Here then are a *threefold image* and *three heads*, which as they were to represent the *earth*, *air*, and *fire*, probably were, one a *human*, another a *bird’s*, perhaps an *eagle’s*, and the third a *bull’s*, or some *horned animal’s*.

8. TRIGLAF. “ The *Vandals* had a God called *Triglaf*; one of these was found at *Herlungerberg*, near *Brandenburg*. He was represented with *three heads*.—This was apparently the * *trinity of Paganism*.†

The species of heads are not here mentioned, but if they were not all § *human*, may we not, from the sacredness of the *cherubic animals*, particularly of the *lion* and the *eagle* among the northern nations, may we not presume that these made part of this compound idol?

9. “ RODIGAST, an ancient *German* idol, bears an *ox’s head* upon the breast, an *eagle* upon it’s head, and holds a *pike* in it’s left hand.” ||

Here were *three* of the *cherubic heads*, the *ox’s* or *bull’s*, the *eagle’s*, and the *man’s*, with the rest of the figure, *human*.

The name *Rodigast* seems a compound of the *Heb.* רָעַד to tremble, and נָעַשׂ violent motion, and so denotes the *tremulous*, and at the same time, *violent motion* of the שָׁחִים or *conflicting airs*, which was also

* TRIUM DEAR, or Lord in Trinity, was worshipped in a most magnificent Temple at *Upsal* in *Sweden* with human sacrifices (only indeed on extraordinary occasions) and was in general acknowledged by all the northern heathen, from whom we ourselves are descended. See *Mortraye’s travels.* vol. ii. pag. 357. Lond. edit. 1723.

† *Memoires de Brandebourg*, by the King of *Prussia*.

§ As those were of the *Chinese* idol *San Pao*, concerning which *Navarette*, in his account of *China*, B. II. ch. 10. and P. vi. ch. 11. has the following remarkable testimony, remarkable, I mean, as coming from a *Popish* missionary; “ This same sect (of *Foe*), has another idol they call *SAN PAO*. It consists of *three* equal in all respects. This which has been represented as an image of the most blessed Trinity is exactly the same with that which is on the high altar of the monastery of the *Trinitarians* at *Madrid*. If any *Chinese* whatsoever saw it, he would say the *SAN PAO* of his country, was worshipped in these parts.”—O shame to *Popery*! Comp. *Baudier’s Hist.* of the Court of the King of *China* in *Lord Oxford’s Collection* of *Voyages*, fol. vol. ii.

|| *Banier’s Mythology*, vol. iii. pag. 381.

inti-

intimated by the *pike* in the idol's left hand.

10. * One of the idols of *Tobasco* in *Mexico*, was a strange figure, with the *head* and *body* of a *man*, the legs and feet of a *goat*, and *three dog's heads* about his middle. Comp. below 14, 24.

11. † DOLICHENIUS, is thought by some to be the same as the *sun*. The name is perhaps derived from the Heb. *להל*, to draw forth, viz. *light*, and *כן*, to machinate. But by this idol must have been denoted, a plurality of agents or conditions. For in digging the port of *Marseilles* was found a *groupe* of marble eleven or twelve feet high, representing the God *Dolichenus*, (in a † human form, I suppose, as nothing is said to the contrary,) standing upon a *bull*, below which was an *eagle* displayed.

Here we have plainly *three* of the *cherubic* forms.

12. MITHRA or MITHRAS. Some say he was the supreme God among the *Persians*, and the same as the *sun*. ‖ His statue, which appears to have been *human*, bears the *head* of a *lion*, on which a *tiara* is placed, and he holds in both hands a mad *bull* by the horns. Here then we have *three* of the *cherubic* emblems, and accordingly *Mithras* was sometimes called *τριπλῆσις*, or *triple*. But this idol seems eminently to have represented the *mediator-light*, kindly interposing and stopping the *fire's* rage, denoted by the mad *bull*. Hence *Mithras* was stiled *Μεσιτης*, or *the mediator*. And perhaps the *human* body was anciently intended to intimate the *incarnate* Saviour, who was more or less the expectation and desire of *all nations*; and § because a *lion* was the symbol of *Mithras*, therefore his sacred rites were called *Leonica*, and his priests, *lions*.

* *Ceremonies and Religious Customs*. vol. iii. pag. 167.

† Vid. *Banier's Mythol.* vol. iii. pag. 275.

‡ The statue was like that of a *Roman* warrior. Vid. *Univerf. Hist.* vol. xvii. pag. 578, note.

§ See *Tookes's Pantheon* and *Vossius de Orig. &c.* lib. ii. cap. 9.

§ See *Voss.* lib. ix. cap. 9.

13. GRYPHIN, from Heb. *גריף* to gripe. Q.

* *Apollo*, or the *sun*, represented in a *human* shape with rays about his head, was sometimes attended by *gryphins*, which have the head of an *eagle*, and the rest of their form like a *lion*, and wings of a monstrous size. The god himself was sometimes called *Gryphenus*. † *Gryphins* were among the *Indians* sacred to the *sun*, and it seems from a passage in *Plutarch's Symposiac*. and by a medal of *Galienus*, as if the *Egyptians* paid them symbolical worship on that account. *Gryphins*, says *Pierius*, of many and various forms, appear not only in *Egypt* but in † *Greece* and in all *Italy*, and to the utmost bounds of the *Roman* empire.

And hitherto may I think be referred the *Chinese dragon*, (compounded of a *bird*, a *wild beast*, and a *serpent*,) “to which the emperor and his mandarins pay a deep worship, by prostrating themselves to it often with their faces quite to the ground, and burning incense and other rich pertumes upon it's altars.” §

14. CHIMÆRA. *Hesiod*, in his *Theogonia*, or *Generation of the Gods*, among the rest reckons *Chimæra*, the daughter of *Echidna*, who was a monster, unlike to all, both gods and men, resembling in her upper parts, a *black-ey'd nymph*, in her lower, a *dreadful serpent*. This seems a fanciful description of the *primeval darkness*, when first mixed with the *light*. See *Gen.* i. 2, 3. “This *Echidna*, says the ‖ poet, brought

* *Pierii Hieroglyph.* fol. edit. pag. 216.

† *Voss.* lib. iii. cap. 100.

‡ We are informed by *Dionysius Perieges.* that there was the image of a *dragon* in *Apollo's* temple at *Delpbi*.

— ήχι δρακόντις

Δελφῶν τριποδῶσι θεῶν παρακλήσας ὄλεσθαι.

Lin. 284, 5. edit. *Wells*.

§ *Complete Syst. of Geogr.* vol. ii. pag. 234.

‖ Η δὲ χίμαιραν εἰσέλε πνεύσαν αἰμαμακίον πυρ

Δε νην τε μεγάλην τε, ποδάρεα τε, κράϊσιν τε·

Της δ' ἦν τρεῖς κεφαλαί· μία μὲν χροπόιο λεοντῶ,

ἡ δὲ χίμαιρης, ἡ δ' οφί· κράϊροιο δρακόντις.

Προσδε λείων, σπιδεν δὲ δράκων, μίσση δὲ χίμαιρα,

Δείνον ἀποπνέουσα πυρ· μὲν αἰδομένοιο.

Θεογ. lin. 319, &c.

forth

forth *Chimæra*, breathing terrible fire, horrible, great, swift, and strong. (See Gen. iii. 24. Ezek. i. 4. 13.) She had three heads, one of a bright-eyed lion, the second of a goat, the third of a strong serpentine dragon; before, a lion; behind, a dragon; in the middle, a goat.*

15. SPHINX, an idolatrous emblem, well known, not only to the † Egyptians, but also to the Greeks. ‡ The Sphinx was represented with the head and breasts of a woman, the wings of a bird, the claws of a lion, and the rest of the body like a dog, or, as some say, a lion. Hesiod makes her the daughter of *Chimæra*, probably because she succeeded that idol in the Pagan worship; whence in fact we find that among the Egyptians and Greeks, images compounded of several forms grew much more common than those with several heads.

Is not the name *Sphinx* derived from the Heb. שפע Abundance and עץ Strength, so denoting either the abundant strength of the heavens, or rather that strength of their's which affords abundance to man, which is also intimated by the female breasts in the figure? v. Lexicon under שר VI. These *Sphinxes*, says || *Pierius*, you may see every where placed before the temples.

16. To the above particulars may be added the general testimony of *Tacitus* in relation to the Egyptians. § "They worship, says

* Though the Greeks, who were remarkably fond of reducing every thing to their own country and language, have made χίμαιρα signify a she goat, as if from χίμαρος, a goat; yet perhaps that sense of the word is rather to be deduced from the figure of the *Chimæra*, which was in part goat-like; and it seems probable, that the true derivation of χίμαιρα, *chimæra* is, as Mr. * *Bate* hath remarked, from קריה, the creature, and כרית the representation, (Vid. Ezek. i. 1.) so denotes the representative creature; to wit, of the עו"ש, or heavens, (sprung in some sense from the mixture of primeval darkness with the light (Vid. Gen. i. 6—8.) and of their light, activity, and vivifying power, intimated by the lion, goat, and serpent respectively.

† Vid. *Bochart*, vol. i. pag. 143.

‡ Vid. *Tooke's Pantheon*, and *Pierii Hieroglyph.* p.

14. Hieroglyph. pag. 14.

§ *Ægyptii pleraque animalia effigiesque compositas venerantur.* Hist. lib. v. cap. 5.

* Enquiry into the similitudes, pag. 186.

he, most kinds of animals and compound figures." As an excellent comment on which words, I cite the following passage from the learned lord president * *Forbes*; "Many Egyptian monuments shew two, sometimes three heads of different creatures to one body; in vast numbers of gems, particularly those called *Abraxa's*, human bodies, have the heads sometimes of dogs, sometimes of lions, sometimes of eagles or hawks, &c. and no one can doubt that each of these representations was symbolical."

Come we now to such emblematic idols among the heathen, wherein, at least two of the cherubic, or similar forms, appear.

17. † In the Sanctuary of the temple of the Syrian Goddess at *Hierapolis* were the statues of (*Jupiter* and *Juno*) *Zeus* and *Hera*, as the Greeks were pleased to call them, though *Lucian* assures us the inhabitants had other names for them. These statues were of gold, in a human form. *Juno* sat upon lions, and *Jupiter* was supported by bulls. There was another golden statue called the *sign*, with a golden dove on it's head.

18. ASTARTE, (in Heb. עשתרת which see in the Lexicon,) a Syrian idol was ‡ represented as a woman, with a bull's head or horns, as we learn from *Sanctioniathan*.

19. ISIS, an Egyptian female idol, was in like manner figured with || bull's horns, and her § head was moreover adorned with the feathers of a vulture, which is nearly allied to the eagle. Comp. below 52.

20. MOLECH, the abomination of the Moabites and Ammonites, had the head of a calf or steer, and the body and arms of a man. v. Lexicon under מלך II.

21. ¶ APIS, of the Egyptians, was a black bull, with horns like the moon on it's increase. In his forehead he had a white square shining figure, and the effigies of an eagle on

* Vol. i. pag. 197. Edinburgh edit.

† Vid. *Lucian de Deâ Syra.* & *Univ. Hist.* vol. ii. pag. 284.

‡ Vid. *Voss. de Orig. and Prog. Idol.* lib. ii. cap. 21.

|| Vid. *Herodot.* in *Euterpe* & *Voss.* lib. ix. cap. 12.

§ Vid. *Tooke's Pantheon*, pag. 336, 7.

¶ Vid. *Herodot.* lib. iii. cap. 28. and *Tooke's Pantheon*.

his

his back. The name *Apis* is a derivative from the Heb. אַפִּי, *The solar fire*, or from אַפִּי, *the face*, אֵשׁ or עֵשׂ, *fire*.

22. APIS, or SERAPIS, who was not only * worshipped by the *Egyptians*, but in *Greece*, especially at *Athens*, and also at *Rome*, is represented on a Roman medal with this inscription, SECURITAS REIPUB. *the safety of the common wealth*, in the form of a *bull*, having two stars over his head and back, with an *eagle* and two garlands, one of which it seems to present to the *bull*.

23. JUPITER HAMMON, or the *sun*, was figured by some of the *Egyptians* and *Africans* with a † ram's (instead of a *bull's*) face.

24. MENDES of the *Egyptians*, and PAN of the *Greeks* had the ‡ face and legs of a *goat*, and the body of a *man*. Comp. above 10, 14.

25. || The *Egyptians* placed under the throne of the *sun lions* with their manes dreadfully bristling, in imitation of the solar rays.

26. DIANA; of whom above 6. § In her temple of *Olympia* was seen a winged figure, with the right side like a *panther*, the left like a *lion*.

27. ¶ HERCULES, by whom, as we learn from *Orpheus's* hymn, was anciently meant the *sun*, or rather, *the solar light*, (i. e. the celestial fluid or *air* in that state. Comp. *Lexicon* under עַי V.) was usually represented in a *human* form, cloathed with a *lion's* skin.

28. ADAD. The *sun*, whom the *Assyrians* called *Adad*, that is, says my author, *one*, (perhaps from the *Chaldee* אֶדַד *one*, by reduplication אֶדַד אֶדַד *one alone*, *eminently one*,) is

* Vid. *Tooke's Pantheon*, pag. 336, 7.

† Κριόπροσωπον. *Herodot.* lib. ii. cap. 42.

‡ Αἰγιοπροσωπον. *Herodot.* lib. ii. cap. 46. Comp.

¶ IV.

|| *Pierii Hieroglyph.* pag. 1.

§ *Pierii Hieroglyph.* page 11.

¶ Vid. *Tooke's Pantheon*, and comp. *Pierii Hieroglyph.* pag. 10.

by them sometimes figured as a *man*, riding upon a *lion*, and surrounded with rays.*

29. † The *Hieropolitans*, who are descended from the *Assyrians*, place several flying eagles near the image of *Apollo*, or the *sun*, whom they represent in a *human* form.

30. JUPITER among both the *Greeks* and *Romans* was generally attended by an *eagle*, sometimes placed on the top of his sceptre, sometimes bringing him thunder, and on which he sometimes rode. Hence the *eagle* is continually called by the poets, the *bird* and *minister of Jove*.

I shall now produce some of the principal proofs of the sacredness of each cherubic animal when separate.

31. MNEVIS. ‡ Besides *Apis*, (mentioned above 22.) who was kept at *Memphis*, the *Egyptians* of *Heliopolis*, or the city of the *sun*, called by Jer. xliii. 13. בֵּית שֶׁמֶשׁ, worshipped another *bull*, consecrated to the *sun*, and called *Mnevis*, Μνεvis. The name appears to be a derivative from the Heb. מְנֵה, *to distribute*, and עֵשׂ, *fire*; so denotes the fire either as *distributing light* throughout the whole material system, or rather perhaps as *distributing*, (by the joint assistance of the *light* and *spirit*,) things into their respective places and orders, &c. and secondarily *dispensing* food and other natural blessings to man. Comp. *Lexicon* under מְנֵה IX.

32. PACIS. || At the city of *Hermuntus* likewise, in the magnificent temple of *Apollo*, the *Egyptians* worshipped a *bull*, consecrated to the *sun*. *Pacis* seems a plain compound of the Heb. פָּךְ, *to dissolve*, and עֵשׂ or אֵשׁ, *fire*, or שֵׁי, *substance*, so imports the *dissolving fire* or *substance*.

33. BAAL. The *sun* was by this name worshipped under the form of an animal of the *ox* kind, by the idolaters of several other nations as well as by the *Egyptians*. So we

* See more in *Macrobii Saturnal.* lib. i. cap. 23.

† *Macrobii Saturnal.* lib. i. cap. 17.

‡ Voss. lib. iii. cap. 74.

|| *Macrobii Saturnal.* lib. i. cap. 21. Comp. *Strabo, Lexicon* in lib. 17.

H h h

expressly

expressly read of the * *Heifer Baal*, Tobit i. 5. Comp. Rom. xi. 4. and the LXX. in Hosea ii. 8.

34. "The ¶ Gauls worshipped a brazen *bull*."

35. † Of all living animals the Pagan *East-Indians* have the greatest veneration for a *cow*, to whom they pay a solemn address every morning, and at a certain time of the year they drink the stale of that worshipful animal, believing it hath a singular quality to *purify all their defilements*. ‡ "These people believe there is something so *divine* in a *cow*, that happy is the man who can get himself sprinkled with the ashes of a cow, burnt by a *Bramin*, or the man who happens to lay hold of a *cow's* tail in the agonies of death."

"|| The *East-Indians* likewise set on a pillar a little *cow* of wood or stone in a great many places."

36. § "As formerly the *Egyptians*, so now the *Indians* who inhabit the kingdom of *Cuchin* worship an *ox* in a peculiar manner for God, and call him *Tamberan*." Is not this name from תם, *perfect*, and ברא, *to create*, so denotes the *perfection of the creation*; or is it not rather from תם and ברה *to purify*, and signifying the *perfection of the purity*, i. e. the *celestial fluid* in the highest degree of *purity*, and from which they expected *purification* from sin? Comp. above 35. v. Job xxvii. 11. Cant. vi. 9.

37. || "On the frontiers of *Bengal* is an *ox* of a prodigious size, which stands on the high road, and has two rubies for its eyes. The *Indians* of that country seldom set out upon a journey, without first invoking that animal. Those of the kingdom of *Var*

* *Josephus* Bell. Jud. lib. iv. cap. i. mentions a place in *Galilee* (where the fountains of *Daphne* or *Dane* ran into the lesser *Jordan*, called, τῆς χρυσῆς βοῦς ἑστῆς, the temple of the golden heifer.

¶ *Univ. Hist.* vol. xviii. pag. 351.

† *Gordon's Geograph. Gram.* pag. 259.

‡ *Complete Syst. of Geogr.* vol. ii. pag. 304.

|| Conformity of the *East-Indians* with the *Jews*, &c.

ch. 9.

§ *Cæsar Scaliger* in *Voss.* lib. ix. cap. 14.

|| Conformity of the *East-Indians* with the *Jews*, &c.

ch. 9.

anoint or daub their horses with the fat of a new slain *ox*. Those of *Melipaur* carry some *bull's* hair along with them, and tie it to the necks of their horses, thinking it to be an *excellent preservative*. Others who also worship *oxen*, first kill them, then break their bones to pieces, and therewith make a kind of ointment to rub themselves withal, as *Marcus Paulus* assures us."

38. * *JAGARYNATS* temple in the *East-Indies* has in the middle of it an *ox*, cut in one entire stone bigger than the life.

39. The *lion* was dedicated to the *sun* as *Pierius* (Hieroglyph. in *Leo*.) continually teaches us: † *Macrobius*, to much the same purpose says, that the mother of the Gods, that is, the earth, in the form of a woman, was represented as carried by *lions*, animals endued with great *strength* and *heat*, which, adds he, is the nature of the *heavens*, in whose circumference is contained the air which carries the earth. So *Orpheus*, Hymn to the Mother of the Gods,

Ταυροφονῶν ζεύξασα ταχὺδρομον Ἀρμα λελών.

The bull-destroying *lions* to thy car

Thou joinest. —

40. ‡ *Cræsus* dedicated a golden *lion* to *Apollo* at *Delphi*.

41. || *Arnobius* upbraids the heathen, saying, "We see among your gods § *lions*, with

* *Complete Syst. of Geogr.* vol. ii. pag. 324. "The figure of this idol is only an irregular *pyramidal black stone*, of about four or five hundred weight, with two rich diamonds near the top to represent eyes, and the nose and mouth painted with *vermilion*." Is not the name *Jagarynat* originally derived from ג'ר, a *heap*, and ענה, *to return*? And is not the *black pyramidal pillar* an emblem of the *spirit* or *gross air*, returning from the circumference to the *solar fire*, intimated by the *ox* in the middle of the temple? The *Canaanites* appear to have had several ענת'ites, or temples to the *spirit* under this attribute of ענת *The returner*. Vid. Josh. xv. 59. xix. 38. Jud. i. 33. And it is observable that in Josh. xix. 38. בית ענת is immediately joined with בית שמש *The temple of the sun*, or *solar light*.

† *Saturnal*, lib. i. cap. 21.

‡ *Herod.* lib. i. cap. 20.

|| *Adversus Gentes*, lib. vi.

§ By the bye, in the print of the *British* king *Charactacus*, brought before the Emperor *Claudius*, there is an idol of the *Britons*, with a *lion's* head. Qu. upon what authority?

a stern

a stern countenance, daubed over with vermilion, and called frugiferi, *Corn-producers*."

This the *solar light* eminently doth.

42* The *Egyptians* consecrated a *lion* to *Vulcan*, because he is a *fiery* animal.

43. † The *Leopolitans* in *Egypt* worshipped a *lion*, as an emblem of the *sun*.

44. ‡ At *Dandera*, anciently *Tentyra*, in *Egypt*, is standing part of a temple or palace of surprising dimensions. Two *lions* of white marble, as big as horses, stand about half the length of their bodies out of the wall. The side is above 300 paces long, filled also with sculptures of the same kind, and has three *lions* jutting out, of the same size with the former.—The columns — have each on their cornice a capital, composed of four women's heads, with their head dress, set back to back, and appearing like the faces of a double *Janus*.—The tradition of the country is, that this was a temple of *Serapis*, which seems to be confirmed by a Greek inscription, wherein the name of that deity appears. Comp. above 2.

45. || One of the idols of *Tabasco*, in *Mexico*, was a *lion*.

46. § YAGHUTH and NASR, whom the *Arabians* pretend to be *Antediluvian* idols, (as, considering the *cherubic* emblems were set up from the fall of man, it is not improbable but they were,) were worshipped by them under the forms of a *lion* and of an *eagle*.

47. The *eagle*.—Let a man, says ¶ *Pierius*, peruse the histories of the *Assyrians*, *Medes*, or *Persians*, or the records and glorious achievements of the *Greeks* and *Macedonians*, or of the *Romans*, who afterwards eclipsed them all,—What will he meet with among these more frequently than the *eagle*, what more honoured, what more sacred? To this bird alone, by the consent of all ages and

* *Voss*. lib. iii. cap. 53.

† *Voss*. lib. iii. cap. 74.

‡ *Univ. Hist.* vol. i. pag. 453, 4.

|| *Ceremonies and Religious Customs*, &c. vol. iii. pag.

167.

§ *Vid. Univ. Hist.* vol. xviii. pag. 384, 5.

¶ *Hieroglyph.* lib. xix.

augurs, is the honour given of always portending prosperous events.

48. * The *Persians*, long before the *Romans*, consecrated an *eagle* with the wings extended.

49. *Martinius* (*Lexicon Etymol. in Aquila*.) proposes the derivation of the *Greek* name of an *eagle*, † *αετος*, from *αιω*, to breathe, (from which verb, says he, *αιω*, the air, is derived,) because it is sacred to *Jupiter*, who is allegorically, the air.

50. ‡ The *Hawk*, under which genus was also comprehended the *eagle*, was among the *Egyptians* sacred, and, from its swift flight, the emblem of wind, or of the air in motion.

51. || *Diodorus Siculus*, lib. i. informs us, that the inhabitants of *Thebes*, in *Egypt*, worshipped an *eagle*, because, says he, they thought it a royal bird, and worthy *Jove*.

52. § *JUNO*, that is, the air, was anciently worshipped with human sacrifices, at a city of *Upper Thebais* in *Egypt*, under the form of a *Vulture*, a species of bird (as observed above, 19.) nearly allied to the *eagle*.

53. ¶ Many *Vultures* sat in the temple of the *Genius* of the *Roman* people, and that of *Concord*.

54. ** At the famous temple of *Apollo*, at *Delphi*, were two golden eagles, for which the *Greeks*, and from them the *Romans*, being ignorant of the true, have assigned a ridiculous reason.

55. †† The rotunda before the temple, (supposed to have been the *sun's*,) at *Balbec* appears to have been covered and embellished with the figures of eagles.—You are no sooner under the portal, but looking up

* *Pierii Hieroglyph.* lib. xix. Comp. *Voss*. lib. iii. cap.

76. & *Xenophon Cyropæd.* lib. vii. ad init.

† So *Voss*. lib. ix. cap. 17.

‡ *Vid. Voss*. lib. ix. cap. 11. & lib. iii. cap. 87. and *Strabo*, lib. xvii.

|| *Vid. Voss*. lib. iii. cap. 100.

§ *Vid. Univ. Hist.* vol. i. pag. 483. Qu. Is not the *Roman* name *Juno* from the *Heb.* יונת, the compressor, on account of the air's compressing force?

¶ *Voss*. lib. ix. cap. 28. from *Dio*.

** *Vid. Pierii Hieroglyph.* lib. xix.

†† *Vid. Univ. Hist.* vol. ii. pag. 266, 268.

you

you see the bottom of the lintel enriched with a piece of sculpture hardly to be equalled. It is a vast eagle in bas-relief, and carrying a * *Caduceus* in his pounces.

56. † Over the door of the temple of the sun, at *Palmyra*, you can just trace out a spread eagle, as at *Balbeck*, with some angels, or *Cupids*, accompanying it on the same stone, and several eagles are seen upon stones that are fallen down.

57. ‡ Among the *Tensas*, a people of *Mississippi*, two eagles, with extended wings, hang in the closet, or tabernacle, of the temple of the Sun, and look towards him.

58. || In the Apotheosis of the Roman Emperors, as soon as fire was put to the funeral pile, an eagle was let loose, which seemed to carry the emperor's soul into heaven.

59. " Within the inclosures of the temple (of the Syrian Goddess. See above 17.) they kept oxen, horses, lions, bears, eagles, all which were no way noxious to men, but all sacred and tame." §

60. As to the human form in the cherubim, it seems quite needless to produce instances of that being idolized among the heathen, since it appears in far the greater part of their idols throughout the world.)

לחן

Chald. As a particle,

1. The same as the Heb. לחן, Therefore. Dan. ii. 6, 9. Comp. Ruth. i. 13.
2. Besides, except. Dan. ii. 11. iii. 28.
3. But, Ezra v. 12. comp. Dan. ii. 30.

לות

Chald. As a particle With. It occurs single in the Targum, in this sense, but in the

* That is, two serpents entwined about a rod, which serpents thus supported by the eagle, were probably emblems of the light and fire, supported by the spirit. Vid. Cooke's enquiry into the patriarchal and druidical religion, pag. 56.

† Univers. Hist. vol. ii. pag. 275. Comp Wells's sacred Geography, vol. iii. pag. 128.

‡ Ceremonies and religious customs, vol. iii. pag. 86.

|| Herodian cited Pierii Hieroglyph. lib. xix. & Voss. lib. iii. cap. 76.

§ Univers. Hist. vol. ii. 286.

Bible only with מן preceding, מן לוח, From; q. d. from with, as the French say, d'avec. occ. Ezra iv. 12.

מן

מן

Chald. As a N. from the Heb. מי or מה, Who? what? Ezra v. 3, 4.

נ

נאץ

Pag. 184. col. i. Under this word after (viz. Jehovah,) add, or rather, to come nearer to the Eng. phrase, thou hast nauseated the enemies of Jehovah, i. e. struck them with disgust.

נחש

IV. (Pag. 193. col. ii. lin. 24. after of serpents, add,) Accordingly Moses made the serpent, which he was commanded to set up in the wilderness, of brass, or copper. Num. xxi. 9. The expression is remarkable ויעש משה נחש נחשת *

נחשת

As a N. Nebushtan. It seems a compound of נחש, to divine, and תן, a serpent, so denotes the divining serpent. occ. 2 Kings xviii. 4. which passage should, I think, be thus rendered; And (Hezekiah) brake the serpent of brass which Moses made, because even to those days the children of Israel were burning incense to it, and called it Nebushtan. ויקרא, and called, ought, I apprehend, to be referred, not to Hezekiah, but to the children of Israel, v. Heb. Grammar, § VIII. 25. Accordingly the Targum renders the latter part of the verse, ויהו קרן ליה נחשת, and they were calling it Nebushtan. This implies that the children of Israel had so far perverted the use of this eminent type of Christ, (See under שרף II.) as to apply to it for magical purposes, even as the heathen did to their sacred serpents, or serpentine images, and that therefore Hezekiah broke it.

נחב

נתב

In Arabic the verb signifies, *To raise, be raised or elevated*, "eminuit, prominuit." whence as a N. נתב, properly, *a causey or causeway*, "a way raised and paved above the rest of the ground." *Johnson*. Thence a *pathway* in general.

ס

סיון

Chald. As a N. סיון *Sivan*. A name given by the Jews, after the captivity, to the third month, which nearly answers *our May*. It seems a derivative from the Chaldee verb סוה *To rejoice, be glad*, because in that month all things rejoice, as it were, and appear glad. α. λ. *Esth.* viii. 9.

ע

עגל

In Syriac signifies, *to roll, revolve*, and in Arabic *to agitate*, whence perhaps as a N. a calf. See *Pf.* xxix. 6.

ענן

In Niphal. *To be detained, stay*. So the LXX. κατασχεθησεσθε, *will ye be detained?* α. λ. *Ruth* i. 13. The Verb in the Chaldee paraphrasts signifies *to be detained*.

עדנה

II. As particles עדן *Yet hitherto*. occ. *Ecclef.* iv. 3. עדנה *Yet, still*. occ. *Ecclef.* iv. 2.

עלם

DER. *Mandic bilma*, *to cover*, *Saxon helm*, *helmet*. Comp. under הלם.

ערם

II. Perhaps this word is therefore used in the sense of *heaping up*, because things which are *heaped up* to any considerable height appear as it were, *naked*, being not hidden by those things above which they are *elevated*. Thus *Steckius*.

ק

קנה

חית קנה *Pf.* lxviii. 31. In the Lexicon under חיה I have intimated that this phrase signifies the *crocodile*, as figuratively representing the *Egyptians*; but from a note in *Dr. Lowth's Prælectiones de sacra Poesi*, pag. 59. I am convinced that this was a mistake, and that חית קנה is a very proper periphrasis of the *lion*; for we learn from profane writers, that great numbers of lions used to haunt the reedy banks of the *Jordan*; and a prophet informs us, that when that river overflowed, they came forth, and infested the neighbouring country. *v. Jer.* xlix. 19. *Comp. Zech.* xi. 3. *Josh.* iii. 15. *1 Chron.* xii. 15. See *Dr. Lowth* ut sup.

קשת

Occurs not as a V. in *Heb.* but in *Chaldee* קשת and קשט, signify *to dart, shoot with a bow*; so קשת in *Syriac*. Hence perhaps as a N. fem. קשת, *A bow to shoot with*. DER. *Cast*.

ש

שדה

Hence as a N. אשר plur. אשרות *An effusion of water, a stream or brook poured forth*. *Num.* xxi. 15. *Deut.* iii. 17. & al. So *Aquila* in *Deut.* iii. 17. καταχυσας, *an effusion*.

ת

תאה

On a review, I think the whole 26th ver. of *Gen.* xlix. should be rendered, *With the blessings of thy fathers, may they prevail—* so connecting ברכת אבך with יברך in the preceding verse; Or, *May the blessings of thy fathers prevail above, may they be more lasting and valuable than the blessings of the durable mountains, above the desirable things of the perpetual hills, which were to be bestowed*

on Joseph, according to Deut. xxxiii. 15. The principal difficulty lies in Gen. xlix. 26. in the words—הורי עד תאות, on which observe, 1st, That the verb הרה, and it's derivatives, when denoting *generation* is in all other places of scripture applied to the *female only*, therefore הורי can hardly here mean Jacob's progenitors, that is, as the tenor of the passage shews, *Abraham* and *Isaac*. 2dly, That tho' הור with ו inserted, is not elsewhere (as I can find,) used for a *mountain*, yet the LXX. here render הורי עד, by *ορεων μόνιμων*, *durable mountains*. 3dly, That the *Sumaritan Pentateuch* here reads הרי without the ו. 4thly, That as הורי עד are here joined with נבעת עולם, so הורי עד *durable mountains* are in like manner joined with נבעת עולם Hab. iii. 6. And 5thly, With regard to תאות, remark, that as it seems to answer to מגד, Deut. xxxiii. 15. it may most properly be trans-

lated, *desirable things*, and that the LXX. accordingly render it, *ευλογιας*, *blessings*, and the Vulg. *desiderium*, *desire*.

תהרה

Perhaps the general meaning of this word is *to go round*.

- I. In Hith. *To surround, enclose oneself*. So Cocceius in his *Lexicon*, *circumvallas*, and Eng. Transl. *closest thyself*. occ. Jer. xxii. 15. Comp. ver. 14.
- II. As a N. תהרה *A habergeon, or coat of mail, surrounding the upper part of the body*. See *Lexicon* in תהרה.
- III. In Kal. or Hith. *To go or run round*. occ. Jer. xii. 5. It may be worth observing, that the *Syriac* verb in *Eth.* אתהרי signifies *to strive, contend*, whence perhaps some Translators, (and our own in particular,) have given that sense to the *Heb.* verb in this place.



T H E E N D.

חסה

To hide

צפן . חכה . חפה . חפא . חפה . כשה . כסה .

כפר . עשה . עטף עלם . שמן . חכא . חכב .

ספן . סתר . סד . סכך . כחד . גלם . גן .

צל . אפל . Lexicon . חכא . חכב . ארב .

לאת . כמן . שוף . Ps. 139 .

החשיך . Ps. 139 . v. 12 . עסף . to cover . Ps. 54 .

idem . Isachiah .

